# MATTHEW XXV. 25, 26.

“And I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.”

It would afford us pleasure to be able to explain all difficult passages on which we are called upon to give our views, if we were in possession of the requisite knowledge and aptness to teach, and if we were confident that what we write would be for the edification of the saints, and the glory of God. We have often had occasion to acknowledge that we feel more embarrassment in writing our views on the parables and metaphors used, than on other portions of the Scriptures, not because we have no views, but principally because the same metaphor or the same parable may illustrate more than one subject, and therefore brethren may apply them differently, and it is hard sometimes to determine which, if either of us, has the primary design of them.

This parable of the talents has been variously understood and interpreted by different commentators, and that, too, in some cases where there is unison of sentiment in the doctrine of the Bible, generally. To our mind there appears to be a connection, or continuation of the subject embraced in the twenty-fourth chapter, extended through the twenty-fifth.

The discourse of our Lord to his disciples, of which the parable under consideration is a part, took place in the vicinity of the temple at Jerusalem, immediately after the disciples had been showing him the buildings of the temple, and Jesus had predicted the final overthrow and utter ruin of all these splendid buildings, whereupon they asked him to tell them, “When shall these things be? and what shall be the

sign of thy coming? and of the end of the world?" In connection with his answers to these three questions, our Lord gave some most solemn and impressive admonitions to the disciples, which he enforced by the use of a number of parables, all of which were calculated to show the propriety and necessity of their faithful attention to the charge which he had given them, and vigilant watchfulness in regard to the signs which were to indicate his coming. Their Lord was soon to go away for a season and then return again, and it was needful for them that he should go away, for he was going to his Father and to their Father; and when he should thus personally be absent, they would be exposed to strong temptations, both from enemies without, and fears arising from their own carnal and unrenewed natures. "Take heed," said he, "that no man deceive you; for many shall come in my name saying, I am christ, and shall deceive many." They would also be tempted to say within themselves, "My Lord delayeth his coming," and to begin to smite their fellow-servants, and to eat and drink with the drunken. To warn them against these deceptions of the enemy, and corruptions of their flesh, he made use of the parables. "Two shall be in the field, the one shall be taken, the other left. Two women shall be grinding at the mill, the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." From all these parables, it is clearly seen, that the disciples were admonished to watch for the coming of the Son of Man; that is, the coming of which they had inquired, and which is more clearly indicated by the parables of the virgins, the talents, and of the sheep and goats, in the following chapter; when he should come as the bridegroom long expected, to receive the bride and consummate the marriage; as the Lord to

reckon with his servants; and as the crowned king to divide the nations of the earth as a shepherd divideth his sheep from the goats.

"Then shall the kingdom of heaven be likened unto ten virgins." Then, at that time, when the Son of Man, as a Bridegroom, should thus suddenly be announced, then those faithful servants or disciples, like the wise virgins, should be manifestly distinguished from the foolish virgins. And why? The reason is thus given in the following parable: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants." As Christ was now about to go away, he had called his own servants, or disciples, and taught them privately on this subject. "And delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Here, if we rightly understand the application of the parable, is described the manner in which God has set the members in the mystical body of Christ, even as it hath pleased him, and bestowed a measure of the Spirit to qualify each member for usefulness in the body, and all the gifts for the benefit of all the members, to profit with all, or for the profit of all "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." "But to every one is given grace according to the measure of the gift of Christ." These gifts in the church are not bestowed to suit the ambitious feelings or desires of the servants, but they are distributed according to the wisdom of the Lord, and according to the several ability of the disciples. In all this arrangement the Lord, and not the servant is magnified. It is the province of our Lord Jesus Christ to call, qualify and command the service of all his servants, and to furnish each servant with the exact amount of gift or talent that he pleases. And Timothy has not the right to say, Because I am

not endowed with apostolic gifts and authority, my Lord is austere and unjust, or that he claims the right to reap where he has not sown, for the Lord does not require of Timothy a harvest of apostolic labors. Each disciple is required to be diligent in the exercise of such gifts as the Lord has bestowed on him.

Although Timothy cannot sit on one of the twelve thrones to judge the twelve tribes of Israel, still he can be equally useful, according to the measure of the gift of Christ, in holding fast to the form of sound words, in committing the same that he had heard of the apostle, to faithful men who shall be able to teach others also, and in warring a good warfare. And so even in the present day, though some of us, as ministers of Jesus, may not have as great gifts as some others, or as our proud natures would desire, we are under the same obligation to improve such as we have, as though we were apostles or prophets. The same may be said of all the children of God, whether called to labor in the public administration of the word, to speak in exhortation, in prayer, in attending to the discipline and order of the church, or in whatever way God has graciously qualified us to be useful in the house of God. And still further we will say, that the child of God, though but a very child, weak and trembling, has no just cause to say, Because my Lord has not given me the amount of assurance that I think others possess, because he has not enabled me to triumph over all my fears and doubts, in regard to my hope in Christ, he is therefore an austere Master if he requires me to own his name in the ordinance of baptism, in taking a seat with his people in the church of God, and I shall be excused if I wrap up carefully in a napkin what little hope I have, and bury it in the earth. For every one who is born of God, in whose heart God has shed abroad his love, has a measure of the gift of Christ, and a capacity to be, to some extent, useful in the body. The hand cannot say to the foot, I have no need of thee, nor can the foot say,

Because I am not the hand, therefore I am not of the body. The language of the slothful servant, it is to be feared is found in too many mouths at the present day. Preachers excuse themselves from devoting their time to their calling, on the plea that their gifts are so small when compared with the gifts of others, saying, We will hardly be missed if we apply ourselves to our farms, our shops or our worldly business, and thus hide what gift we have, in the earth; if God designed us for usefulness in the ministry, he would give us greater gifts, and not reap where he has not sown. To carry this short, simple, plain but emphatic message, "Yet forty days and Nineveh should be destroyed," seemed quite unpleasant to the fretful prophet. But it was, nevertheless, a message from God, and quite as important that he should bear it, as any message that was ever sent to Israel by Isaiah or Jeremiah.

"I was afraid," said the slothful servant. Afraid of what? Had not his Lord said, Occupy till I come? But he lacked confidence in his Lord; feared that he would require a greater amount of harvest than in proportion to what he had sown. And being afraid, he went and hid the talent in the earth. Will this be the language of any of us? Will the tardy convert say in extenuation of his disobedience to the commands of Christ, I was afraid thy grace would not be equal to my day, and so I declined to own thee in thy ordinances? Will the reluctant minister say, I was afraid that I should fail to make a creditable appearance, and my pride would be mortified, so I buried my gift in the earth? May the Lord deliver his dear children from such slothfulness, and constrain them all to obey him.

"His Lord answered and said, Thou wicked and slothful servant!" The excuse is insulting to the Master or Lord who supplied the talent. "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should

have received mine own with usury.” Thus in the use of money, if it be not invested as capital for business, it may be so applied as at least to gain ordinary usury. But in regard to the gifts bestowed on the saints, we cannot let them out on usury; but still the figure is well calculated to admonish the slothful servants of Christ, that they are amenable to their divine Lord for their disobedience to his commands, and for their neglect of such gifts as he has bestowed on them.

The order given to take from him the one talent, and give it to him that has the ten, shows that the church of God must be supplied with edifying gifts; and if some, through sloth and disobedience, wickedly withhold their share of the service, those who are more faithful, shall supply the lack, and in doing so they shall learn That the willing and the obedient shall eat the good of the land, while the slothful and disobedient shall be cast into outer darkness, where many a disobedient child of God has been, and where they have found weeping and gnashing of teeth. This is strong language, but we believe it to be applicable to God’s children, who are delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.)

Middletown, N. Y.
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Elder Gilbert Beebe
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# MATTHEW 25:30

**Brother Beebe:** Please give your views on Matthew 25:30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

J. Armstrong.

The parabolic instructions and admonitions of our Lord, recorded in the twenty-fourth and twenty-fifth chapters of Matthew, were addressed especially and exclusively to his disciples. A careful examination of these two chapters will show that all which they contain transpired at a private interview which the disciples of Christ sought for and were favored with on the mount of Olives. "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, [namely, to his disciples] Take heed that no man deceive you," etc. Then follows the answers which he privately gave to their inquiries, extending to the twenty-sixth chapter and second verse, inclusive. All his admonitions contained in his reply to their inquiries were solemnly enforced by appropriate parables, which the disciples undoubtedly perfectly understood to apply to themselves, especially and primarily in regard to their exposure to temptations, deceptions, and their liability to be deceived by others, or involved in disobedience and tribulation by their own want of vigilance, and inattention to the solemn warnings he had given them in regard to the dreadful trial and sore temptations they should endure while waiting for and at the time of the fulfillment of what he told them in regard to the destruction of Jerusalem. The fact that Jerusalem should be destroyed, and not one stone left on the top of another of all the splendid buildings of the temple, and

that all these things should be fulfilled before that generation should pass away, was no less certain, for, “Heaven and earth shall pass away, but my words shall not pass away.” But certain and irrevocable as was the decree that all this destruction should take place in their day and generation, yet the day and the hour was not a matter of revelation; it was known unto the Father only. God had purposely concealed the precise time, the day and hour, of the accomplishment of this terrible judgment from all men, his saints not excepted, and with a special design to try the faith of his children. For if the good man of the house had known in what hour of the night the thief would come, he would have watched, and not suffered his house to be broken up. Therefore, said he, be ye also ready, for in such an hour as ye think not, the Son of man cometh; that is, he cometh to execute these judgments upon Jerusalem. And he adds, Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.

In what we have called attention to, as contained in the twenty-fourth chapter, we have presented the admonitions, to more fully and solemnly enforce which the three parables in this twenty-fifth chapter are given. “Then at that very time, when the faithfulness of the good and unfaithfulness of the evil servant shall be proved shall the kingdom of heaven be likened unto ten virgins,” etc. “For the kingdom of heaven is as a man traveling into a far country, who called his own

servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one," etc. Two of the servants in this parable sustained the character of good and faithful servants, and were applauded by their lord on the day of reckoning, but the third was found wicked and slothful, and was condemned and punished. Of his sentence and punishment brother Armstrong inquires. We have deemed the foregoing review of the whole subject necessary in opening the way to a clear understanding of this and to every other part of the whole.

We will now devote a few remarks to that part contained in the verse proposed, in which the sentence of the wicked servant is given. The parable of the talents represents the faithful servants who in the absence of their lord were diligent in the occupancy of their trust, approved, promoted and generously rewarded for their fidelity in the day of special trial, and the faithless and slothful servant cast out and consigned to darkness, weeping and gnashing of teeth. Such being the bearing of the parable, we are to look for its application to the disciples of our Lord, who are recognized as his servants, and by his will as the servants of his church. In the divinely authorized interpretation and application of the parable, the man, or lord of the servants, represents the kingdom of heaven. The servants in the parable are those invested with gifts to rule the Lord's household and give to those of his household their meat in due season. The good and faithful servants represent the faithful servants in the church, in the ministry, who shall be found of their Lord giving meat to those of the household of God in due season, and who in the faithful discharge of their duty "have purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus (I Timothy 3:13)." The slothful servant represents the servant of the church, who is intrusted with a gift for feeding the flock, who buries that gift in the earth, and with the people and things of the earth

becomes intoxicated and infatuated, smites the menservants and the maidservants of his Lord's household when they disturb his sluggishness by application for their meat in due season, leaving the care of the flock of Christ for the vanities of the world, associating with the drunken fanatics of the world, to the annoyance, discomfort and distress of the saints; they shall in the day of reckoning receive of the temporal plagues and judgments which are held in store for the ungodly. These three invested according to their lord's judgment with gifts or talents according to their several ability, were all equally his servants, his property, for a servant, in a scriptural sense, is one who is not his own, but is bought with a price, who therefore owes obedience and fidelity to his owner, or lord. Such were the servants in Abraham's household, born in his house, or bought with his money, according to God's law upon that subject (Leviticus 25:44-46). Thus the term "servant" is always used in reference to the servants of God and of the church, always signifying the Master's right of property in them. The reason given by the apostle why "ye are not your own," is that "ye are bought with a price," consequently the property of him who has bought you, owing to him all your powers to serve. Upon no other principle could the slothful servant have been held accountable to his lord for neglecting to improve his talent, for if his lord had no right of property in him he could no more have demanded obedience from the servant than could the servant from his lord. It must be remembered, however, that all of God's servants whom Christ has bought with a price are also children of God, and it is as children, not as servants, they are heirs of God and joint-heirs with Christ. As sons, their inheritance of immortality is secure, being incorruptible, undefiled, and fading not away, but as servants, if they know their Master's will and do it not, they shall be beaten with many stripes. The gifts or talents bestowed on the ministers or other servants of Christ and his church are committed to them as servants and stewards. So

the apostle has settled the matter, for, says he, “We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” And this treasure, talent or gift, we have in earthen vessels, that the excellency of the power thereof may be of God, and not of us.

The peculiar labor obligatory upon the servants of the kingdom of Christ is set forth in connection with this cluster of parables to be, first, to take the oversight of the flock; they are made rulers over the Lord’s household, to give them meat in due season. But as rulers they are not lords over God’s heritage, nor are they to make rules for the household, nor smite or abuse either the menservants or maidservants, but simply to administer the rule which Christ himself has laid down for the government of both pastor and people. The obligation of the church or household to recognize these servants whom he has commissioned to take the oversight of them is found in Hebrews 13:7,8: “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and today, and for ever.” The word of God which they have spoken to you is the rule, and the only rule which they have or are allowed to have over the household of God, and if they do not speak the word of God unto the church they are not invested with any legitimate power to rule, nor are the saints or churches at liberty to follow their faith unless the end of their conversation be Jesus Christ, the same yesterday, and today, and forever. If they show such credentials as are here indicated, on their peril let not the churches or the saints despise them. “Obey them that have the rule over you, and submit yourselves;” that is, to the rule, to the word of God which they have spoken unto you, for that is the rule, “For they watch for your souls, as they that must give account; that they may do it with joy, and not with grief.” As watchmen, they are still servants, and must give account to

their Lord and Master. Now, in administering the law of Christ, the word of God, as the rule, the servants of Christ and of his kingdom are also required to "feed the church of God, which he bath purchased with his own blood (Acts 20:28)." In feeding the church of God they are to give to those who are of the household of faith, both menservants and maidservants, babes and fathers, sheep and lambs, their meat in due season. There are regular and stated times for meals in all well regulated households; if the family does not receive their meals regularly they may suffer from hunger and become disorderly. Paul indeed charged Timothy to "be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine (II Timothy 4:2)." As the children of the household may become hungry between meals, the servants in charge are to attend instantly to their necessities. "For," the apostle adds, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In all such cases the servants of the Lord will be required to be seasonable with their reproofs, rebukes, exhortations, longsuffering and doctrine. They must not wait until the wolf has entered the fold and begun to devour the flock before they give warning, nor delay serving the wholesome food of the good word of the Lord until they see the children fainting, but they are required, as good stewards, to deal out such food from the word, whether reproof, rebuke, exhortation or encouragement, comfort and consolation, in due season; that is, just as the peculiar circumstances of the family require it. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken," how

striking the contrast! The servant whom Christ approves is watchful, faithful and diligent in the most darksome and trying times, but the other, like an eye-servant, assures himself that his lord delayeth his coming, chooseth for himself a course of self-gratification and ease, at the expense of the household over which he has been called to watch. In the trying hour, when the conflict becomes intense and violent between the church and the world, or anti-christ, in regard to the promise of his coming, in the execution of long predicted and impending judgments, the slothful servant, recreant to his trust, disloyal to his master and treacherous to his fellow-servants, falls to beating them and unites with their enemies, eats and drinks with the drunken. But the scene will soon change, the coming of the day of the Lord will not be delayed; he that is to come will come, and he will not tarry, and at his coming judgment shall prevail. The faithful servants of our Lord will be approved, but the wicked and slothful will not only be exposed and condemned and speechless, unable to utter a word in justification of his course, but will be compelled to share with the enemies of God and truth in the temporal judgments which shall consume the adversaries. His sentence is already written: "Take therefore the talent from him, and give it unto him which hath ten talents." Depose him from the ministry, and let the privileges and gifts pertaining to his position be given to those who will improve them. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." The execution of this order seems to be given to the church, who in the faithful execution of the discipline of the house of God shall disown, depose and withdraw support, countenance and fellowship from the wicked and slothful servant, and in doing this they shall cast him into outer darkness; there shall be weeping and gnashing of teeth. Outer darkness is the opposite of inner light. The light, joy and peace of the people of God are realized in the church of God. "For the glory of God did

lighten it, and the Lamb is the light thereof (Revelation 21:23).” Expelled from the privileges of the church of Christ, and from the fellowship of the saints, the excluded, if a servant or child of God, is cast into outer darkness and utter wretchedness, “cut asunder,” or, as the margin reads, “cut off;” his portion no more with the saints in sweet communion and fellowship, but he takes a miserable portion with hypocrites, with those whom he has been eating and drinking, and a sad portion it must be to one who has ever known the inner joy and blessed light of the house of God. No wonder it is said there shall be weeping and gnashing of teeth; for while the poor banished servant from his Master’s house must weep bitterly when he remembers Zion, the hypocrites into whose society he is cast have no consoling words of comfort, but railing, reproaches and blasphemies. Like salt that has lost its savor, he finds himself good for nothing, but is cast out of the church to be trodden under foot of men.

We are aware that many have understood that this unprofitable servant is designed to represent one who has never been a true servant of God or of the church of Christ, but the whole connection shows that he was. The man in the parable called his own servants and delivered unto them his goods, and to every one according to his several ability. What part of the gifts of the church, goods of the spiritual household of God, or talents for feeding the church of God, has our Lord ever bestowed upon graceless hypocrites? Or what punishment would it be to cast out of the society and fellowship of an orderly church into the society and communion of hypocrites one of their own stamp, who in reality never knew the Lord and never saw the inner light and glory of the church of God? The character here presented is a servant, equally bought with a price and equally bound in duty to obey his master, with those who received the ten and the two talents. If the disciples were not themselves liable to

temptations and slothfulness, and to the consequences of rebellion and disorder, why were these parables spoken privately to them? In Revelation 18:4, John says, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues." This voice was heard speaking to those who were unquestionably God's people, yet they are admonished that if they partake of the sins of Babylon they shall also receive of her plagues. Of course the plagues spoken of are her temporal judgments, and so also in the case of the destruction of Jerusalem, to which all these parables primarily referred. Those who were admonished that when they should see the signs of Christ's coming to destroy Jerusalem were to flee to the mountains, or participate in the temporal calamities which were to be poured out upon her. And so it is at this very day in which we are now living; the cup of anti-christ is nearly filled to its brim; she has slaughtered her hundreds of thousands, and her clergy is still as bloodthirsty as before, and still crying for carnage, and some of God's servants who hold a commission to preach peace on earth and good will toward men are even now evidently eating and drinking with the drunken, and in their mad intoxication are smiting their fellow-servants, who cannot join them in their murderous howlings in consigning their fellow-men to the sword. The admonitions of these parables in thunder tones are addressed to them, admonishing them that the time of her judgment is very near at hand, but from their associations with the drunken, infatuated fanatics of the day they are still assuring themselves that the Lord delays his coming, and are crying peace and safety now, while sudden destruction is near at hand.

"On wings of vengeance flies our God,
To pay the long arrears of blood."

The talent of the infatuated and slothful servant, though it be but one, is buried in the earth, or in earthly speculations, delusions and infatuations of the present times, and many have turned away their ears from the truth and are turned unto fables. But as surely as we have correctly understood the fearful import of these solemn warnings, the day is not distant when they shall call for rocks and mountains to hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. The measure which they are now meting to others shall soon be meted to them again in full measure, heaped up and running over. Let those of God's children who can, put far from their thoughts and apprehensions the evil day, and fortify themselves with their delusions; nevertheless

"That awful day will surely come,
The appointed hour makes haste,
When they shall stand before their Judge,
And pass the solemn test."

We do believe, however much of God's redeemed people may have to suffer with the ungodly world for their complicity with anti-christ, they shall finally all be saved, yet so as by fire, for however far they may go in wickedness, and deeply suffer in consequence thereof, their spiritual life is hid with Christ in God; yet while here in the flesh, it is equally certain that they that sow to the flesh shall of the flesh reap corruption. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God (Romans 8: 13,14)."

Our friend Armstrong will understand us to consider the unprofitable servant in the parable to mean an unprofitable servant of Christ, and his punishments to be a suspension of the comforts and privileges of the church, and a participation

with hypocrites in the temporal judgments to which they are doomed; and further, that this solemn warning was given privately to the disciples of Christ in special reference to the judgments at that time impending over Jerusalem, and that a record of the same is preserved as an admonition to the servants of Christ in all subsequent time until the end of the world; and what Christ has said to those servants privately on the mount he says also to all his own servants throughout all time: “Watch!” “Watch and be sober.” “Take heed that no man deceive you.” “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them.” “Therefore let us not sleep, as do others; but let us watch and be sober.” “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”

A day is now most evidently upon us in which the faithful and unfaithful servants of the kingdom of Christ whom he has commissioned to minister to those of his household, and to give them their meat in due season, are being called to a strict reckoning, and the line is now being drawn between those who shun not to declare the whole counsel of God, even at the peril of their lives, and those who prefer to eat and drink with the drunken, and to smite the menservants and the maidservants who remain at their posts; and it will be made fully to appear that those who seek to save their lives by withholding the truth and conniving at error, shall lose their standing as ministers of Christ and be driven into outer darkness, where shall be weeping and gnashing of teeth; and they who will lay down their life for Jesus’ sake shall find it. Servants of the kingdom, beware; spread your banner fearlessly, in the name of your God. Bury not your talent in the earth. Stand boldly forth and contend earnestly for the faith which was once delivered unto the saints, and count not your lives dear unto yourselves, that ye may finish

your course with joy and the ministry which ye have received to testify the gospel of the grace of God.

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Elder Gilbert Beebe
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# MATTHEW XXVI. 40.

We have and do understand this passage to mean that the disciples - Peter, James and John - were literally asleep. Such was the weakness of their flesh, that, although they loved the Savior with the most sincere and abiding love, and were at that time willing in spirit to go with him to the prison or to death, they could not watch with him in that one hour of his dreadful agony and suffering. Peter’s protestation in a preceding verse, “Though all men should be offended because of thee, yet will I never be offended,” and also, “Though I should die with thee, yet will I not deny thee,” were uttered in the sincerity of his heart; and we have no doubt that the affections of the other two disciples were equally strong. But what are our affections and resolutions, when we rely upon our fleshly powers to execute them? “The spirit truly is willing, but the flesh is weak.”

There was a special cause for the selection of Peter, James and John, from the other apostles, to experience this scene of trial and of suffering. Peter’s evident confidence in his own fidelity and power of perseverance required correction. And James and John had said they were able to drink of his cup, and to be baptized with his baptism; and therefore felt themselves competent to fill distinguished places in the kingdom of their Lord; the one to sit on his right hand, and the other on his left. But Jesus had said to them, “Ye know not what ye ask.” And this utter failure for want of ability to resist this lethargetic pressure upon their natural energies, taught them most effectually by experience what they were slow indeed to comprehend in any other way.

Nor was this important lesson of the weakness of human flesh alone for the benefit of these distinguished apostles of the Lamb. The saints in all subsequent time are admonished

to beware of self-confidence, or of reposing confidence in the flesh. The flesh is to be denied, the body kept under, for in the flesh dwells no good thing. The spirit within these disciples which was willing, was born of God; but the flesh which was weak, was not born of God; it was only born of the flesh, and therefore could not rise above itself; and in the most critical and important hour of trial, its weakness was developed. They could not watch one hour. Well did the inspired Paul say to those who were with himself, members of the one body of Christ, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And why should we have? "It is the Spirit that quickeneth; the flesh profiteth nothing."

Another important consideration bearing on the subject is, that our Redeemer was by the irrevocable decree of heaven, to tread the wine-press alone, and that of the people there should be none with him to share in the work, making reconciliation for the sins of the people. He was himself legally the embodiment of all his members; so that his death and suffering was the execution of the penal demands of law and justice which stood against them. So that when he died for his members, they were legally dead; and in his resurrection for their justification, they were released from death and delivered from all condemnation; yet the propitiatory sacrifice was made by him as their High Priest, single handed and alone. Therefore in his victory, his arm, in the achievement of their salvation, brought salvation unto him; for they are his body, his flesh and his bones.

It could not therefore be that any fleshly power should aid in the accomplishment of that work. When the Shepherd was smitten the sheep were scattered; and notwithstanding the strong inclination of these disciples to drink of his cup, and be baptized with his baptism of overwhelming sufferings, it

was impossible for them to keep awake or watch with him that one hour.

Middletown, N. Y.
June 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 116 - 117

# MATTHEW 26:52

While we fully approve the views of brother Wlm. J. Purington on Matthew 26:52 in reply to the inquiry of "E. H.", we feel inclined to express a few thoughts further upon the same subject, which are designed to be in perfect harmony with what he has written. The perfect security and perpetuity of the Kingdom of Christ upon its own basis, independently of the powers of this world, is a delightful consideration to the enlightened children of God. No carnal weapons are required to repel the foes of God and truth, for no weapon that is formed against Zion can prosper. "Salvation [not swords nor spears, but the salvation of our God] will God appoint for walls and bulwarks." Not only are they not required or needed, but they are most positively forbidden. All our trust and reliance for protection and safety must be in God. He is himself a wall of fire round about his people, and the glory in their midst. In this particular is the church of God manifestly distinguished from all anti-christian churches or religious organizations. In all ages, worldly religion has relied on worldly support and worldly protections. At this very day there is a mighty howling among the shepherds of anti-christ, and those religious denominations who have been the principal promoters of the dreadful scenes of carnage which has just swept over our country, desolating what was the fairest portion of the earth, slaughtering hundreds of thousands of our fellow-men, and both at the North and the South are now appealing to the worst passions of men to aid in procuring from the secular powers a law for the suppression of those religious orders which they deem antagonistic to their interests, pleading that their religious establishments are in danger by reason of the Roman Catholics, and all others who will not pander to them. They staining the earth with a crimson tide ask, and even demand that the sword of state shall be drawn for the suppression of

those whom they proscribe as heterodox, and for their own defense. They take the sword, rely upon the sword, and with the sword shall they perish. But it is not so with the church of the living God.

Not only has the cause of God and his church always been sustained without aid or protection of human governments, but in opposition to all the powers of earth and hell, and always in such a manner as to clearly show that God is himself the strength of Israel, and the Savior thereof in the time of trouble. His name is their strong tower, and in his pavilion where he has hidden them they have perfect safety. We perfectly agree with brother Purington that Christians are forbidden to use carnal weapons for the defense of the kingdom of God, which being "not of this world," cannot be sustained by the power of this world. But the question arises, and perhaps was intended by "E. H.," "Are Christians allowed, by the laws of Christ, to use the sword, or carnal weapons, in any case, or under any circumstances whatever?" The more we have reflected upon this subject, the deeper our convictions have become that the precepts, as well as the spirit of Christ in his saints, forbid it. Every essential requisite for a Christian disqualifies him for carnal warfare. To be a disciple of the meek and lowly Lamb of God, we must have his spirit and temper; and except we have it we cannot be his disciple. While to fit men for carnal warfare they must be bold, daring, defiant, aspiring, and unpitying. To be a disciple of Christ we must love God supremely, and love our neighbor as ourself; and we must love even our enemies, do good to them who despitefully use and persecute us; but to be a soldier in carnal warfare, we are forbidden to sympathize with our enemies, or to give them aid or comfort, on pain of penalties provided in the laws of human warfare.

The Christian then, to be a soldier in carnal warfare, must abandon the laws of Christ and submit to the military code;

must disobey the commands of Christ, and obey the opposite commands of military chieftains. How truly are we told, "No man can serve two masters." How can we possibly obey both when one commands us to kill, and the other forbids us to kill? When one commands us to love, pray for, and do good to our enemies, and the other commands us to fight, rob, harass and destroy them? The example of Christ is given as an infallible guide to all his children, and in that example he went about doing good to all classes of men, friends and foes; healing the sick, feeding the hungry, and showing compassion to all who were in distress; in all his walks he was holy, harmless, undefiled, and separate from sinners, and he commands his disciples to follow him. And he says, "Except a man deny himself, and take up his cross, and follow me, he cannot be my disciple."

The recruiting officers of Caesar would reject such men as really and truly follow Christ as unfit for a place in their army. What do they want of men who love their enemies, or who will not kill, nor rob, or spoil their enemies? But while the meek, lowly, loving, sympathizing Christian would be rejected, they would greatly prefer carnal professors and graceless hypocrites, who go in the way of Cain, whose feet are swift to shed blood, and before whose eyes there is no fear of God, and of whom it is said, Misery and destruction are in all their ways. Such are the men for carnal warfare; those who are led by the spirit, temper and example of him who was a murderer from the beginning, and abode not in the truth. But those who strictly follow him who came not to destroy men's lives, but to save them, would only be in the way in earthly warfare.

But it is urged that Christians are to "be subject to the powers that be, and to obey those who are in authority over them." This is very true, but at the same time they are told that there is no power, or authority but that which is of God.

Usurpation is not legitimate power, and usurpers have in reality no authority to enjoin on the subjects of Christ's government anything that Christ has forbidden; for Christ is himself the only and blessed potentate, the King of kings, and Lord of lords. In everything wherein God has invested kings, governors, rulers or judges of the earth with power or authority over the citizens of the world, the Christian is, by the laws and commandments of Christ, required to honor and obey them, to that extent, but no further. Whether it be right for Christians to obey men rather than God, judge ye. If Caesar commands us to kill, and God commands us, saying, "Thou shalt not kill," which is to be obeyed? Or if rulers of the earth forbid the ministers of Christ, as in the case of Peter and John in Acts 5:29, to preach in the name of Christ, and God has commanded them to preach, is it hard to determine which is the higher power, or which is to be obeyed?

It is said that some Christians have been compelled to take up arms, and to slaughter their fellow-men. This may be so; but we do not know of a case in which a Christian, who was conscientiously opposed to carnal warfare, viewing it a violation of the law of Christ, who has made his appeal in solemn prayer to God for deliverance, and has not been delivered. But even if it were so, if the Christians were actuated by the same mind which was evinced by the martyrs of former times, would they not sooner suffer death themselves than yield to violate the law of Christ by killing their fellow men?

Let the church of God take her position as a city set upon a hill, whose light cannot be hidden; and let it be known that come life, or come death, her members cannot be forced to shed the blood, or destroy the property of their fellow men under any circumstances whatever, then we doubt whether the governments of the world would have use for such soldiers as they would make. But should they persist, we

might look for a divine interposition, or if brought to the test, God would give us grace to bear all the consequences. It is not strange, as the case now stands, that the governments of the earth should regard the conscientious scruples of Christians as unimportant and trifling. For while nearly all the anti-christian orders of religionists not only sanction, but absolutely occupy a leading position in all the wars that agitate the world, the church has been slow, very slow indeed, to declare her position and say to the world that she will, under no circumstance, stain her hands with blood. But instead of holding this position, has not the church been faulty in withholding her light upon this subject; and have not, some at least of her members voluntarily entered the field of carnage, or advocated the shedding of blood; and when the matter has been submitted to the voice or vote of the people, have not some, even of the members of the church of God, the professed disciples and followers of the Prince of Peace, given their voice, their vote, and the full measure of their influence for war, to the bitter end? How is this to be reconciled with the command of God to "Follow peace with all men, and holiness, without which no man shall see the Lord?" There are many examples given of Christ and his apostles, and the primitive saints, resisting evil even unto the death, striving against sin, but in all cases refusing the use of carnal weapons. But in what part of the sacred volume have we an account of Paul, applying to Nero for a Major or Brigadier General's commission, or Peter asking for an army contract, or even of the loving John preaching war sermons, and making war speeches to induce the disciples of the Lamb to enter the army? Even if we had such examples left on record, we are forbidden to follow them; for we are only to follow even the apostles as far as they followed Christ. And Christ, when he was reviled, reviled not again; and he has commanded his disciples to "Avenge not themselves; to resist not evil with evil." If smitten on one cheek, to turn the other cheek also to the smiter, and to remember the word of

instruction, "Vengeance is mine; I will repay, saith the Lord." If God thus claims the sole right of arbitration and retribution, and if he has as positively forbidden us to avenge ourselves, is it not irreverent and presumptuous for us to usurp the ministration of wrath and vengeance in his stead? Let those who know not God and therefore fear him not indulge their cruel passions; but, Christians forbear! Let not the sun go down on your wrath. Appeal not to the sword, lest by the sword ye perish!

Elder Gilbert Beebe
Middletown, N.Y.
August 15, 1865.

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# MATTHEW 27:52.

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**Reply:** – We have no further light on this subject than what we derive from the literal reading of the text, and we fear that our views may fail to satisfy our inquiring correspondent.

The opening of the graves of the slumbering saints, and the resurrection of their bodies, are recorded in connection with all the other astonishing displays of divine power on that eventful occasion in demonstration of Christ's identity as the Son of God. These demonstrations, however spiritual in their import, were literal and apparent to the apprehension of the natural understanding of all who witnessed them; therefore when the centurion and they that were with him saw those things, they feared greatly, saying, "Truly this was the Son of God."

We cannot doubt that the sun in the heavens ceased to shine from the sixth to the ninth hour; or that the earth quaked, and the rocks were literally rent, and that the vail of the temple was rent in twain from the top to the bottom. That these wonderful manifestations were literally made, none will dispute; and why then should we doubt that the graves were opened, and many bodies of the saints which slept arose, literally.

That all these wonders, though literally performed, have a figurative and spiritual signification perfectly imperceptable

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We think it must be admitted that the graves were opened and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the Holy City, and appeared unto many, and literally and perceptably to the centurion and his company, so far as witnessed by them; for it is distinctly so declared. What the centurion and they that were with him saw was what occurred at the time Jesus yielded up the ghost; but the resurrection of the bodies of many of the saints, their coming out of their graves and going into the Holy City was not until after the resurrection of our Lord: and this was witnessed only, so far as we are informed, by those in the Holy City, to the many to whom they appeared; these we presume were chosen witnesses. Now what became of these risen bodies we are not informed. Whether like those of Lazarus and the widow’s son, they were subsequently remanded to their graves, or like the bodies of Enoch and Elijah, they were translated, or like the body of Moses, disposed of in a secret manner by the Lord, we have no information, and therefore judge that it is not proper for us to know. The testimony given we are bound to accept; and what God has seen best to conceal from us, we should leave with him, and cautiously avoid all vain speculations.

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The quaking earth and rending rocks, responding to his dying groans, gives witness of the power of his atoning blood; which when and where applied, shall rend and break the obdurate and adamantine hearts of those for whom he died. Nature convulses, stirs up volcanic fires, and earthquakes rock the world. All this portrays the quaking of our earthly nature, the upheaving of our mortal powers, when, resulting from an application of his death and sufferings to his people, the law with all its fiery power, produces a quaking of the soul, and the vast magazine of hidden fiery wrath, like the irrepressible power of an earthquake throws up to our

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The vail of the temple, which represents the law which hid the ark, the mercy seat, the cherubim, and all the sacred things of the *Sanctum Sanctorum,* from the congregation of Israel, was rent in twain; thus at once disclosing that way of life and salvation which the law had so long concealed. For that vail still remains untaken away from them that still read Moses. (See II Corinthians 3:1-18.)

The opening of the graves, spiritually considered, leads us to enquire how and by what power the graves were closed and barred upon us. "The sting of death is sin, the strength of sin is the law." "Death has passed upon all men, for that all have sinned." The challenge is given, "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave (Psalm 89:48)?" The valley of dry bones which Ezekiel saw shows the utter impossibility of dead delivering themselves from the power of the grave (Ezekiel 37:1-4). "But God will redeem my soul from the power of the grave." "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, 0 my people, and brought you up out of your graves (Ezekiel 37: 12,13)."

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things, he must have the pre-eminence; he must be the first fruits, the first begotten from the dead, the first born of every creature. Hence they could not, though the bars of death were removed and their graves opened at his death, come up out of their graves until after his resurrection. Dead with their crucified Lord, to their Adamic or mortal life, which is put away with the sins of the flesh by the circumcision of Christ; they are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so they should be raised up by the same power and glory of the Father, to walk in newness of life: as the children of the resurrection.

Those bodies of the saints which came out of their graves after Christ's resurrection, and went into the Holy City, and appeared unto many, beautifully exemplify or figuratively set forth the quickening of those who were dead in trespasses and sins, and their experimental deliverance from their graves when made alive by the Spirit, and born of the Spirit of him that raised up Jesus from the dead. Those who have been thus quickened and brought out of their graves, in a spiritual sense, or in other words, taken up out of the horrible pit and miry clay, have many of them appeared in the spiritual Jerusalem, the Holy City, and have there been seen by many of their kindred in Christ Jesus.

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Middletown, N.Y
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Elder Gilbert Beebe
Editorials Volume 7
Pages 94 – 98

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Middletown, N.Y
November 1, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 94 – 98

# Matthew 28:20

‘*Teaching them to observe all things whatsoever I have commanded you.*” Matthew 28:20.

An offering a few remarks upon this part of the commission which was given to the apostles, by our Lord Jesus Christ, when His mediatorial work was finished, and He was about to ascend to heaven, we wish to call the attention of the children of God, and especially of the ministers of Jesus, to the importance of this charge.

The field which would require to be explored, were we to dwell upon the whole of the commission, would involve all that belongs to the proclamation of salvation through the crucified, risen, and exalted Redeemer, together with the administration of the ordinances, the field of their labors, the manner and amount of their qualifications and the prospect of their success, &c., but this would present a greater range than we desire at this time to occupy. We by no means think these considerations less Important, but we are strongly impressed with the idea that the nature of a call to the work of the ministry, the doctrine to be preached and the ordinances to be administered, are more fully understood and more faithfully regarded among our Old School brethren, generally speaking, than the solemn charge which we have placed at the head of this article.

Those to be so taught are the same that were to be baptized, hence according to the common acceptation of the term they were to be Baptists, or baptized believers in Christ. These were not to be any longer confined to the cities of Judea, or the people of the house of Israel, but they should be found in all nations. So the pupils, or disciples to be taught were to embrace in every nation such as the Lord our God shall call. The commission to teach was in this case given especially to

the apostles of the Lamb of God. And according to their instruction and decision, those who In succeeding ages of the church should hold the office of Bishops or Elders, must also be divinely qualified with an aptness to teach. It is to be feared that there are some, if not many, who have a much greater aptness to interest, to excite and to please, than to teach or instruct the children of God; and many who do possess a talent to an eminent degree, to teach, instead of teaching the children to observe what Christ has commanded, are teaching for doctrines the commandments of men; or, in other words teaching to observe things which Christ has never commanded. How important then that the New Testament be diligently searched, both by preachers and hearers, to see whether all the things taught by the preachers, are what Christ commanded the apostles. The commission, or command of Christ to teach all that He commanded them, fully implied that they were to teach nothing else, and as we have noticed the importance of the churches and the ministers searching the record of the commands to be observed, we will add that Christ has by His apostles taught, that when one speaks the others shall judge. And as all the Lord's messengers are called angels, It is said that the saints shall judge angels. There is an awful responsibility resting on the churches, that they should judge righteously on this subject. They are not however, to judge of a minister by the length of his face, nor the number of his admirers. He may be very grave in his appearance, and eloquent in his discourse, and still be no more than a sounding brass or tinkling cymbal; but the standard of judgment Is the New Testament. "*Beware of men who come to you in sheep's clothing, but inwardly they are ravening wolves.*" "*If there come any unto you and bring not this doctrine, (that which Christ and his apostles taught,) receive him not into your house,*" &c. If Paul, or an angel from heaven preach as the apostles did not preach, let such be accursed. And the necessity of ministers searching the New

Testament as their standard, is fully implied in their commission, for where else shall they look for His commands? In the scriptures the man of God is perfect, thoroughly furnished to every good work; and as every good work is thoroughly furnished In the scriptures, no work can be good In the divine estimation which the word does not enjoin.

To speak of every particular thing which Christ has commanded, would require more space than we can find for this article. And, although we have no right to attach more or less importance to one command of Christ than to another, yet such as seem to be the most neglected, or the least understood by the saints, should be dwelt upon more especially on that account.

One very important command, although a new one, is that the saints should love one another. Now who will presume to think that it is sufficient for the minister of Jesus simply to remind his brethren that there is such a command, if the ministers are themselves indulging in biting and devouring one another? They are to be ensamples to the flock, and so teach by example as well as proclamation.

Christ has commanded that all who love Him should keep His commandments; and through His apostles He has taught us that to fulfill His law, we must bear one another’s burdens. Christ has commanded that all who would be His disciples, should deny themselves, take up their cross and, follow Him; and the grace of God that bringeth salvation, which hath appeared unto all men, (Jews and Gentiles,) has taught us, or is teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Here a command of Christ is implied, that self shall be denied of all ungodliness; the flesh is depraved, and the carnal appetite is craving that which is ungodly, evil,

pernicious and contrary to the faith. Let the ministers of Jesus solemnly, faithfully and in the fear of God teach, in their preaching and by their example, that these things are to be denied. Teach them how to live. Ministers are to institute no new laws or rules, for the law is laid down, the rule is given. Let it be enforced, let it be taught by precept and by practice. Live soberly, not drunken with wine, wherein there is excess. It cannot comport with the high and holy and heavenly calling of saints, that they should be tipplers or given to much wine, for in such carnal indulgence they find not the footsteps of Christ, nor of His flock. Teach them to live righteously, and remember that nothing can be righteous which is not embraced in the examples and commands of Jesus Christ, and that nothing can be unrighteous that He has enjoined. Teach them to live godly, possessing the love of God, the fear of God, and a desire above all things to glorify God, in their bodies and in their spirits, which are His, let the cost be what It may; although it is certain that If any man will live godly in Christ Jesus, he shall suffer persecution.

But to avoid persecution, no child of God is at liberty to depart from a strict and undeviating course of godliness. Christ has given commands in regard to the order of His church: who are to be admitted, and who retained in the fellowship of the church. He that believeth and is baptized, whether Jew or Gentile, whatever he may have been; whether a moralist or a murderer, a persecuting Saul or a devout Pharisee; if born again, and recipients of the faith of God’s elect, gladly receiving the word, they must be baptized and added to the church, received into the fellowship of the saints, and admitted to all the privileges of God’s house.

He has commanded how ministers and other members are to conduct themselves in the church; all the rules of order and discipline are given perceptively In the New Testament. To watch over one another; exhorting, admonishing, warning,

encouraging, comforting and edifying one another; speaking in psalms and hymns, and spiritual songs, and not forsaking the assembling of themselves together, as the manner of some is. He has commanded what course shall be observed when one brother has ought against a brother, or when one brother has trespassed against another. All the steps that are lawful or expedient to reclaim the offender, are clearly laid down, and the servant of Jesus should teach the saints to observe them all. The course to be observed by the church when her members are come together in the name of the Lord Jesus; how she Is to dispose of heretics, after the first and second admonition. If any is called a brother, be a fornicator, or covetous, or an Idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat; therefore put away from among yourselves that wicked person. Let the saints of God be taught by the faithful ministry of the word to observe all these commands, together with all others enjoined by Christ.

New Vernon, NY
December 1, 1846

Elder Gilbert Beebe
Editorials Volume 2

# MEANS.

IT may be proper for us in replying to our correspondent to state our reason for the apparent neglect with which we have treated his former letters on this subject; and, first, we say candidly, we have not felt under any obligation to open our columns to the defense of doctrine in which we do not believe, and for the defense of which our paper has never been positively nor impliedly pledged, and of that character we hold the means doctrine, so far as we understand it to be.

2. It has been a matter of deep solicitude with us to avoid, so far as possible, needless and unprofitable jargon and contention, having already learned painfully that "a burned child dreads the fire."

3. We have been able hitherto to fill up our columns with what we have conceived to be more profitable and acceptable matter.

4. Because that the great number of queries would require as great a number of replies, and the numerous passages of scripture of which brother Sperry demands of us an explanation, and the entire irrelevancy of the greater portion of them, to the points where he seems anxious to apply them, affords but a dim prospect of our being able to satisfy the mind of our worthy querist, or of stopping the gainsayings of arminians upon the subject.

5. And lastly, because we conceive that the means doctrine has been met and ably refuted by eminent brethren in the region where it has made its appearance in guise of Old School Baptist doctrine.

Our object, even now, is not a strife for mastery, nor the indulgence of a spirit of retort, but the hope of being able so

to present truth and oppose heresy, as to be of some service to such honest inquirers after truth as may be confused and unsettled on the subjects involved.

Brother S. assures us that his object in stating his queries, and insisting on a reply, is not to elicit controversy, for he is not a believer in controversy. It is well he has informed us of the fact; for, from the circumstance of his pressing his queries on us, whom he knew to be at anti-podes with the means doctrine, and from the manner in which he speaks of passing the subject to brother Trott, whom he considers always ready to *fight, sword in hand*, we should certainly have suspected that our quiet and peace-loving brother was almost willing to risk a battle on the subject. But this may show us how liable we are to be mistaken. Brother S. wants no controversy; he don't believe in it; he only wants, and (pardon us) is determined to have a hearing.

We beg leave here to digress from the subject a moment, to say that w-e have several communications on hand on other subjects, and from various quarters, from brethren who are equally opposed to strife and controversy, and who are unwilling to allow us to suppress them when we know they will provoke unpleasant contentions. But to return to brother Sperry's letter, the next item of which charges *some divines among the Old Baptists, so called, of leaving the principles or doctrines maintained by our old standard writers of the Old Baptists order, and qf introducing new theories, &c*. Who the implicated divines are, we are not told; but it is very natural to suppose that those who contend that it is immediately and exclusively the work of God to quicken and regenerate souls, are intended; that the new doctrine lugged in, is that salvation is of the Lord. It would be cruel for us to think that our brother alluded to any but the apostles of the Lamb, as standard writers of the Old Baptist order, as no consistent, well-informed Old Baptist ever regarded any but inspired

men as *standard writers* for the church of God. If our deductions, inferences, &c., are correct, our Correspondent charges those who hold with its that the giving life, to the dead is exclusively the work of God, with departure from the apostles' doctrine, and of bringing heresy into the church, defiling the temple of God, and exposing themselves to swift destruction. But as no controversy is designed, we must conclude that our brother does not wish us to controvert the charges, but allow them to pass uncontradicted, seeing that a defense of the accused *Divines* would involve controversy. But for himself, he chooses to examine the subject a little be fore he swallows the Campbell, or camel. It is difficult for us to conceive how a soul can be born again without *swallowing the camel* which we understand him to allude to, namely, that it is independently and exclusively the work of God to regenerate the soul. We appeal to the experience of every child of God, and where shall we find one who is not thoroughly convinced that there was no eye to pity, no arm to save; that all hope had fled, and all *means* had failed to bring relief to him in his distressed and distracted state and condition, and that when peace and pardon came, they came by the manifestation, by the Holy Spirit of Jesus Christ unto him as his Savior? If it be a *camel* to believe that God without the help of man or use of means commands light to shine out of darkness, shines in the heart of his redeemed, that he gives life to the dead, sight to the blind, hearing, to the deaf, and peace and salvation to the poor condemned and lost sinner, then that *camel* must be *swallowed;* or, to speak without a parable, the doctrine must be experimentally received or no man can see the kingdom of God. Whatever novelty brother S. may detect in the theory in which his brethren attempt to set forth this doctrine, the doctrine itself is as ancient as the salvation of poor lost sinners.

Brother S. assures us that he had addressed his queries to us as to a teacher in Israel, whom he anxiously looked to for an

answer. Here again we were at fault, for we honestly thought from the manner of stating the queries that the design was rather to teach than to be taught, nor did this impression altogether vanish when our brother referred his queries to one more valiant and fearless than ourself; but "to err is human, to forgive is heavenly;" we hope our brother will consider it so. Those cases which brother S. reminds us of, that we have referred to brother Trott, were so referred, from a consciousness of his superior ability to do them justice, and not because we thought him ready to fight his brethren, or indifferent to their feelings; and in the case of these queries, after we have written all that time and circumstances will permit us, we shall probably leave ample room for brother Trott or any other brother to express their views Upon the subject. In noticing the queries, as they are very numerous, we shall be under the necessity of studying brevity.

Query 1st relates to a dollar which our brother says he has sent us for sister Jewett, for which he has seen no receipt. We have been in the habit of receipting all money received for her, and of applying it according to her direction; the dollar in question we have no recollection of, but as brother S. has sent one, whether it has ever reached us or not, we will hand one dollar to sister Jewett, on his account, and in her behalf thank him for the favor.

2. The second query, if so it may be called, has the form of a *reminiscence*. Brother S. remembers when Old Baptist preachers talked much about *primary and efficient cause,* and also of *secondary causes*, and so (ho we; but we do not recollect of even hearing them refer to any scriptural authority for making such distinction; and as we read of no such distinction in the good book, as having been used by the *standard writers* of the New Testament, we are of time number who "hardly know what such language means." We know of but one cause adequate to the production of life and

salvation, and that cause is both *Alpha* and *Omega*, First and Last, Beginning and Ending, the Almighty. If our brother knows of another, or a *second*, he is welcome to it.

3. The third proposition has the form of a *challenge*, rather than of a *query*, and our querist takes firm ground, not of a pupil instruction without controversy, but of one whose mind is fully made up on the subjects involved. If the brethren can reconcile the difficulties which he has started with the theory of the anti-means party, he will submit, &c. Thus it seems he would task the anti-means party with means to use in his own conversion, and if he cannot be convinced without the use of means of his own appointment, he will not be converted at all. This is ultra ground; it is going the whole figure. But has he really determined that the Lord shall not convince him of error in any other way? Alas for such rashness! For our part we know of no *anti-means party* in the church of God. The church is a unit, one body, not a heterogeneous mass of factions, and although her borders may be infested with the retailers of heresy, she to whom the sacred name of church belongs has but one Lord, one faith, one baptism. She is called in one hope of her calling, and all her children are taught of God. Those who cannot bear her doctrine, though they may have a name to live, are dead, and belong not to her.

4. “The entrance of thy word giveth light.” A strange passage this to prove that God depends on means, or makes use of means in quickening dead sinners! What is the Word? How doth it enter? “In the beginning was the Word, and the Word was with God, and the Word was God.” This Word is eternal life, living and abiding for ever where it enters; and having entered, it is Christ *in* you, the hope of glory. In him (the Word which enters) was life, and the life was the light of men. Well might the Holy Ghost through the psalmist declare, “The entering of it giveth light.” But how does it

enter? "God who commanded the light to shine *out* of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." – 2 Cor. iv. 6. The vulture's eye cannot perceive the application of means, as they are called, in this. Reference is made to the creation of the world. What means did God use when he commanded light to shine out of darkness? Let there be light, he said, and there was light. He spake the word, and it stood fast; he commanded, it was it done. "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." – Isa. lv. 10, 11. Those who believe that God regenerates, quickens and communicates light to the dead, independently of means or second causes, ask for no stronger testimony than we have in the very text first quoted for the refutation of this glorious doctrine. We certainly should doubt the evidences of regeneration in any man who would tell us that the entrance of the word which giveth light, in the sense Of the text, was designed to mean the words of ministers or saints in preaching, warning or exhorting dead sinners. When, where and how has a dead sinner ever beer, enlightened but by the immediate power of the Holy Ghost? The natural or dead man cannot receive the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. – 1 Cor. ii. 14. God has hidden these things from them; and they cannot see the kingdom, nor the things of that kingdom, except they be born again. – John iii. 3, 7. That an interchange of ideas from one man to another, even in a natural or unregenerate state, may enlighten the natural judgment of man in theories of religion, and cleanse them externally like a washed saw, or purge them like a sickened

dog, and leave them still with all their unclean propensities, unchanged, to return to their vomit or wallowing in the mire, is not denied; and that the operation of means will produce mocking Ishmaels and carnal, graceless professors of religion, is very apparent; but the sons of God, the heirs of glory, are born of an incorruptible seed, by the entering of that word which liveth and abideth for ever. Nothing can be more clear than that they only who are begotten of God are the sons of God, while they who are begotten of means are the children of means.

5. The next text which we are required to harmonize with our view of salvation alone of God, is Heb. iv. 12. "For the word of God is quick [or life] and powerful," &c. If our correspondent had told us wherein he thought there was a want of harmony, we might direct our remarks to such difficulties, but for our life we can see no discord between this scripture and the doctrine we hold. If he has brought this text forward to apply to words which are preached, or articulation of sounds from the preachers' voices, he has greatly mistaken the text, as nothing could have been farther from the apostle's meaning, or more remote from the subject of gospel rest, on which he was treating. The word of God is vital, or quick, not the word of man. "It is the Spirit," says Jesus, "that quickeneth, the flesh, (or means,) profiteth nothing. The words which I speak unto you, they are spirit, and they are life," or quick. Now if brother Sperry has preachers out in Ohio who can speak life-giving words, words that are quick, or quickening, let them go on and raise the dead and cast out devils, and so demonstrate that they have the power which they claim; but let them not appeal to the bible, for that book bears testimony against their presumptuous pretensions, and stains the pride of human ambition. Let it not be forgotten that that word comes only from the mouth of God; and it comes not thence as the result of means, but it comes as comes the rain and snow. What

means would brother S. propose to produce rain or snow? and if human means cannot produce an effect in nature, how shall they be effectual in things which are of a spiritual nature? His words are such as never man spake. No man's words can discern the thoughts and intents of the heart, nor divide asunder the soul and spirit, but the word of God can, do all this.

6. "Is not my word like fire," saith the Lord, "and like a hammer that breaketh the rock in pieces?" All that are born of God know that God's words are as represented in these figures, but they also know that man's words and man's means are nothing like these figures; hence this passage we use to prove the opposite of what is called the means doctrine, unless we can be made acquainted with some system of means by which we have power to cause God's words to be so spoken as to break the rocks, divide the seas, open the doors of death, and close the gates of hell.

7. "The dead shall hear the voice of the Son of God, and they that hear shall live." But can men utter the voice of the Son of God? If not, how shall they use that voice as a means of saving sinners? Can that voice be uttered by any but him who called Saul, and who calleth his own sheep by name and leadeth them out? "I will cause my glorious voice to be heard, and will shew the letting down of my arm," &c.,saith God. Will the admirers of the doctrine of means tell us whether that cause is what they call first or second cause? God will not only utter his voice, hut he will cause it to be heard, and we confidently affirm that there is not another or a second power in heaven, earth or hell, that can cause the voice of God to be heard. We will say to brother Sperry in relation to this text, as Jesus said to the means using Jews, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth," &c.; but what means does brother Sperry expect shall

be used to produce either the utterance, or the effect of that voice.

8. “The words that I speak unto you, they are spirit and they are life.” Why so careful to keep back the other part of this text? “It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life,” and that exclusively of all fleshly power or means. Can the words of Jesus of spirit and life be spoken by any other than himself, or can others say to the winds and to the waves of the sea, “Be still!” and be obeyed?

9. “In Christ Jesus I have begotten you through, the gospel.” – l Cor. iv. 15. This text being the only one that has the slightest appearance of favoring the means doctrine, requires a careful investigation. The grand question involved is whether Paul was contending that the children of God, as such, were begotten by him, that he had regenerated them, had begotten them by proxy, or whether he used the term in the same sense as that in which he speaks of fathers and mothers in the church of God. One thing is beyond dispute that is in this text; he claims to be the further of such as he said he had begotten. No begetting of his could make them the children of any other than himself, nor did he claim beyond this. He says that he begat Onesimus in his bonds, and in the same sense he claims Onesimus as his own son. In the same figure of speech he claims Timothy and Titus as his sons. Not that he claimed to have been the cause of their regeneration any more than he was of their election, or redemption. The Corinthian brethren had many, or might in Paul’s supposition have had ten thousand instructors in Christ Jesus; yet they had not in the same relation and figurative sense. He does not claim that be was the instrument which God had used in begetting them, or that his preaching had been an instrumental cause or means of their regeneration, for that would not have constituted them his children, nor

him their father. To us the sense of the apostle's words imply that their standing being like that of his own in Jesus Christ, by the election of grace, the redemption which is by the blood of Christ and the quickening power of the Holy Ghost, God had bestowed on him apostolic gifts, by which he was to occupy the distinction among his brethren of a father in the sense of the figure wherein he also spake of having travailed in birth for the distracted saints at Galatia, until Christ should be formed in them. – Gal. iv. 19 But, it will readily be perceived that travail had no allusion to their regeneration, as they had experienced that work long before, and the matter in which he travailed in birth for them, was that which formed the ground on which he called them his little children. As the children of God, Christ had been previously formed in them, they had began in the Spirit, had run well, &c., but they had become disordered by heresy, the means doctrine had got in among them and had bewitched them, and the apostle travailed for them until they should be restored to gospel order. Those who can believe that even Paul can or could produce the quickening and regeneration of a soul, must be strangers to the work. We once held a public debate with an arminian Presbyterian preacher, who contended that Paul actually regenerated all the members of the Corinthian church, but we never expected to have lived long enough to hear the absurd and ridiculous assertion made by a professedly Old School Baptist.

10. "Of his own will begat he us, with the word of truth." – James i. 18. Instead of honored instrumentalities, the whole power of producing the conception and consequent birth of the children of God is in this test accredited to "His own will" alone, that is, to the sovereign, immutable will of God, which proves the position we have taken in the preceding item of our reply. In the sense in which they were begotten of God, they were not begotten by Paul. Perhaps the means renders will try to make some capital of the words "with, the word of

his power," construing the word of his power to imply instrumentality. One of two things must be intended by these words: "With the word," they were begotten by the Father of lights, spoken of in the context. Christ is the only begotten of the Father; but as a begotten emanation from the Godhead, he is the life of his people, head of his body, the church, mediator, &c.; as God he is self-existent, equally with the Father; but as the life and immortality of his spiritual body, he is the beginning of the creation of God, and the first born of every creature; and in this sense he only hath immortality, dwelling in the light which no man can approach unto, [not even by the magic Power of means,] whom no man hath seen nor can see; to whom be honor and power everlasting'. Amen. Now the one production of spiritual life w as what we understand to be the begetting of both the head and the body, so that if Christ as the Word is intended by James, the saints have a common origin with Christ their head, and both be that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren. Or, secondly, if by the word of truth we are to understand his word, as used Isaiah lv. 10, still there is no room for arminians to introduce a particle of means. The world was created by the same word. God said, "Let there be light." It was by the omnipotence of his word that all things came into existence, and we may with the same propriety talk of God's having used means in the creation, as in quickening his children.

11. "Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth for ever." – l Peter i. 23. This is about the last text we would have expected to see brought forward to prove that the sons of God are born of such corruptible seed as means, works, instrumentalities, &c. How any enlightened christian can think that the words uttered by men are spirit and life, quick and powerful, sharper than any two-edged sword, that they

are an incorruptible seed, and that they live and abide forever, is truly more than we can comprehend; and to believe that such is the case, requires a stretch of what is called charity, beyond our ability. Is it possible than any who are born of God can believe that the incorruptible seed is communicated by what they call second causes? That seed which results in a spiritual birth, must of necessity proceed from a spiritual source. That which is born of the Spirit is spirit. It is so even in the unchanging laws of creation; to every tree and herb as well as to the animal creation God gave seed in itself for the propagation of its kind, but in no case seed in one tree or plant to produce those of another and different species.

12. “The law of the Lord is perfect, converting the soul.” What system of means men can make use of to bring the law of the Lord to act in the conversion of souls, is not stated; but if any is required it would contradict the plain declaration of the text, that that law is perfect; for that which is perfect cannot be improved or made efficient by something out of itself. Can the advocates of means tell us what means are used in putting this law in the inward parts of God’s new covenant people, and writing it in their hearts? The law is itself the governing principle which controls the affections, desires, hopes and emotions of a heaven born soul. God himself imparts and implants it. No part of the work is left to depend on contingencies.

13. “He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.” Not by our preaching, nor by our use of means. What then is the gospel? It is the Power of God unto salvation to every one that believes. It is Christ, the power of God, and the wisdom of God. The gospel is the thing preached, not the preaching. Strange that the distinction should be lost sight of by any who have ever felt its power. The gospel calls all who are saved, but the

preaching of it has no such power. It was often preached by Christ and his apostles where it only occasioned the gnashing of teeth; but time gospel itself never failed, whether preached or otherwise applied to the soul, to produce salvation perfect and complete.

14. “Ye are clean through the word I have spoken unto you.” Shall we then understand that when our Lord speaks in the salvation of sinners, that he is only assaying to save them by the use of means I As well may we unite with the arminiain general atoners and conclude that the shedding of his blood was a means used to endeavor to procure the salvation of sinners, and dispute what the Holy Ghost has said, that by his stripes we are healed.

15. “Thy, word hath quickened me.” This is the very position occupied by those who deny the doctrine of means. His words they are spirit and they are life. His word, and nothing short of it, can quicken. He says unto the soul that is in its blood, Live, and that almighty word produces life, as when he said unto Lazarus, “Come forth,” or to the tempest, “Be still,” and there was a great calm.

16. “I had not known sin but by the law, and the law worketh wrath.” This is a very far fetched argument to establish the doctrine of means in producing life. The law working wrath is that which kills, but it cannot make alive.

17. “Look unto me,” (not to means,) “and be ye saved.” Who are called on to look, the living or the dead; those who have eyes, or those who have no eyes? The context says, “I said not to the sons of Jacob, seek ye my face in vain.” In calling his people to look to him alone for salvation, he gives the reason; for, says he, I am God and there is none else. It takes a God to save a sinner; if means could do it there would be no necessity to call on them to look away from

means, and from everything else, to him who says in the same connection, “I am God, and beside me there is no Savior.”

18. “Preach the gospel to every creature,” (not only to the regenerate.) The words in crotchets are added. That the preaching of the gospel is ordained by Christ there is no doubt, whether the commission authorized the apostles to whom it was given to preach it to the old creation, or to every creature of the new creation, does not effect the present argument. It was to be preached, not used as a means for the regeneration of sinners. If the gospel, which is Christ, had not the power in itself without a system of collateral means, our Lord would not have prefaced that commission by a declaration, “All power in heaven and on earth is given into my hands; go ye, therefore,” &c. If part of the power were in the gospel, and part in means to be used, how could all power be in the hands of Jesus?

19. “So shall my word be that goeth out of my mouth,” &c. How shall it be? “Like the rain, and like the snow,” and are they, are either of them produced by the use of means? What nonsense!

20. “And he said unto them, Go ye into all the world and preach the gospel to every creature. And they went forth and preached every where, the Lord working with them and confirming the word with signs following. Amen.” That Jesus called, qualified, sent forth, and went with, and worked with his apostles with signs, &c., none will dispute; but that this display of his power and Godhead either says or implies that he is in need of means, or anything else to secure the great work of salvation, is denied.

We have noticed the twenty passages of scripture which were brought forward to sustain the doctrine of means, and find

them all decidedly sustaining the opposite sentiment. And we have a right to believe that these scriptures are principally relied upon by the advocates of the means doctrine, or our correspondent would not have pledged himself to yield up the point if it could be made to appear that these scriptures were in harmony with what he calls the anti-means doctrine. If we did hot know. that, “It is not in man that walketh to direct his steps,” and that nothing short of divine power can deliver from the power of darkness, we should expect him immediately to give up the point. But there are some other arguments with which the letter is closed, which require our notice.

It is not the word means that we object to, but the unscriptural use which is made of it, in dividing the honor of our salvation with what that word is used to signify. This is what grates upon our ear, for we are taught both by the word and by the Spirit, that salvation is of the Lord. But we can find no system of means appointed of the Lord to be used by men, in the use of which God has promised to aid, them in their efforts to save sinners. It would not, therefore, remove the difficulty to change the name. Retaining the heresy is what we object to. The name has often been changed, and under a multitude of names the abominable doctrine has been wrapped up, and its deformity partially concealed, ever since the days of Cain.

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Elder Gilbert Beebe
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# MEANS.

## (Concluded.)

THE old stale arminian hobgoblin difficulty is brought to bear against the doctrine of salvation alone of God, that, if the means doctrine is not true, there would be no use what ever for preaching, praying, exhorting, or anything else. This is what all arminians consider a “knock down argument.” Old Cain saw no use for Abel to live any longer if his doctrine was approved of God, and the utility of the ordinances of our Lord Jesus Christ, the preaching of the gospel, the prayers which are indited by the Holy Ghost, together with everything belonging to the order of the church of God is not only questioned, but absolutely denied by our correspondent, who virtually charges the head of the church with having instituted these things as useless lumber. May we not retort, Nay, but who art thou, O man, that repliest against God; that darest to denounce what he has appointed; and pronounce those things useless which have never been without their use among God’s dear children? Feeding the flock of God which he has purchased with his own blood, is denounced as useless, unless such feeding can be used as a means of making sheep. Prayer in which living souls hold converse with heaven, and breathe forth the desires, confession, thanksgivings, and adoration to God, is considered useless unless it can he made a machine for either raising the dead, or of so operating upon the unchanging God as to cause him to aid us in the regeneration of sinners. Exhortation which is injoined on the saints, has no utility with those who hold the means doctrine; and finally nothing else, of any use whatever, if the opposite of the arminian stuff be true. Well, our correspondent may depend on it, the opposite of this heresy is truth that shall stand when heaven and earth shall be dissolved, and when time shall be no more, and if there

are those who profess godliness who cannot love it, we bless God there are others who have been made, to love it and to live upon it.

Our correspondent is mistaken in anticipating that we wilt say that we hold to all such means for building up, establishing, and comforting new-born children. We deny the application of the term means to, the institutions of the gospel; they are gracious provisions for building, comforting and establishing the saints, but they are not the means of doing that or anything else. Means is the name for a sort of machine used by workmongers, by which they expect to set the grace of God in motion; but preaching the gospel of Christ, praying, and every exercise belonging to the gospel, are put in motion by grace. This is the grand difference; the means doctrine reverses the order of things so as to even place the institutions of christianity under the control of men. Men turn the crank, use the lever, the wedge and the screw of means, and heaven and earth obey. Our eating, drinking and breathing, are not the means of our living, but the effect; for if we were not alive before we ate or drank, we should never have the one nor the other. We wish to set our face against the sly, insidious, God dishonoring doctrine of God’s helping men to regenerate sinners, because it is untrue, and no lie is of the truth.

If our brethren in the west who have been led away with this filthy trash, only wish to express the idea that preaching, praying, &c., are appointed for the comfort, establishment, &c., of the saints, why do they raise so much clamor about it, seeing there are none who dispute such a position? But from what we understand them to mean and to say, we can ‘make nothing more nor less of their doctrine than down-right arminianism. But hold! Here comes another query, viz.:

21. “Can you prove that God sends his Spirit in the one case and not in the other?”

We have already said we believe that God is both Alpha and Omega in all that he does in creation, providence and grace; we do not believe that he is second to us in any of his operations. Instead of sending his Spirit to second our motions in any thing, he, by his Holy Spirit, quickens dead sinners, unaided by men or angels; and by the same Spirit he raises up his ministers, and they are directed by his Spirit to preach, and all the “exercises of his children are produced by the Spirit,” which Spirit is uncontrolled, unbiased and unaided by them.

22. “Pray, what comfort or joy do the children of God enjoy from preaching, if God does not accompany the word by his Holy Spirit “ This is to us a hard question; for we know of no gospel preaching where the word is not administered in the Spirit. The preacher’s words may often be at random, cold, lifeless, and carnal, but such is not gospel. The work of the Spirit is not to warm up and enliven the cold, dull pratings of the minister; but the Spirit prepares the preacher, provides the message, gives the door of utterance, and at the same time prepares the hearers to hear, and their hearts to rejoice in the truth thus ministered unto them.

“If it is his good pleasure and will to send his Spirit with his word to comfort his children, why not send his Spirit with his word to awaken dead sinners?” The word which quickens dead sinner’s is itself spirit, and it is life; the testimony of those who have experienced the life-imparting power of that word comforts those who are prepared by the Holy Ghost to receive the testimony. But the testimony is one thing, and the thing testified of is quite another. The word testified of can quicken the dead and comfort the living, but the mere articulations of a minister’s voice can do neither. Sometimes

the term “Word,” in the New Testament means Christ, as John i. 1; sometimes it means the quickening operation of the Holy Ghost, as where Jesus testifies, It is the Spirit that quickeneth, the flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life. In this sense the word is spoken of in connection with the regeneration of the saints. Being born again, not of corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever. If brother S. only intends to be understood that God sends his servants to preach Christ, and at the same time sends his Spirit to quicken dead sinners, and qualify them to hear and profit by the word preached, we shall not differ; but if he contends that the preaching of the gospel by the ministers of Jesus is a means to procure the quickening operation of the Spirit, we must differ. Indeed the same Spirit that sends the minister of Christ, and enables him to preach the word, quickens the sinner, and qualifies the living saint to profit by the preached word. But one is not to be regarded as a means or instrumentality for procuring the other. Thunder is not a means for procuring rain, neither is rain a means for procuring thunder; yet God in providence often sends them together. The Spirit is not the means, but the cause of God’s ministers preaching; so neither is the preaching of the gospel the means, but the effect of the Spirit’s operation.

Again, our correspondent says, “God is not limited.” Certainly not as to power to execute his sovereign and eternal purpose, and therefore he cannot require means to aid him in the quickening of his redeemed people; but ye are not, consequently, to infer that he has no fixed and definite mode of communicating life to the dead; that he effects this, sometimes in one way, and sometimes in another, as sometimes through means, sometimes by means, and sometimes without means. He has revealed to us but one way of salvation, and that is altogether of, by, and through

our Lord Jesus Christ. The case alluded to by brother S. of the remark of an anti-means preacher would be more in point if the anti-means man had not involved the doctrine of *means* by his *if*. “There is,” says brother S., “but one way for every child, or heir of promise, to be brought to the knowledge of the truth, and that way is fixed in the eternal mind, unalterably fixed.” We understand him to mean that there is one way for each, or perhaps as many ways as there are children or heirs to be brought to know the truth; but while we admit there is or may be a variety of circumstances connected with the experience of the children of God, we contend that there is but one way, fixed, unalterably fixed, in the eternal mind, for bringing all the children and heirs of promise from death to life; and that one way is by immediately communicating life to them, without the aid of any intermediate cause, power, agency, means, or instrumentality whatever; and we are equally sanguine, with him, that God will not be frustrated in the accomplishment of his designs.

The allusion made to John Bunyan’s being awakened through a lewd woman is begging the question, for he has not proved that God did awaken or quicken John Bunyan through a lewd woman, or through any other name or medium than Jesus Christ, and we should be very sorrowful, while the testimony of Christ is before our eyes, that no man cometh to the Father but by him, to have brother S. prove that John Bunyan or any other person had received life and salvation through a lewd woman; at such proof heaven would be astonished, and earth would tremble. We do not dispute that after John Bunyan was quickened by the Holy Ghost, he might have received some of his first impressions concerning his sinful and lost estate from a lewd woman, or from any other circumstance; but at the same time it must be confessed that if he had not been previously, or at least simultaneously, quickened by the Spirit, the circumstances of

the lewd woman would have passed without making any unusual impressions on him. The first thing seen or sensed by a living person cannot be the cause of his having life, but it is an evidence that he is alive.

Perhaps the most extraordinary passage in the whole letter of brother S., coming as it does from a professed Baptist, is this, "For to contend that God cannot, or *does not*, give faith until a man is regenerated and born again, is repugnant to the word of God." Well, we do contend that God does not give faith to an unregenerate person. Faith is the substance of things hoped for; and what hope has a dead sinner? It is the evidence of things not seen; and what does the unregenerate man see? Without it he cannot see God. Without being born again he cannot see the kingdom of God. "Marvel not [O Nichodemus] that I said unto thee, Ye must be born again." The unregenerate man is a natural man, and the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. And faith is one of the things of the Spirit of God; for the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, &c. If God gives faith to a sinner before he is regenerated, then faith is no evidence that a man is born of God; and what evidence can any person have that he is a child of God, if God gives it to unregenerate men? If this position could be established it would prove that faith is by no means peculiar to God's children, and Abel may be in hell! The illustrious catalogue of saints mentioned in the xi. chapter to the Hebrews, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, &c., might after all have died and gone down to hell in an unregenerate state. If unregenerate men are the recipients of faith, all these may

have been unregenerate men. If such a sentiment does not deny the faith, we know not what language can. Is it possible that a heaven born soul can breath out such doctrine?

In support of this position, namely, that God gives faith to men before they are regenerated, this text is brought. “He that cometh to God must believe that he is, and that he is the rewarder of them that seek him.” We have never met with even a professed arminian who would contend that the coming to God mentioned in this text had reference to the work of regeneration, much less that sinners must profess faith as a prerequisite to regeneration. The same text is prefaced thus: “But without faith it is impossible to please him; for he that cometh to God must believe,” &c.

This text is in perfect harmony with the words of Jesus. “God is a Spirit, and they that worship him must worship him in spirit and in truth.” The whole epistle to the Hebrews was addressed to “Holy brethren, partakers of the heavenly calling,” and the whole theme of the inspired writer was to show the distinction between the legal dispensation of, carnal ordinances and its worldly sanctuary, and the dispensation of the gospel, and that the law was not of faith; its provisions were, the man that doeth the things enjoined by the law should live by them. But the righteousness which is by faith. speaketh on this wise, “Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down from above; or, Who shall descend into the deep? that is, to bring Christ up from the dead,” &c. Although under the old covenant of works, much was to be done of manuel labor as a sort of means of temporal prosperity, yet under the gospel no means are to be used to bring Christ down, or to bring him up, for with the heart man believeth unto righteousness, and with, the mouth confession is made unto salvation. Now seeing that it is with the heart man believeth, we ask, is it with his old heart of stone, his unregenerate heart, that man

believeth unto righteousness, or is it with his new heart and new spirit which God has promised to give his people? "He that cometh unto God." Does the unregenerate or the regenerated man come to God believing that he is, and that he is the rewarder of them that diligently seek him? If, as brother S. contends, it is the unregenerate man preparatory to his regeneration, let us not forget that "No man cometh to the Father but by me." Hence, if an unregenerate sinner comes to God it must be by Christ as the only medium of access, for he is the only way. And if a sinner can have faith, and can come to Cod through Christ, without regeneration, to qualify him to see the kingdom of God, what need is there for regeneration?

We call on brother Sperry to turn to Hebrews xi. 6, and read his text, and with its whole connection, and then say if he himself believes soberly that unregenerate men can possess that faith which is. the substance of things hoped for, the evidence of things not seen; by which the elders obtained a good report, and through which we understand the worlds were made by the word of God, &c. The allusion made to Paul's being sent to some places, and not suffered to go to others, shows he was subject to the government of the Spirit, and not that the Spirit was, through some magic power of means, governed by Paul. He was truly sent to places where God had *much people*, but he was not sent among them to use means for their regeneration. Philip was not sent to quicken and regenerate the eunuch; that work was performed by the Holy Ghost, and Philip was sent to preach Christ to him, and to baptize him. "Feed my sheep," "Feed my lambs." Feed the flock of God, is the commission; but the ministers of Christ are no where directed to make sheep, or to use means for increasing the flock of God.

"And what business, suppose ye, the apostle Paul would have amongst a parcel of dead sinners?" It was the business of the

apostles to go where they were sent, and to tarry wherever the Lord commanded them to tarry; but if the Lord had intended to make it the business of Paul to regenerate the much people in that place, he would have told him so; but he was not so informed. The events showed that Paul was to preach the gospel, and "He that had an ear to hear, was to hear what the Spirit said to the churches." Paul had no ears to give to those who had none; but he had a message for such as were, by the quickening operation of the Holy Spirit, prepared to gladly receive the testimony which he bore. If the preaching of Paul had been a means used for quickening dead sinners, why were not all to whom he preached exercised alike? Will not the same cause, under similar circumstances, produce the same effect? But Paul's preaching was invariably, to the Jews, a stumbling block, and to the Greeks, foolishness; but unto them that *are called*, both Jews and Greeks, Christ, the power of God, and the wisdom of God. Until God called sinners from death unto life, gospel preaching was unto them a stumbling block, and foolishness, a savor of death unto death, far enough from being a means of quickening them. The allusion also to the vision of Ezekiel, of the valley of dry bones, is equally unavailing for the purpose of proving the efficiency of means. All these dry bones were the whole house of Israel, who say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore the Lord bade the prophet prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will – what? use the prophesying of Ezekiel as a means of raising you out of your graves ? Not at all. Ezekiel was not to raise them, nor to help raise them; neither was God about to raise them through the means of Ezekiel or his preaching; but Ezekiel was to declare what God had said that himself would do. Say unto them, Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall

put my Spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. The Lord purposed, the Lord spake, and the Lord performed; and all that Ezekiel had to do, was what all God's ministers have to do – to testify of the grace of God, tell of God's purpose, of his promises, of his power, and of the deadness, dryness, inability and utter dependence on the life-giving power of their sovereign God. Strange that a professedly Old School Baptist should wish to divide the quickening power between God and means.

Having noticed, as we believe, every item of the communication of brother Sperry, we will say in conclusion, that we have endeavored to use great plainness of speech, without designing to employ one word of unkindness. We honestly believe, as our remarks will show, that the means doctrine, as it is called, is a heresy of no trifling magnitude. That it has been suffered in the all-wise providence of God to annoy the churches for the purpose of purging the Old School community of corruptions, for the trial of the faith of the saints, and that its final tendency will be to relieve our churches from excrescences which do not belong legitimately to the mystical body of Christ, we have no doubt. Many have attached themselves to the Old School Baptists, simply because they were opposed to the Popular institutions of what is falsely called benevolence, and not from a unity of sentiment with the primitive saints in regard to the doctrine of the gospel of Christ. If in any part of our reply our language should seem unnecessarily harsh or severe, let it be remembered that we have been urged by the author of the communication which we have received, to publish it. We have not sought for an occasion of controversy, but on the other hand held back until we were confident that our backwardness to go into the investigation was being construed by the means party into a tacit endorsement of

their heresy. We sincerely hope that such of our brethren as have become bewildered with this mischievous means doctrine, may be enabled to compare it with the scriptures, anti with their own experience, and be no longer like children tossed to and fro by every wind of doctrine. Towards brother Sperry, as an old and valued correspondent and faithful friend of the SIGNS OF THE TIMES, we entertain the kindest feelings and profound regard; but for the doctrine embraced in this communication, we feel unmingled regret that any of our dear brethren should be captivated by it. May the Lord deliver them from all error, and lead us all by his unerring Spirit into all truth, for his mercies' sake. Amen.

New Vernon, N.Y.,
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Elder Gilbert Beebe
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# MEANS.

IN this number will be found another letter from Deacon L. Sperry, on the subject of means, in which, after a deep conviction on his mind that there is not a shadow of difference between us on that subject, he proceeds to fill out three sheets of manuscript, in which he labors to prove that his position is right and that we are wrong. We presume that brother S. is the only reader of the SIGNS who, after a careful examination of his former letter and our reply, has come to the conclusion that there is no difference between us. We have either failed to write intelligibly, or he has failed to comprehend our meaning; for it was our design to express our unqualified dissent from the means doctrine, as stated and defined by him. But what seems truly remarkable is that after a thorough conviction, after reading our reply over and over, again and again, that we were agreed, that he shall attempt to prove that our views were in opposition to the testimony of the scriptures, and antagonistic of the experience of all the children of God.

The desultory manner in which brother S. has written his rejoinder challenges our ingenuity in framing a response. To notice every point in which he has laid himself bare to the lash of truth for castigation, would occupy more room than we have to spare. We shall only remark upon some scattering points and leave the subject.

He is confirmed in his first opinion, that the difference between the means and anti-means parties consists only in words. Does he mean to say that the doctrine of the two parties is identica1, and only differently expressed? We are loth to rate his powers of perception so very low as to think this can be his meaning; for the words used by the means party, as defined by himself, show that they believe that God

speaks the word of life in quickening dead sinners through good men and through bad men, through his preachers, and through the devil's ministers, thus using them as means or instruments in performing the work of regeneration, while every syllable of this is denied in the most unequivocal manner by the advocates of truth, called the anti-means party. Words are signs of ideas, and the words used by the two parties are signs which not only indicate a radical difference of sentiment, but positively affirm the existence of such difference. The means doctrine is as old as sin, and has been preached and practiced in our guilty world ever since the first transgression of our parents in Eden; while on other hand, the exclusive power of Cod to save sinners without any intermediate agency, instrumentality, or means what ever, has been clearly demonstrated from about the same period to all those with whom God has deposited the secret of the Lord. Light and darkness are not more opposite, heaven and hell are not further apart, than the doctrine of means, and salvation alone of God. We will not question the honesty of brother S. ill his assertion; but we are bound to admonish our readers that in this very shape nearly all the heresies that have ever afflicted the church of God have been *sided in*. Error assuming to be truth, steals the livery of truth, and its advocates affirm that it is the truth, only differently expressed. This sneaking way of foisting in heresy should be promptly met and resolutely resisted by the soldiers of the cross.

Brother S. may have presumed too far upon our republicanism, which is not quite so elastic as to embrace all the doctrines which men have endeavored to palm upon the church of God, and wink at them because they are brought in by professed Baptists. True, brethren may interchange their views, and even differ in their judgment on many points without breaking fellowship, and a calm, dispassionate discussion of doctrinal subjects may be conducted through

our sheet to profit and edification. But the moment a Baptist, a Paul, or an angel from heaven, shall attempt to divide the work of salvation and ascribe any part thereof to works, good or bad, of men or of angels, that moment we feel the force of the admonition, “Let him be accursed.”

As to standard writers, whatever may be the signification of the term in the Ashdod language, we still contend that inspired men of God are the only standard writers for the church of God. Webster defines the word *standard* to signify, 1, An ensign of war, a staff with a flag or colors; 2, That which is established by sovereign power as a rule or measure by which others are to be adjusted; 3, That which is established as a rule or model by the authority of public opinion, or custom, &c. While the latter sense may answer for all other sects, and their writers may be held as standards by them, if public opinion consents, the church of God cannot measure with a standard of public opinion; nothing short of that standard established by sovereign power will do for her. We read that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard, &c. Is it likely that the Spirit of the Lord will hold up uninspired men, such as Sperry, or Beebe, or Gill, or fuller, as a safeguard to the saints against invasion? Such standards might be easily taken by the enemy, and if taken, the cause is lost, and all who are represented by such standards would fall captive to the enemy.

Brother S. says he had hoped that we would have caught his idea in his emphatic declaration that he attached no power, influence or merit, to *means*, and that it possesses no procuring quality whatever. If he had left this frank declaration to speak for itself, without going on to add that he held the term *means* to be equivalent to the gracious provisions which God has made for the salvation of his people, we might have been satisfied. But his position taken

as a whole says substantially, that there is neither power, influence, nor merit, nor procuring quality, in gracious provisions, or provisions of grace.

Now he is evidently as far from truth in attempting to divest the provisions of grace of power and merit as he is when attempting to enrobe his heathen deity, Means, with both. How then could we catch his idea. It would require unusual dexterity to catch an idea that shoots about so much at random; at one moment means is a name for a powerless fantom without merit or influence; and anon, it is an equivalent for gracious provisions, and so powerful and meritorious that God is himself dependent on it in quickening the dead. If he would have us catch such an idea, we beg he would hold it still in some place until we can lay our hand upon it.

It was not a mere change of names for the same things that we desired. The application of the terms gracious provisions to the doctrine of means is a prostitution of sound words to corrupt purposes. The provisions of grace, as we regard them, embrace a Savior provided, and in him the election, preservation, life, calling, regeneration, adoption, justification, and eternal glory of the church of God. The preaching of the gospel is also a provision of grace, but not a *means* of grace; and not as held by brother S., a kind of instrument, through which God speaks to dead sinners. The gospel of means may belong to dead sinners for aught we know to the contrary, but the gospel of God our Savior makes no address whatever to dead sinners; it addresses the living, the quickened, and them exclusively. It preaches glad tidings to the meek; it proclaims liberty to the captives; the opening of the prison to those who are bound. It is glad tidings of great joy; but what is its language to dead sinners? It is to the Jews a stumbling block, and to the Greeks foolishness; it is hid to them that are lost; for God has hidden these things

from the wise and prudent, and revealed them unto babes; and babes is a term applied to children after they are quickened and born, but not before. It seems to be almost impossible for an arminian to understand that the quickening of a sinner is time forming of Christ in him. Christ only bath, and Christ only is immortality. He that hath Christ bath life, and he that bath not Christ is dead. That time communication of this life, this immortality to a soul is effected by the immediate power of God, that there is no medium in heaven or earth through which God the Holy Ghost communicates Christ to the dead sinner. It is the Spirit that quickeneth, the flesh profiteth nothing. After God has quickened a sinner, the gospel is good news, glad tidings, &c., but not before.

Brother S. reminds us of the old proverb, "The legs of the lame are not equal," for while he disputes our position, that the gospel is not preached where the Spirit does not attend the word, he asserts that the preaching of wicked men, and even grand imposters, who are destitute of the Spirit, is frequently attended with almighty power and yet he contends that man can do nothing only as God directs by bi Holy Spirit!

The simultaneous operation of the Holy Ghost in causing Peter to preach, and in pricking sinners in the heart on the day of pentecost, proves nothing in favor of the doctrine of means. It might be as plausibly argued that sinners being pricked in the heart was the means used to make Peter preach, as *vice versa:* seeing. as brother S. argues, these operations were simultaneous. For our own part we have no idea that their being pricked in the heart was being quickened hut it was evidence that the were alive, and being alive, by the quickening power of the Holy Ghost, was what made them sensitive to the preaching of Peter; but if Peter's preaching was a means of giving life to the dead, or, as brother S. contends, if his words were in themselves spirit

and life, the whole multitude who heard the sound of Peter's voice would have been effected alike. The could hear Peter, or Paul, or even the Son of God himself preach, without being pricked in their hearts, until God gave them life. We know nothing about God's bringing good out of evil, only that Job says it cannot be done; or that no one can bring a clean thing out of an unclean; but that God overrules all events for his own glory, and causes the wrath and wickedness of men and devils to subserve his righteous purpose, as in the case of Joseph and his brethren, and the crucifixion of Christ, we have no doubt. It is a singular argument indeed, and one that we did not expect from brother S., that because God has spoken through his Sou, that if he does not now speak to dead sinners through men, he has lost his immutability! Does brother S. not know that God wrought in Christ many miracles, such as healing the sick, raising the dead, and casting out devils ? Will he say that if God does not continue to perform these miracles through the agency of men, he is changeable God? We know that at sundry times, and in divers places, God spake to the fathers by the prophets, and that in these last days he has spoken to us by the Son, whom he bath appointed heir of all things; but it really shocks us to hear a brother say, If God does not continue thus to speak, he is a mutable God! Moses and Elijah were seen by Peter and John on the mount, transfigured and enveloped in the cloud, out of which the audible voice of God the Father was heard, saying of Christ, "This is my beloved Son, in whom I am well pleased. Hear ye him." The law and the prophets were until John, but they have ceased to speak to our fathers. Christ, who is the end of the law for righteousness to every one that believes, has come; the government is now upon his shoulder, and his name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. He is to have no successor as the personification of God n speaking unto men. God evidently gives his ministers ability to preach the preaching

that he bids them; but there is a wide difference between his speaking and their speaking. He speaks the word, and it stands fast; he commands, and it is done. But we know of none of his preachers who have that power. When he says to the dead sinner, Live, the bands of death are loosed, and the portals of immortality are opened, and he that was dead comes forth.

Brother S. has reminded us that what God has joined, man is not at liberty to divide asunder; but let him be careful, and not unite in marriage parties where God has forbidden the bans. It would be a difficult matter for him to show that because God's ministers speak as the Spirit gives them utterance, that therefore the words of his ministers are spirit and life; that would illy comport with another part of the text, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that Ï speak unto you, they are spirit and they are life." Brother S's" criticism" on our remarks in reply to his perversion of the words, "He called you by our gospel," &c., is a failure, for we did not attempt an explanation of the text; we only showed that it could not apply as he had used it. Now, who were called by the apostle's gospel to obtain the glory of Christ, the living or the dead? Did Paul, or Peter, or James, or any other apostle call dead men to obtain the glory of the Head of the church? If so, when, where, and who? But in their preaching they thus addressed the saints: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." – Col. iii. 1. The glory which Christ has with the Father is what the gospel calls the risen with Christ to seek, and to obtain; but if the apostles ever called any who were not risen with Christ to seek or obtain that glory, the page on which the record is found is not in our bible.

Brother S. is not satisfied with our reply to the 17th item of his former letter, "Look unto me and be ye saved, all the

ends of the earth, for I am God, and there is none else." – Isa. xlv. 22. We showed by the context, that. this command was addressed unto the seed of Jacob, and not, as brother S. says, to every creature indiscriminately. Does brother S. know that the seed of Jacob, spiritually understood, means the elect of God? If he does not, we refer him to Romans ix. 11-13; and that the elect are to be gathered in from the ends of the earth. If brother S. will prove that every creature without discrimination on the earth is called to look for salvation from God, we will prove by Rom. viii. 30, that whom he called, them he also justified. Their calling, no less than their justification and glory, is the immediate work of God. But brother S. used the quibble which is in the mouth of every arminian, "Many are called and few are chosen." We call this quibble, because it is garbled from a parable which our Lord spake upon a very different subject, and has no kind of allusion to the calling of sinners from death unto life. The nation of Israel had, in the sense of the marriage Supper, been bidden, but they were not the chosen people of God. Brother S. is evidently unwilling to be called an arminian; but his speech betrayeth him. There is scarcely an argument used by him in hi two long communications that is not current among the most rotten kind of arminians. He says, "The proclamation of the gospel appears to be to all indiscriminately." And on the other hand, we affirm that no such thing appears, either from the gospel itself or from what he can establish by argument, and we hope he will just stick a pin in this place, and remember that there is a shadow of difference between us. If the proclamation of the gospel is indiscriminately to everybody, and brother S. says it is, if the above text from Isaiah means what it says, then everybody indiscriminately will be saved as sure as there is a God in heaven. For the gospel is a proclamation of complete salvation, of peace and pardon, of justification from all things from which we could not be justified by the law of Moses. It proclaims liberty to some captives, or to all captives; brother

S. says to all the word of God says to the redeemed. The gospel proclaims the opening of the prison to them that are bound. Is it. a general jail delivery, or is the prison Only opened to debtors whose obligations were canceled by the Son of God? “To everybody indiscriminately,” says brother S. The gospel proclaims that God has blessed us with all spiritual blessings in heavenly places. Brother S. says this is indiscriminately to everybody. Paul says its application is only “according as he bath chosen us in him (Christ) before the foundation of the world,” The gospel proclamation is, “For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God.” Now will even the worshipers of Means pretend to say that this proclamation is to everybody?

He says that these passages are not the only ones he could bring. We know it. We have been familiar with the whole catalogue of passages relied upon by the arminians for over turning the system of salvation by grace alone from our youth up, and could rattle them over, if occasion required, with as much ease as a new light engineer of a front bench revival. But how awfully must the scriptures be perverted, and the truth of our God turned into a lie, or made to testify the opposite of what they declare, in thus garbling and misapplying their testimony. With our remarks upon the commission to the apostles he is also dissatisfied; he still insists on the application of his *generalism*. According to his theory, which he thinks is more orthodox than ours, the apostles were to preach the gospel to everybody, teach everybody to observe all things whatsoever Christ had commanded the apostles; and they were commissioned to baptize everybody. But did the apostles so understand, or so practice? By no means. They preached the gospel among the Jews and Gentiles; and as many as were ordained to eternal life believed, and those that believed were baptized. This included every creature belonging to the new creation, and no more. But brother S. has the apostles preaching to the

men of Nineveh, Sodom, and to the antediluvians; not to either the old nor to the new creation exclusively, but to all indiscriminately! And upon this point he thinks the subject turns. Well, we are willing to rest it here. If the gospel is an indiscriminate proclamation to everybody; if it proclaims peace, pardon, salvation and eternal life to everybody, we must confess ourself ignorant of its application altogether.

He thinks it devolves on us, or on some good brother, to tell what purpose God has in causing his gospel to be preached. So far as God has made known to us his design we are ready to announce it: First, "It shall he preached for a witness unto all nations." – Matt. xxiv. 14. Here we have one object stated by our Redeemer. Another design to accomplish is "To feed the church of God, which he has purchased with his own blood." – Acts xx. 28. But if there be any scriptural authority for saying that God designed the preaching of the gospel to be used as a means through which to quicken dead sinners, it belongs to the means party to produce it.

We were not a little surprised to hear even brother S. say that our denying that the display of Christ's eternal power and Godhead either said or implied that he was in need of means or anything else to secure the great work of salvation, was equivalent, in his opinion, to denying every ordinance and institution of Christ, and saying that they were of no use. We can conceive of nothing short of mental derangement that could lead him thus to speak; but in evidence of his total aberration, he attempts to shame the firmament above, and commands the very heavens to blush! Blush at what? Why, that it should overspread a person who denies that Christ needs means, or needs anything else, to secure the great work of salvation. We leave our readers to judge whether the blush does not belong somewhere else.

To the question whether anybody ever knew of a whole family's being born at once, we answer, we have heard of a nation's being born in a day, but we cannot perceive what connection this question has with the subject under consideration. His allusion to the blowing of rams' horns around Jericho, so far from being the means of throwing down the walls, that brother S. more than half yields that point, and does not know that it caused the walls to fall. Neither do we; so we will let that argument pass for all that it may be worth.

We did not say that eating, drinking and breathing were not essential to the perpetuation of human life, but that they were not the means of our living; that is, they never produced life in a dead carcass; and as brother S. has tasked us with an experiment, we will requite his kindness by proposing to him the experiment on a dead body; let him stuff it with as much wholesome food as he can get down, and see if it will produce life, and if he fails in this experiment, let him give up the point, and own that eating, &c., are not the means of producing life. A quickened soul lives by faith upon the Son of God; but their so living wag not the cause of, or means whereby they were made alive. We shall not attempt an explanation of Paul's meaning, where he said that he rejoiced that Christ was preached, notwithstanding some preached of envy, &c., thinking to add affliction to Paul's bonds. But to brother S's conclusion that God's Holy Spirit was, or is administered through the agency of ungodly men, we enter our unqualified Protest. Truly such a version of Paul's views does not very well comport with brother B's views, nor the views of any other person with whom we have ever had correspondence, except brother S. As to the experience of the thousands to whom brother S. alludes, if in harmony with that sentiment, we could not regard them as gospel experiences. Any spirit communicated

to them through the envious preaching of ungodly men cannot he the Spirit of Christ.

He does not know why, in alluding to Ezekiel's vision, we skipped over the first ten verses. Did he suppose it was necessary that we should comment on every verse in the bible? But he says he thinks it is most clear to every common sense reader that God wrought through, or by the prophet Ezekiel, to the quickening and making alive those dry bones. Well, if so, we are not a common sense reader; for we did not know that there were any dry bones quickened, and much less did we imagine that God quickened any by or through Ezekiel. We understand the whole to be a vision which the prophet saw, and that in the vision God caused the bone to come to his bone, and the breath, not of Ezekiel, but of God to enter them. And God interpreted the vision to Ezekiel very differently from the manner in which brother S. has to us. "Then he said unto me, Son of man, these bones are the whole house of Israel," not everybody indiscriminately. "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves," not by or through Ezekiel's digging, "and cause you to come up out of your graves," &c. "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." And we ask if there ever was an instance where God has opened the grave of a poor dead sinner, brought him out of his grave, and put his spirit in him, and that quickened sinner did not know that it was the Lord, and not Ezekiel, that had spoken and performed it?

But after all that has been said, brother S. hinges the whole "jet" of the subject on the question, "Is it, or is it not, clearly

revealed in God’s word that God makes use of his gracious provisions, or instrumentalities (not men) in the awakening of dead sinners “ If he means by gracious provisions, what he has been contending for, instrumentalities or means, there is nothing of the kind clearly stated in the scriptures; for in the quickening of the dead, there are neither means nor instrumentalities used; bat if he means what God has provided, namely, life in Christ, election, predestination, calling, &c., which were provided graciously, none will deny that these provisions take effect when God communicates life to the soul; but that these are used as instruments, or as means of quickening the dead, is denied. His version of our admission is calculated to give a wrong impression; because we allow that the Spirit can and undoubtedly does sometimes quicken sinners, simultaneously with the preaching; he says that we allow that the word preached, and the Spirit and power are simultaneous, as though we had admitted that it were always so, or more frequently so, than otherwise, which was not out intention. We hold that it can neither facilitate nor retard the work of the Holy Ghost. In his contrast between his views and those of arminians, he comes, in many points, upon the anti-means ground, and, as above, excludes men and means from all power; but still he contends that God exerts his power in the work of regeneration by or through men and means. So bewitching is this means doctrine that those infected can frequently contradict their own words without being aware of it. The very same arguments and quibbles generally used by arminians are used by brother S. in attempting to sustain his darling bantling, Means, and all that he has admitted of the opposite doctrine, or nearly all, has also been admitted by John Wesley and other famous arminians. He demands, If the saints are fed through the preachers, or by the preaching of the gospel, why not quickened and made alive through them? Strange confusion of language! If a shepherd can feed sheep why can he not make sheep? God has given us natural

life through Adam, and life coming to us, by or through him, makes us his children; and if God gives spiritual life through his preachers, the medium through which we receive it must constitute us the children of the preachers; not of God. When children are born, no nurse who may be employed to feed them can change their relationship as children; but if God's children are quickened through an intervening agent, then is there an intermediate father between them and God, which must effect, if not destroy, their heirship. But he asserts that it is just as reasonable and scriptural that they should be made alive by or through preachers, as to be fed, after being made alive, by the preaching of the word.

This wild assertion is followed by a chapter on charity; but, although charity may cover a multitude of sins, it can not reconcile this absurdity with the truth of God, nor have we a charity cloak sufficiently broad to wrap it up.

In our former position, which brother S. seems inclined to controvert, we assert that the church of Christ is *a unit*, and we are sustained by Cant. vi. 9, Eph. 11, 1622, and iv. 4, with as many other scriptural declarations as he will be able to dispose of conveniently. He allows there may he in some churches those who agree in all the essential fundamental doctrines of the gospel; but will he tell us what doctrine of Christ is more fundamental, or of more vital importance in the economy of salvation, than that which asserts that life and salvation is of the Lord alone? Truly, we believe that all must come up to the scribe, and, as far as we are enabled, we shall hew to the line, and let the chips fly. He admits that Paul did contend that "Salvation is of grace, and not of works." This is the very point at which we are now at issue. We contend that salvation is wholly of God; and he is laboring to wedge in the rotten arminian notion of means. He says, "Paul did not contend about means." True, for that heresy was known in Paul's day by other names. None more

boldly contended that the quickening of the dead was exclusively the work of God than Paul. The charge that he used means for quickening the dead cannot be proved; and the foundation which Paul, as a wise master builder, laid is the same that brother S. and all his means fraternity are laboring to overthrow.

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# MEANS.

"They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad."

"Therefore, they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." - Habakkuk i. 15, 16.

# EULOGY.

O glorious Means! omnipotent in thy power, novel in thine appearance, and miraculous in thine effects. How greatly do the nations admire thee! The Scribes and Pharisees rejoice in thee. Work-mongers and Arminians bless thee! Deluded mortals put their trust under the shadow of thy wings! Ashdod and Moab are among thine admirers! Ishmael and Cain, with Esau and Goliah, are among thy mighty men! In thy praises the daughters of all the uncircumcised unite! To set forth thine excellency, the most popular, learned and influential clergy of modern times are zealously engaged! For thy service, Theological Colleges and Sunday Schools are greatly multiplied, and all who hate God and despise his salvation, and wantonly disregard his word, and do despite to the spirit of grace, are wont to bow obsequious at thy glittering shrine! Great is thine antiquity, and venerable thy hoary locks, for very age. Thine ancient wonders and thy mighty works of old, as with a sunbeam, record the history of thy demoniac renown.

No sooner had the light of heaven shone upon the new made works of God, in the morning of time, than thou wert there, even *thou,* and thy father, to teach the parents of our race the way to become as gods; and when their eyes were

opened, and they saw with shame their nakedness, by thee a covering of fig-leaves was seasonably provided. To thee did Cain apply for reconciliation with the offended Majesty, from whom he had received his existence; and by the use of thee, O *means!* did he insult Jehovah, with an offering from the earth, then groaning under the weighty curse of God, - an offering which the Lord had not required at his unhallowed hands. And by the use of thee, his zeal waxed hot against the religion of his brother, who rejected thee. Yea, in his fiery zeal did he decree, in thy great name, the complete extermination of heresy from the new born world. A lasting monument of thy ancient works, was, at an early age, erected on the plains of Shinar, to stand coeval with the world, whereon, indelibly, thy name is written; and who, we ask, shall dare dispute that Babel’s mighty tower was the production of means? To thee, the incestuous origin of Moab and Ammon most unquestionably belong; and he doth wrong thee, who this truth denies. And by thine ingenuity were good old Abraham and Sarah, with their bond-women, enlisted in the enterprise of hastening the fulfillment of the promise of the God of heaven. Ishmael also is thy son, and all his numerous offspring have received their existence through thine instrumentality.

O *means!* if thou wert dead, what pen of scribe could write a fair biography of thy deeds of fame? To frame new gods for Israel’s fickle tribes, resort was had to thee. The borrowed jewels which once adorned the Hebrew women, quickly assumed the form and beauty of a calf, when Israel's mitred priest, in thy dread name, devoted them; and when amid the deafening shouts of all thy Hebrew worshipers, Aaron brought forth the god of means, how thou wert honored. To thy new gods, honors immortal were ascribed; and at the priest’s protracted-meeting, held before it, thousands of converts left the worship of the most high God, and bowed themselves to thee, and owned thy god as their deliverer

from Pharaoh’s cruel yoke; nor did this revival cease, until an *old school* Moses preached his antiquated doctrine in their ears. To fill the land with prophets such as Ahab loved, and kill the prophets of the Lord of Hosts, that monarch sold himself for thee. And in thy name, thy daughter Jezabel, with zeal unequaled, spread her table to sustain thy troops. By thee, the men of Egypt wrought their miracles in the presence of the king, until thy stock of wisdom and of power were overdrawn, to imitate the plague of vermin.

Turn back thine eye, O Means, to days of yore, and in the retrospect behold the heathen world filled with thy temples, swarmed by thy missionaries, and finally worshiping no less that thirty thousands of thy gods. Then turn thyself around, and from the climax of thy splendid Babel look to every high hill, and under all green trees, in Israel, and mark the chosen tribes, in wild devotion burning incense on altars of brick, offering to the Lord *swine’s flesh, and broth of abominable things.* Yea, see them devoutly baking cakes unto the queen of heaven; all in thy use, and all to honor thee!

If, then, under the sable ages of the world, while the earth in darkness groped, thou wert the pride of princes, and the pillar on which the monarchies of nations learned, what art thou now? No sooner had the God of glory sent his Son into the world, than Herod came to thee for aid to slay the young child Jesus. To help him out, thy hands were stained with the blood of all the infant males, from two years old and younger, throughout his jurisdiction. To perpetuate the connection of church and State, and seal forever to the neck of Israel the yoke Which neither they nor their fathers were able to endure, the Jewish Rabbies had access to thee. In keeping with thy various transformations at that important period, thou didst profess a zeal for God. Then didst thou teach thy sons to swear that they had heard the holy Jesus blaspheme - that they had known him to break the Sabbath, eat like a

glutton, and drink as a wine-bibber. They called him Beelzebub, and said he cast out evil spirits through the prince of devils; and to arrest the further progress of his doctrine, the earth was traversed, and the sea compassed, by thy missionaries of Pharisaic sentiments, to make one proselyte, who, when converted to thy craft, thou madest him more the child of hell than were the pious Pharisees. And further, if our recollection serves us, thou didst originate on one occasion, a tee-total abstinance society, in which no less than forty of thy sons not only pledged themselves to drink no wine or beer, but also bound themselves under a curse, that they would neither eat nor drink until they had killed Paul. Five times didst thou repeat thy forty stripes, in the case of Paul, as *means*to bring him into thy new measures; and once thou didst persuade him to shave himself, and be at charges. Poor Peter also used thee, to avoid the strong suspicions which attached to him, in consequence of the affirmations of a damsel. Judas, thy treasurer, held unshaken confidence in thee. He found thee useful in collecting funds to fill his bag; and through thine influence he was enabled at one time to lift a collection of thirty pieces of silver. It is true, thy disciple, Simon Magus, did not succeed when, for thee, he offered money for gifts of the Holy Ghost; but it is very evident that if Peter had really known that sinners were redeemed by silver, or with gold, he would not have sentenced the *money* with the wretch to perish. The money for thy service, would have been kept back.

Had the good Master approved thy doctrine as it is generally understood, and practiced by his professed disciples of the new school, so far from directing them to call upon the Lord of the harvest for laborers, he would have directed them to thee; and by thine aid, to rear up colleges, and Theological Schools, form National and State Societies, Missionary Boards, and to establish a thousand agencies in all parts of the land, to raise funds and inducements for pious, lazy

young men, to enter the vineyard. But oh! how unfortunate for the ante-deluvian world - for Sodom and Gomorrah - for Tyre and Siden, and for ill-fated Jerusalem, that the marvelous power to moralize and christianize the world were hidden from their eyes) and the refulgent blaze of thy glory reserved for this wonderful day of Means, in which our lot is cast.

The present is a day devoted to thy service, distinguished from all former time as the peculiar day of *means!* In the developement of thy powers are brought to light the hidden things of dishonesty, and thou art known and acknowledged as the originator of all the popular modern religious institutions which claim the right to monopolize all the *benevolence* on earth. Thou art like a powerful *locomotive,* puffing, snorting, and letting off thy surplus steam, while thy thundering wheels, with sound of mighty power, makes nature tremble, and in thy train are found all the religious inventions of fallen man, drawn onward by thee with the most astonishing velocity. Thy splendid cars, bearing the names of every religious society under heaven - with the bare exception of the church of God - dash on with frightful celerity to consummate thy glory. To thee, the clergy of our day ascribe salvation; the pulpit and the press reiterate the sound that God has ordained eternal salvation through thy instrumentality; that thou art accessible to all men - that thou art even in the hands of all men, and if all will use thee, all shall be saved; and that the reason why any are lost is, because of their rejection of thy sovereign power to save. In the wonderful *march of mind,* characteristic of the present times, few, very few, are found who dare even pray to God for any blessing, temporal or spiritual, for time or for eternity, through any other name than thine. The name given under heaven and among men, whereby the apostle tells us sinners must be saved, sounds harsh, antiquated, obsolete and barbarous in the pious ears of those who admire thee. To

justify the foregoing remark, we refer for testimony to the general language of what bears the name of prayer in every part of our land - "Lord, bless the means made use of for the spread of the gospel, for the revival of religion, for the conversion of the heathen, and for the evangelization of the world! Bless our Theological Schools, our Foreign and Domestic Mission Societies, our Sabbath Schools, our Bible and Tract Societies, with all other means made use of for the good of thy cause," &c. While on the other hand, sinners are taught to expect salvation through the use of means, and christians are gravely told that all their prayers to God to carry on his work and grace, to build up his cause and kingdom, to supply the walls of Zion with watchmen, to gather in his ransomed people, will prove abortive and vain, unless we apply ourselves to - *means!*

In the diversification of thy transformations, sometimes thou appearest as a mighty deity, having power to control the mind and will of the unchanging God, and causing him to forego his plans and adopt those which bear thy superscription; and when thou dost assume this god-like form, we are directed to depend on thee to aid us in persuading the Lord to convert our wives, our children, our neighbors, and the world at large - to bless our enterprises, and to give success to all our plans, and efficacy to all our measures. Anon, thou seemest like some *net* or *drag* by which the portion of thine advocates is fat and fall of marrow, and by which their meat is plenteous. Just as the silly fish catch at the angle .of the artful fisher, infatuated mortals grasp at thee; and like a net or drag, thou makest fat the portion of thy votaries, who, in return, with grateful hearts and willing hands, sacrifice to thee, and on thine altar burn their incense.

Before we close our eulogy, we would remind thee that all the numerous host of thy disciples have long applied to thee

for aid to put down the Old School Baptists! and in thy cause they have not shunned to declare all manner of evil falsely against them, nor left a stone unturned,; yet why have they not, with all thine aid, prevailed? Because that he is mightier who stands for his people, than thou, with all thine armies. Hence, *means,* WE DARE THEE! Do thy worst, we dread not thy power. The God in whom we trust has set bounds to thy power, saying unto thee, as to the waters of the mighty deep, "Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed." And even shouldst thou be permitted to wear thine ancient costume of prisons, racks and halters - of gibbets, flames and faggots, as christians trust in God they fear thee not. Put on, therefore, thy most terrific forms, and, as far as in the lies, blast our reputation, operate against our worldly interest, confiscate our property, and even drench the earth with oar blood, still we defy thee, still we refuse to have our portion made fat by thee; for unto us thy base reproaches are greater riches than all thy treasures. The God in whom we trust is able to deliver us out of thy hands - and if not, be it known unto unto thee, O *Means,* we will not worship thy gods, nor bow down to the images which thou hast set up.

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# MEANS ONCE MORE.

IN our last number we called the attention of our readers to the subject of Means, and in a manner somewhat ironical, set forth some of the properties which means is supposed to possess; and for our eulogy we presume our Arminian neighbors will feel themselves greatly obliged. We are not willing, however, as yet to dismiss the subject of means, as we have somewhat further to say on this point, which we will endeavor to do in a more serious manner.

It has been reported by some, and believed by others, that we discard altogether the idea of God's using means or instruments for the accomplishment of his divine purposes. This charge is gratuitous and untrue. Although we do most positively deny the supposed power or efficacy of humanly invented means to facilitate the salvation of lost sinners, in the manner the doctrine is preached, believed and acted upon at the present day, we most freely admit, and firmly believe, that the all-wise and glorious God has appointed instruments by which he will accomplish his adorable purposes. This truth is clearly taught in the scriptures; but in the examples we shall give the reader will do well to mark the difference between the wisdom of God and the policy of men, in providing and bringing means into requisition. The unskillful management of man, as set forth in our last number, will form a striking contrast to the handiwork of God.

The first example we shall give of God's using means is that of the salvation of Noah and his family. (See Genesis.) The means made use of on this occasion was an ark; the plan, form and construction of which were. all of God. He that was able to dash a thousand worlds to death at a word, and amidst the general calamity say, "Let Noah and his family be saved," chose to pursue a different course. No part of the

work was left discretionary with Noah, but all must be done agreeably to the divine instruction Noah received from God. The plan of man to save the human race from a devouring deluge was to build a tower whose top would reach to heaven; but the means which God employed to stop the progress of the work of Babel was to go down and confound their language. The train of means which God employed to elevate Joseph, and to humble his ambitious brethren, were such as human wisdom would have thought the most unlikely to succeed. The jealousy of Joseph's brethren, their envy and hatred, their murderous designs, their avarice and treachery, their selling him into slavery, did not look much like means to bring him into power and subjugate his brethren. The unmerciful Ishmaelites were another link of God's appointed means; by an all-wise decree they were on the spot at the appointed moment; had they delayed their journey a few moments, Joseph had been no more. But when the murderers saw them, Joseph was raised from the pit and conducted down to Egypt, where he withstood the temptation of his mistress, was falsely accused, unjustly condemned,thrown into prison, miraculously brought forth therefrom, and finally raised to the government of Egypt. Good old Jacob did not seem to understand or like the means which God made use of in this case.

The means which God employed to rid his ancient Israel of a rebellious king was to send an evil spirit with a commission to, Go and be a lying spirit in the mouth of all Ahab's prophets. These were ordained to persuade him to go and fall at Ramath Gilead; and that by lying to him, and saying that he should go and prosper, and the Lord would deliver Ramath Gilead into his hands. When the beloved Son of God was to fulfill all that was written of him, in law, and prophets, and psalms; wicked men and devils were God's sword. In many instances we are told by the evangelists of what they did "that the scriptures might be fulfilled." When but a babe we

see the Holy Child chased down to Egypt by cruel persecution; and being called from thence, he turned into a small city, that the scripture might be fulfilled; from the manger to the cross, his life is loaded with reproaches, abuses, blasphemies and insults, and all to preserve the sacred volume inviolate. At length against him both Herod and Pontius Pilate meet, with men of Israel and the Gentiles, "for to do whatsoever (God's) hand and counsel before determined should be done;" the heathen raged, and the people imagined vain things against the Lord, and against his Christ; yet all these things were God's chosen instrumentalities for the accomplishment of what his hand and counsel had predestinated. And when the dear disconsolate disciples, on their way to Emmaus, journeyed and were sad, because of what their Lord had done and suffered from the hand. of wicked men find devils, our Lord reproved them, saying, "O fools, and slow of heart to believe all that the prophets have written, ought hot Christ to suffer these things and then enter his glory?" Heaven had ordained the accomplishment of all these things, and all requisite means for the accomplishment of the end were duly provided.

But ere we close our article on this subject, let us examine the means which God has ordinarily employed to facilitate the spread of the gospel ministry, not the making of ministers, nor the regeneration of souls, but the publication of the gospel. As the heavens are high above the earth, so the ways and thoughts of God do truly transcend the ways and thoughts of man. Let us contrast them. For the spread of what they pall gospel, men form large, popular and moneyed societies, establish permanent funds, call into existence unheard of, unscriptural and uncalled for begging agencies, establish dignified executive boards, &c., to induce by hire or bribery such as are greedy of filthy lucre to enter their field and labor under their ecclesiastical dictation. But how

different is the plan of God; the *means,* if we may call them so, which he employed in the primitive days of his gospel church was to let loose the powers of wicked men and devils upon his dear servants, to persecute, whip, imprison, calumniate and distress them; and he had previously given them directions, "If they make up for you a full purse and a splendid outfit in one city, take it and go as their hirelings to another"? Not exactly so; but these were his words: "If they persecute you in one city, flee unto another." Such were the means which the all-wise God employed, and so when it became necessary to start them out about their Master's work, there arose a great persecution, and the saints were scattered, and they that were scattered went everywhere preaching the word. It was persecution, under God, that took Paul to Rome, and John to Patmos for the benefit of the Seven Churches; and persecution has been ever since employed by the great Master in compelling his ministers to traverse the earth with the ministry of the everlasting gospel. But mark! while the enraged Jews were made subservient to the cause of God in wickedly and maliciously persecuting the ministers of Jesus, they themselves had their popular religious preselyting missionaries out in all the land and sea, under good pay and easy circumstances, even as are their successors in the pharisaical crusades of modern times.

Down through the dark ages of Pagan, Papal and Protestant persecution, God has overruled all their rage and malice, and brought it to bear upon his servants in such a manner as to make them the more active in preaching the word of God everywhere. It was persecution in Europe that brought the pioneers of the gospel ministry to our beloved shores; and when they thought to sit unmolested and secure under their gourds, and enjoy that social felicity together for which they had bidden adieu their native countries, and for the enjoyment of which they had crossed the mighty deep, God prepared a worm to gnaw the gourd - it withered, it died.

Persecution then arose from the most popular party, (Congregationalists,) and they were scattered and went everywhere as God directed their way in providence.

At some future time, we hope not far distant, we intend to give our readers a more full account of the persecution of some of the first Baptist preachers, who went everywhere preaching the word, when there was no golden wedges or Babylonish garments in the camp to induce hypocrites and nominal professors to reiterate the ancient petition, "Put me, I pray thee, into the priest's office, that I may have bread." Our dear brethren in the ministry who have labored in the gospel when Baptist ministers preached at the peril of their lives, when instead of loaves and fishes they were treated with showers of stones, with tar and feathers; and in not a few instances, like old Elder Morse, who preached the gospel laying on his back in a broiling sun, with his feet made fast in the stocks; and when preaching a short time before his death at an association, brushed back his venerable locks and showed the scars and wounds received in the service of Christ – having been stoned while preaching Christ to the people. It was this kind of treatment that often drove the old soldier of the cross from his own fireside to penetrate the newly settled wilderness; and as he went he preached Christ.

When in this manner God had sent and sustained his gospel ministers until he had by them raised up churches throughout our Eastern and Southern States, their enemies, finding that they could not exterminate them from the earth, changed their tone, and said, "Come let us all build together." They crept in unawares, *by peace and by flattery,* as Daniel says, and when once in, there was war in the camp; the old veterans of the cross became targets for the new lights to shoot at. Grieved and afflicted, they were by persecution compelled to retire from their flocks, *and being scattered, they went everywhere preaching the word,* while their ill-

fated brethren amalgamated with the Ishmaelitish multitude of *new measure* converts, were left to go hungry, or like the prodigal, strive to fill themselves with the husks which the swine do eat.

Pastors by this description of means were furnished for the far West; hundreds from Virginia and other States went out to find a peaceful home where the cry of the panther, the growl of the bear, the howling of the wolf, and the yell of the savages, were to them less dreadful than the persecution from which they had retired. Here in the uncultivated wilderness, they little suspected that the *dandy cut* clergy of the older States would molest them; nor was -there .any danger until they had subdued it, and made it literally a fruitful field - when cities and villages were springing up, and when they had finished the ministry which God had intended by them in these places; then the flood-gates were opened, and their churches were soon inundated with young men from theological schools, who were sent over, not to escape from persecution, but under the patronage of the popular religionists of the East. Like lions let loose, they made it their business to divide and distress the dear people of God in the Great Valley. And even now the struggle is going on; the Pope, the world and the devil are all engaged in furnishing the Mississippi Valley with missionaries of their own manufacturing to supplant the Lord’s ministers; and God is, we doubt not, even now suffering this war to go on, until by the use of these means he will drive his ministers into other destitute parts, and leave in their places ravening wolves to drive out all such as fear the Lord, and tremble at his word.

Finally, we write that we do know, and testify what we have seen; aye, and felt too, when we assure our readers that the ordinary means or instrumentalities which the Lord employs to remove his servants from one place to another is persecution in some form or other. When the Jews accounted

themselves (by their conduct) unworthy of eternal life, ho! the apostle turned to the Gentiles; for so had God commanded. Let down from a window in a basket, to avoid the murderous enemies of the cross, the apostle fled to another field of labor. But oh, how different with anti-christ's hirelings! Note the scores of young and old *clergymen* in almost every city in our States panting for the work; panting for the salvation of souls; panting for a call, an outfit, aye, panting for a respectable salary: but yet they stand idle in the market-place because no man has *hired* them; and yet their benevolent bowels yearn over the perishing millions whom they say are dropping into hell for want of their labors of love, while their sense of the incalculable worth of immortal souls often makes them ejaculate this prayer to Mammon, their god:

Oh for a thousands pounds a year,
That I may go and preach,
And loud proclaim to every ear
What I delight to teach!

Oh that our missionary board
More agents would employ!
And send them forth, the dust to hoard,
How I would leap for joy!

Oh that the halcyon days were come,
When all, both far near,
Would bring their earthly wealth, as one,
And say, "Lo! it is here."

Oh what a precious heap of gold,
All corban'd to the Lord!
For this my service shall be sold,
And I will preach the word.

My generous hands and liberal soul
Of cash shall grasp a store;
Then will I preach from pole to pole,
And cry, Give more! give more!

But oh! how painful to my eyes,
The cash comes in so slow;
I fear they'll all, to their surprise,
Sink down to endless wo.

Say, honest reader, is not this the very spirit of modern benevolence? Surely these are the men who claim an exclusive right to the title of benevolence. Persecution never did, and we are confident it never will, drive them into the work; they had much rather lounge in the cities than go moneyless into the field of actual service to labor. But the ministers of the Lord go at his bidding, and when they return, they return as did the seventy, saying, "We lacked nothing, even devils were subject to us through thy name."

NEW VERNON, N. Y.,
October 21, 1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 327 – 334

# PRIESTHOOD OF MELCHISEDEC

Mt. Ida, Kentucky

**Brother Beebe:** - Brother Charles E. Stewart desires your views on the origin and extent of the priesthood of Melchisedec.

James Terry.

**REPLY:** Wise and learned men have failed to satisfy the curious upon this subject. Their researches have been laborious, and their conclusions various and conflicting. Perhaps the most popular idea has been that Melchisedec the priest, who met Abraham and blessed him, and Shem, the son of Noah, are one and the same person; as Shem lived nearly three hundred years after the birth of Abram, and is said to have been called "King of Justice," and supposed to have officiated as a priest. Living at Salem, near where Abraham offered up Isaac, and in Abraham's day, the conclusion is somewhat plausible that it was him that met Abraham returning from the slaughter of the kings, and blessed him. All this, however, we only give as the speculations of men on the subject. All we can know, and all we need to know, is just what God has been pleased to reveal in the scriptures. And all that the scriptures contain in regard to Melchisedec is in regard to his priesthood, as independent of and anterior to the priesthood of Aaron and his sons. Just enough of Melchisedec is given in the scriptures to make the figure perfect. As a man his descent is not given, as it was not required to perfect the type. If his lineage is given, in the person of Shem, or any other individual, it is not as a priest, but as a man. If Shem was the Melchisedec mentioned m the scriptures, as the son of

Noah, his descent is counted; but, even if that be so, his priesthood was not in that descent, and as a priest he was still without father, without mother, without descent; having neither beginning of days or end of life; but made like unto the Son of God; abideth a priest continually. That is, as a priest, the type was made like or to agree with its legitimate anti-type, the Son of God. The only difficulty in understanding this record of Melchisedec seems to arise from confounding his priesthood with his person as a man. No man since Adam has lived on the earth without descent, or without father and mother, as men. But Melchisedec, as a priest, stands before us in the scriptures without descent; the representative of a priesthood of a peculiar order; expressly given to typify the order of the priesthood of the Son of God, as being not only independent of and superior to that of the sons of Levi, but of an unchangeable character, without derivation or descent, without beginning of days nor end of life, abiding forever.

In Hebrews 7, this figure is brought forward from the Old Testament types, and all that is found in the Old Testament is faithfully transcribed as constituting the figure, in all its fullness. All that is here copied is necessary to make the figure complete; anything more would be redundant, and worse than useless, for the purpose, as it would mar the accuracy of the figure. Had Moses given us the biography of Melchisedec, his lenial descent, as a man, the history of his natural life and the time and place of his death, as a man, where could these particulars be used in illustration of the priesthood of the Son of God? Had they been required they would have been furnished; but they were not necessary, and therefore we are told that his "descent was not counted." (Heb. 7:6) That is, his descent as a man, for as a priest he had none; but as he is called "Priest of the Most High God," we clearly infer that his priesthood was by special appointment of God, and not by lineal descent from any

previously existing order of priesthood; neither had he any successors, but an independent and unbroken priesthood, having neither predecessors or successors. The whole of the seventh chapter to the Hebrews is devoted to an explanation of this subject, showing that the priesthood of the Son of God was after the order, or according to the order of Melchisedec, and not after that of Aaron.

Indeed, the whole epistle to the Hebrews is devoted to the priesthood of our Lord Jesus Christ, as the Apostle and High Priest of our profession. And to show that it was not a continuation of the Levitical priesthood, the inspired writer assures us that it was not after the order of Aaron, but after the order of Melchisedec. The origin of Melchisedec's priesthood, therefore, was immediately from God himself, as this order is the result of the word and oath of God himself. "The Lord sware and will not repent. Thou art a priest forever, after the order of Melchisedec." And the extent of the priesthood of Melchisedec, like all other types, was carried to and merged in the priesthood of the Son of God.

We have now given our views as far as they were called for by brother Stewart. But, if the Lord permits, we will hereafter attempt to show how and wherein the priesthood of the Son of God is after the order of Melchisedec, which we conceive to be far more important and interesting than the origin and extent of the type.

Middletown, N.Y.,
April 1, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 170 - 173

# MELCHISEDEC

The history of Melchisedec is purposely withheld. Only so much is recorded of him as would suffice to make him an eminent type of our Lord Jesus Christ; both in regard to his priesthood and kingly office. The priesthood of Aaron was hereditary, passing down from sire to son until by its limitation it ran out. But of Melchisedec, no record is given of his parentage or posterity. Without (so far as his priesthood was concerned) father or mother; that is, as we understand, he did not, like the sons of Aaron, inherit the priesthood from father or mother. As a mere man he undoubtedly had both father and mother, but as priest and king, we are told that his descent was not reckoned; for in these respects he had neither. Neither have we any account of his beginning of life or end of days; for such a presentation would have greatly lessened, if not destroyed, the force and beauty of the figure. He is just presented in the figure as a priest and king - nothing is told us of how or when he became a priest, or whence he received his crown and regal honors as a king, when he began to reign, or when he ceased to reign. His name and titles imply that God himself made him both priest and king: for he says king of Salem, which name signifies righteousness and peace. And he was priest unto the Most High God as he was evidently recognized as such by the oath and testimony of God in Psalm 110:4. The inspired apostle calls this whole account of Melchisdec a *similitude.* And it was principally designed to show the surpassing glory of the royal priesthood of Christ over the typical priesthood of Aaron and his sons.

1. In that he has power and dominion which did not belong to the Levitical priesthood. He is king as well as priest. And in his regal glory Zechariah saw and testified of him thus; “Behold the man whose name is THE BRANCH; and he shall

grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne; and the counsel of peace shall be between them both (Zechariah 6:12,13)."

2. Aaron was made a priest by the law of a carnal commandment; for the Levitical law made men priests who had infirmity, and were liable like other men to die. But Christ is made a priest after the power of an endless life.

3. Men, by that law were made priests without an oath; but of Christ it is said, "The Lord hath sworn and will not repent. Thou art a Priest forever; after the order of Melchisedec (Psalm 110:4)."

4. The priesthood of Christ is not transferable; He abideth a priest forever, after the order of Melchisedec.

5. The priesthood of Melchisedec was anterior to that of Aaron, and so far superior to it, that Levi, the patriarch of the Aaronic priesthood, paid tithes to Melchisedec when yet in the loins of Abraham; thus signifying that Christ's priesthood is without beginning of days, nor end of life. And finally it shows Christ is the substance of all the types, shadows, and figures, used in the Old Testament, as pointing to him. That is, he is not in a figurative sense, but really the King of Righteousness, and Priest to the Most High God. And although all the redeemed people of God are made kings and priests unto God, and shall reign with him in immortal glory as a chosen generation, a royal priesthood, a holy nation, and a peculiar people, yet his priesthood is not hereditary, for it is *in him,* not as succeeding, or superseding him; as members of his body, his flesh, they are identified with him in his royal priesthood.

Our sister inquires! Who is Melchisedec? We have tried to answer, he was a man who in the days of Abraham was literally king of Salem, and priest to God, and made to prefigure the royal priesthood of the Apostle and High Priest of our profession, Christ Jesus.

Abraham gave him a tenth part of the spoils he had taken from the kings over whom he triumphed in the restoration of Lot, and the treasures of Sodom and Gomorrah, and this in paying tithes of temporal things to Melchisedec, recognized his superiority; and signified that all honor shall be paid to Christ as our spiritual and ever abiding High Priest.

Is there more than one King of Salem, or King of Peace? There were many kings of Salem, or *Jerusalem,* all of whom, so far as their position is concerned, were typical of Christ. But in the anti-typical Salem, the New Jerusalem, there is but one King, and this is Christ, who is the "Blessed and only potentate," the King Eternal, Immortal, Invisible, the Only wise God, our Savior, to whom be honor, praise, power, majesty and glory forever. Amen.

Middletown, N.Y.
February 15, 1867.

Elder Gilbert Beebe
Editorials Volume 6
Pages 453 - 454

# MELCHISEDEC.

ELDER BEEBE: – if not asking too much, or consuming too much of your valuable time, I should be very glad if you would give your views or opinion of Melchisedec through the SIGNS, whether he was anything more than a man. As this is the first time I ever troubled you for your views, I shall be glad if you will answer.

Respectfully yours,
NANCY BRUMBACK.
Plymouth, Ill., Jan. 9, 1880

REPLY. – That Melchisedec was a man who lived in the flesh in the days of Abraham, there can be no reasonable doubt; and that he was also king of Salem, and a priest of the Most High God, is equally evident. His priesthood was prior to, and of a different order from, that of the sons of Levi, and so far superior to it that Levi, while yet in the loins of his great-grandfather, paid tithes to and received blessing from Melchisedec; who, though a man in the flesh, and like all other men, had parents, yet his "descent was not counted," or given, that the type might be the more perfect, and the order of his priesthood more strikingly emblematic of the priesthood of our Lord Jesus Christ. It is not said of him as a man, but as a priest and king, that he was without father and without mother, and that he was made in these respects like unto, or a perfect type of, the great High Priest of our profession. In the type he is without father or mother, or beginning of days or end of life; no descent is given in the type of beginning or end. Unlike all other kings and priests, his priesthood and kingly office were without any predecessor or successor. Neither of his offices were hereditary; and in these particulars, as also in what his name and titles

signified, he was an eminent type of the Son of God, as King of righteousness and peace, and Priest of the Most High God.

For a more elaborate expression of our views on this subject, we refer our correspondent to the SIGNS OF THE TIMES, Vol xv., No. 24, Vol. xix., No. 2, and Vol. xxxii., No. 24.

Elder Gilbert Beebe – Editorial
Middletown, N. Y., February 1, 1880

Signs of the Times
Volume 48, No. 3
February 1, 1880

# METHODS OF MINISTERIAL SUPPORT.

## THE LORD'S METHOD OF EXTENDING THE PUBLICATION OF HIS GOSPEL, CONTRASTED WITH THE DEVICES OF MEN FOR THE SAME OSTENSIBLE OBJECT.

THE gospel is emphatically "The power of God unto salvation to every one that believeth," it is substantially, "Jesus Christ, and Him crucified, and its report or proclamation is glad tidings of great joy to every heaven born child. We should always bear in mind that the gospel is one thing, and the preaching of it another; the gospel is invariably the power of God unto salvation, while neither the preaching of it by apostles or ordinary ministers can affect anything like salvation or even comfort, edify or instruct the people of God any farther than it is attended by the sacred power of the Holy Spirit; and this it will effect to the exact extent which the Lord designs. With the spread of the gospel, strictly speaking man has no agency whatever; but God has raised up, qualified and sent forth men whom he has commissioned to preach the gospel; that is, to preach the power of God, through faith unto salvation to all that believe; but that God has ever authorized men to exert the power of salvation cannot be proved. In sending his messengers forth, God acts no less independently than when He created the world. He saith unto one go, and he he goeth; to another come, and he cometh. No human contingencies can possibly interrupt his divine arrangements. He did not from necessity call the unlearned, the poor and the weak into this work, but from choice; for God has chosen such, that the excellency of the power may be of God and not of man; and the sublime mysteries of his kingdom he has hidden from the wise and prudent, and revealed them unto babes, because so it

seemed good in his sight. But the methods by which he has generally caused the publication of this gospel have always confounded the wisdom of this world. In the primitive age of the gospel church, while the wisdom, zeal and bigotry of the carnal Jews, had invented their foreign and domestic missionary plans for compassing the seas and land for the extension of their religion, our Lord adopted such a course of operation, as to all human wisdom, was most likely to exterminate from the earth every subject of his kingdom. Such the divine policy.

First: No luring bait of salaries or fame to "call out" the talent, erudition and influence of the great and mighty of the earth: and when any volunteered to join his band, he told them "The Son of Man bad not where to lay His head," and if any would come after him, they must deny themselves, and take up the cross, &c. In the present day the wisdom of this world as manifested by the New School, speaketh on that wise, viz:

"WESTCHESTER, April 2, 1840.

"MINISTERIAL HELP WANTED. - Dear brother, As your situation affords you an opportunity of frequent intercourse with ministers of our denomination, I address myself to you in behalf of the church in this place. We are now without a pastor, and have no prospect of getting one. If we could command *money* that would soon bring us a Shepherd. We are however, a feeble band, but lately organized as a church; built a substantial house, have been struggling alone, and made more sacrifices, and contributed more to sustain ourselves according to our means, than any church in Pennsylvania. Although I say it, I believe it to be solemn truth.

We feel now that the question must be met - shall we exist as a church, or shall we shut up our house and permit the cause to languish and die? We can and will hold prayer meetings, and try to keep the church together, but you know that without a pastor it will fare illy with us. Our church numbers some 70 members, can raise $300, and are in as good condition as any other church spiritually.

* * * * * * *

Now where is the minister in our denomination of equal grade of ability with them who will come here *for the cause sake* and receive 400? My most fervant prayer is, that the Lord may send such a man along." - *Bap. Record.*

The above specimen may serve to show the decisions of human wisdom on the subject. No money - no preaching; no preacher - no church; but,

Secondly: All those whom our Lord originally called into the work, were just such men as the wisdom of this world would conclude would do more hurt than good: the poor, obscure, weak, illiterate, despised and base men of this world, yea, publicans and sinners. Such was the divine choice: it was not necessity but choice; for all power over all flesh was in his hands. Even so, that the excellency of the power of the gospel might be of God and not of men. Is it objected that out of eighty three that were called to the work, there was a Saul who had received a religious education? True, but with it all he knew not the Lord who addressed him on 'his way. No theological rules taught by Gamaliel, or any other professed *divine*can bring a poor lost sinner to a knowledge of Christ; for none calleth him Lord, but by the Holy Ghost. And Paul, laying aside all his boasted knowledge of the Jew's religion, for the excellency of the knowledge of Christ, came not to the gospel ministry in excellency of speech or of

wisdom; but was with them in weakness, fear and much trembling; and his speech and preaching was not with enticing (persuasive) words of man's wisdom, &c., that the faith of the saints might not stand in the wisdom of men, but in the power of God. See 1 Cor. ii. 1-16.

Thirdly: These poor "inefficient" and despised "babblers" were sent where, in all human probability, they were the most likely to be killed, and that in the most defenceless way that earthly wisdom can conceive of: "Behold I send you forth as lambs in the midst of wolves!" To carnal reason there was no more ground to expect they would be successful than if our Lord had literally sent so many lambs into the midst of thousands of devouring wolves. Although going directly among enemies, no splendid outfit of purse, apparel, chariots or even staves, or scrip! What an opportunity was here by divine management presented for the display of that protecting care and providence which God did then, and ever will display in defence of his ministers!

Fourthly: We invite the attention of our readers to the manner of dictating the movements of his ministers. Human sagacity says, "When a minister in one city receives a call, by which he can get a higher salary in another, he shall then move; but never stir to supply the Westchester, Pennsylvania, church, or any other at $300 or $400 per annum, while he can get $1,500 or $2,000 at Philadelphia or New York. But our Lord's instructions to *his* ministers were, "When they shall persecute you in one city, flee to another." And persecution has been the principle instrument in the hand of God, in directing to the field of their labors all his ministers in all ages of his church, the present not excepted. By the persecution of the primitive church, they were greatly scattered, and they that were scattered went every where, preaching the word. Here again we see the instrument, (persecution) which above all others threatened the entire

extermination of the church, was chosen of God and overruled for its advancement.

Upon precisely the same principle, the Head of the church is at this day presiding over the movements of his servants. We who labor in the ministry, are naturally inclined to make our nest and take our ease; we become attached to the dear people of God among whom we labor, and make our feeble calculations to abide with them until we drop the mortal tabernacle; but anon, our gourd is blasted! The Philistines are upon us, and we must strike our tent, and away to some other field of action.

Cast your eye over the pages of church history for more than eighteen hundred years: Has the gospel, in any one solitary instance, been introduced into any nation or country with, what is now called Missionary Societies, funds, or agencies? Or has it in any instance been accomplished without persecution? True this persecution has been generally waged against God’s people under religious pretensions, they have been charged with heresy and pursued for nonconformity to the popular or prevailing notions of religion, whether Jewish, Pagan, Papal or Protestant, and their persecutors, in every instance, as in the present, have professed to be doing God service in persecuting them. It was thus, as we have shown, in the apostolic age, and it was thus when God’s appointed time had come to light up a heavenly ray in Europe, a few persecuted disciples fled before the fury of the pope, and were conducted thither; and when the vast continent of our birth and present home, which had groaned in heathenish. darkness for many ages, was by God’s appointment to be illuminated with the proclamation of the gospel; a bitter prosecution in Europe drove out the pilgrim pioneers of our early settlements to seek a peaceful grave in the bosom of a soil inhabited by the native savage tribes and the furious beasts of a vast wilderness. Yea, and when the early settlers

of Eastern States, thought their troubles ended, and their persecutions had ceased, they began to build and plant, and fixed their expectations on remaining undisturbed in their peaceful houses, when schisms amongst them demonstrated that the *hydra monster* from whose terror they had fled, still existed among them. Roger Williams, banished from Massachusetts for maintaining the views now held by Old School Baptists, found his way to Rhode Island, and planted the standard of' religious rights in that colony. But in almost every state in this union, persecution has been employed in scattering the men whom God has provided and ordained for the work of preaching his gospel from state to state. Some were whipped, some imprisoned and some banished, while others were actually slain in our own country, and all this suffering on their part has been overruled and made to contribute directly to the. extension of the propagation of the gospel of Christ.

NEW VERNON, N. Y.,
May 1, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 610 – 615

# MIAMI ASSOCIATIONS

We owe an apology to our brethren of the Miami Association, and particularly to brother Saunders, for so long delaying the publication of his communication, which appears in this paper. Our unavoidable absence from home so large a portion of our time since we received the manuscript, has been a principle reason for its being deferred until the present.

Our readers will discover that the churches which were dropped from this association, have raised a great outcry against the right of the association to drop them. But what is fellowship? Is it anything more than an empty names We Old School Baptists hold it as the bond of' vital and spiritual union, and it certainly cannot imply any thing less than a union of faith and practice. Do these Fullerite and Missionite churches pretend to say that such union did exist between themselves and the association from which they have been severed? Let the history of their quarreling jargons for the last few years, and up to the time of their separation from the congregation of the Lord, answer. Yet in what plaintive sounds they vociferate the cry, oppression, injustice, &c., because the Miami Association will no longer recognize them among the living in Jerusalem.

One word upon the subject of the. charge of oppression. Professing the faith of the old Miami Association, these four churches applied for admission; on that profession they were received. Now does it follow as a matter of course that because they have made that profession as a passport to get into that association, that the association is bound to retain their names after they have thrown off the disguise and demonstrated that they are not of the same faith and order? Certainly not. If the association had a right in justice and

equity to judge of their profession of faith, and to extend to them their fellowship on such professions, in the first instance they must have the same right to determine what they can not fellowship. Hence, away with the cry of oppression.

Again. What advantage could result to either party from a continuance of a nominal union of such heterogenious materials? They could get together once a year and quarrel, and disgrace the very name of that holy religion which we profess. Nay, more: these new light churches, if they could manage to perpetuate their connection, could eat their own bread, and wear their own apparel, and be called by the name of the association to take away their reproach, and thus keep up their standing on the credit of those who are esteemed sound in the faith. But what would be the expense to the association? Paul says, “He that is joined to a harlot has become one flesh.” The association would identify herself with the whole mass of the iniquity of the other; and she would also have to sacrifice all the grand objects of her first organization, and give way to discord, contention, and continual strife; but the Miami Association has gloriously acquitted herself - she has dropped them from her connection - she has returned them to the place from whence she has taken them, and we hope she has learned a profitable, if an unpleasant lesson in this case, to beware of again being entangled with the yoke of bondage.

The rejected churches have organized themselves apart from the others; this was their right, and to this the old school should have no objection; and whether they feel disposed to christen themselves Tom or Harry, is a matter of little importance, except the mere compliment of selecting the name of Miami, in preference to any other, which shows that they were aware of the high standing of the legitimate Miami Association. To us, however, it seems more rational to

suppose that their object was to build on better credit than their own, and so they have borrowed the name, but rejected the purity of Miami Association.

The bearing which this separation has in a general point of view on other churches and associations, cannot be otherwise than salutary. Already do the good results begin develop themselves. The churches cast oft are driven to the necessity of separating from them such as will not bow to Baal. The line is drawn, and stragglers of both sides are compelled to return home. The East Fork, of Little Miami Association were compelled to show their flag, and choose their associates, at their last session; others are and will be compelled to go and do likewise. So mote it be.

ALEXANDRIA, D. C.,
September 8, 1837.

Elder Gilbert Beebe
Editorials Volume 1
Pages 395 – 397

# MICAH II. 10.

“Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with sore destruction.” – Micah ii. 10.

A CORRESPONDENT in our last number requested our views on the above text; and although we have no very special light upon the subject, we will offer a few general remarks.

The time of the prophecy of Micah, as the introduction of the first chapter will show, was in the days of Jotham, Ahaz and Hezekiah, kings of Judah, and the burden of his vision had reference to Samaria and Jerusalem; the former being the location of the revolted tribes, and the latter the seat of the national government, and the worship of Judah; or that portion of the family of Jacob which adhered to the house of David after the revolution of the ten tribes in the days of Rehoboam. The judgments predicted by this prophet were for the transgressions of Jacob, which were Samaria, and the high places of Judah, which were Jerusalem. The whole tenor of the Prophet’s message set forth the degeneracy and abominable wickedness of Judah and Israel – their transgressions of the covenant under which they had been organized as a nation – and the idolatry of their high places; the impending storm of wrath which should suddenly fall upon them, and which should ultimately scatter them like the chaff of a summer threshing floor. The corruption of the lords and nobles, as well as that of the prophets, priests and masses of Israel, is set forth in very strong language. They were charged with devising evil upon their beds, and executing their abominable devices in the morning. They coveted fields and took violent possession of them, they oppressed the poor, they hated the good and loved the evil, they plucked off the skin and the flesh from the bones of

God’s people which were among them. Their choice of prophets and ministers was that they should walk in the spirit and falsehood, and lie, and say, I will prophesy unto thee of wine and strong drink; even such should be their prophets; while those who spake only truth unto them in the name of the Lord, were subjected to have their bones broken; they were chopped in pieces, as for the pot,and as flesh within the caldron. The day when God would avenge the blood of his slaughtered people upon that wicked generation was hastening on apace. A few brief centuries should show the fulfillment of all the judgments which were written against them.

To our mind it appears clear that the portion of the prophecy on which our views are called for, had reference to the time when the sceptre should depart from Judah, and the lawgiver from between his feet, when the breaker should come up before them, and they should be utterly broken up. Or, in other words, when the Son of God should be revealed as the Shepherd of his people, when he should put forth his own sheep and go before them, when he should call them by name and lead them out from Judaism, and they should hear his voice and follow him, and then the house of Israel should be left desolate, according to Matt. xxiii. 38. This view is strengthened by the closing words of the chapter: “And their king shall pass before them, and the Lord on the head of them.” Also, the prediction in the connection, that “The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it; and many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob,” &c.

“Arise ye, and depart; for this is not your rest.” This was typically a rest unto Israel from their trials in the wilderness; but as such it was figurative of the gospel. The legal

dispensation affords no rest to the weary and heavy laden children of God, and God had such a people in the midst of national Israel, at the time when the breaker came up, which were in Israel as the new wine is in the cluster; but their rest was not in their connection with the worldly sanctuary, nor in the carnal ordinances of national Israel; yet they required to be informed that that was not their rest. There was in them a strong inclination, as there also is in christians at this day, to look for rest where it is not to be enjoyed; in a system of works; a covenant gendering to bondage, and among a people who are nominally called the Lord's people. But that rest which remaineth for the people of God, is only realized by believers in Christ, who are brought out from the yoke of bondage, and unto Jesus who giveth his beloved rest.

" Because it is polluted." God's hidden ones he will not suffer to rest in a polluted pace. Their rest is the gospel, not the law; their resting place is Jesus, not Moses. Their companions, the spiritual children of that Jerusalem which is above, which is free, and which is the mother of them all.

"It shall destroy you, even with a sore destruction." "You" in the last quotation, is supplied by the translators, as also the words is and your, in the former part of the text. The legal dispensation presented a ministration of death, of condemnation, destruction, and wrath, and therefore could not afford rest to the people of God; but the gospel is a ministration of life, of peace, safety, and assurance forever, and of it the Lord has said, "This is my rest forever," &c.

As what was written aforetime was written for our instruction and admonition, may we not learn from the figurative import of this part of the history and condition of Israel, that under the present anti-typical dispensation there should come scoffers in the last days, corrupters of the word; men of corrupt minds, who should be turned away from the truth

and turned unto fables; covetous, boasters, proud, blasphemers; and that men in this condition should heap to themselves teachers having itching ears? And do we not find these scriptures being fulfilled before our eyes? These teachers heaped like those of old, must be men walking in the spirit and falsehood, who do lie; men who will prophesy of wine and strong drink; or of something which will intoxicate and bewilder their deluded hearers, and make them fancy that they are rich and increased in goods, and have need of nothing, even when they are in reality poor, and blind, and naked, and miserable. For "There were false prophets among the people, (ancient Israel,) even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." – 2 Peter, ii. 1-3. And to all the dear people of God, situated among those filthy dreamers, those clouds which are without rain, driven by the tempest, do not the words of the Lord by Micah very appropriately apply: "Arise, depart ye, this is not your rest?" Can God's children rest among those who walk in the spirit and falsehood, and do lie? The wicked are like the sea that cannot rest, that continually casteth up mire and dirt. But as judgments were hanging over those guilty Israelites of old, so hang the dreadful bolts of wrath which God has prepared for the corrupters of his word; and as the angel cast the millstone into the sea, so with great violence shall Babylon sink down beneath the avenging wrath of God, and be. found no more at all. "Come out of her," then, "my people, that ye may not be partakers of her wickedness, nor receivers of her plagues." Arise ye. and depart; for this is not your rest."

New Vernon, N.Y.,
November 1, 1845

Elder Gilbert Beebe
Editorials Volume 2
Pages 591 – 595

# MICAH V. 4, 5.

"And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principle man."

About a year ago we were requested by correspondent from Rocky Mount, North Carolina, to give our views on this portion of the scriptures, but deferred a compliance; not because we had no views on the subject, but fearing that the particular part of the text on which our correspond desired light was equally obscure to us. Nor are we yet prepared, after so long a delay; but we do not feel justified in withholding such views as we have because there are some expressions in the passage that we do not clearly understand.

The allusions made by the inspired writers in the New Testament to this prophecy leave us no ground to doubt that the person described, who should stand and feet in the omnipotence of the Lord, is the Ruler who came out of Bethlehem Ephratah, whose goings forth have been from of old, from everlasting. In Matthew ii. 6 and vii. 42 this prophecy is referred to in proof that Christ should come of the seed of David, and out of Bethlehem were David was. The second chapter of Luke is also very clear in applying this prediction to the birth and birthplace of Immanuel. Joseph and Mary when up from Galilee into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David. And the angel of the Lord, in announcing the birth of Jesus to the shepherds, said, "For

unto you is born this day in the city of David the Savior which is Christ the Lord." "And it came to pass, as the angels were gone away from them into heaven, the shepherd said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." The distinguishing honor of making Bethlehem the birthplace of the Messiah was not in recognition of the greatness or of the piety of that place, for it was little among the thousands of Judah; and there being no room for his reception in the inn, does not speak well for their piety. But that the purpose of God and fulfillment of the scriptures should be accomplished, it was brought to pass. Thus the Son of God, the Lord from heaven, the brightness of his Father's Glory, and the express image of his person, in his incarnation was made a little lower than the angels, was made flesh and dwelt among us, was made of a woman, made under the law, to redeem them that were under the law, and came to do and suffer all that was needful to redeem his people from their sins, and to fulfill all that was written of him in the law, and in the prophets, and in the Psalms, and into a send up to where he was before, to be glorified with his Father's own self, with all the Glory which she had with him before the world was.

In the description given of him in the second verse of this fifth chapter of Micah, is to our mind set forth the self-existent and eternal Godhead, the be gotten Sonship, and the fleshly incarnation of him who is to rule Israel, and who shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and in the most perfect harmony with all the scriptures which testify of him, as God, Man, and Mediator between God and man, the man Christ Jesus, "whose goings forth have been from of old, from everlasting," or as expressed in the margin, "from the days of eternity." As comprehending in his infinity the days of

eternity, an inspired apostle ascribes to him the most sacred homage, as "Unto the King Eternal, Immortal, Invisible, the only wise God." And as the man, Christ Jesus, he is set forth as the one Mediator, embodying both natures in his Mediatorial fullness. The fullness of the Godhead, and the fullness of the church, which is his body, the fullness of him that filleth all in all. "For it pleased the Father that in him should all fullness dwell." – Col. i. 19. He is the Word who in the beginning was with God, and he is the Word which in the beginning was God. And he is the Word which "was made flesh, and dwelt among us, and we beheld his Glory, the Glory as the only begotten of the Father, full of grace and truth." "And of his fullness have all we received, and grace for grace." – John i. 1, 14, 16. In the Godhead he and the Father are one. – John x. 30; xiv. 7-11. And in his Mediatorial Headship of the church he and his people are one. – John xvii. 21-26. He is in the Father, and the Father is in him. – John xiv. 10. The churches in him, and he is in the church. – Eph. i. 4; John xvii. 23.

The glorious Mediator, who was born of the virgin, in the city of David, in Bethlehem Ephratah, ordained to be the Ruler in Judge of Israel, who shall stand and feed in the strength of the Lord, did exist in the Glory of his Mediatorial Sonship and Headship of the church in all the days of eternity. Not in a fleshly body, for that was not taken on him until the fullness of the time had come in which he was made flesh, and became incarnate; but as the Son of God, and the Mediatorial Head of his mystical body, the church, his goings forth were of old, from everlasting. It is in his Mediatorial relation as the eternal Son of God, and Judge, Ruler and Shepherd of Israel, that he came out of Bethlehem, to stand and feed in the strength of the Lord, and in the majesty of his God. Of him all the profits have written, identifying him as the Redeemer who should come out of Zion, to turn away ungodliness from Jacob. The enraptured Isaiah, by the word the Lord,

proclaimed his advent thus, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lifted up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently leave those that are with young." – Isa. xl. 9-11. Here the supreme Godhead in Mediatorial office and work of the Shepherd of Israel are clearly expressed, in perfect union with Micah's testimony, that he shall stand and feed in the strength of the Lord. His goings forth from everlasting, (or as in the margin, *the days of eternity*), signify action, as well as purpose and design, and are a reproof to those who deny that God *actually* chose, loved and saved his people in *Christ*, or that the church actually existed in him, or was actually blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world, or from the days of eternity. If the words have any meaning, *goings forth* signify *action;* and all that pertains to the eternal life and salvation of his body, the church, was fully provided, treasured up, and secured to all his members in him, according to the eternal purpose which God purposed in himself before the world began.

If we have a correct understanding of this profoundly grand, glorious and sublime subject, the Son of God was as truly, actually an immutably the eternal life and spiritual head of his body from everlasting, or from the days of eternity, as when he became part acre of their flesh and blood in his incarnation, or will be when he shall present them in his own image and Glory in their final resurrection, clothed with his immortality and incorruptibility, when time shall be no more.

But we pass on to consider the Decree and promise in our text.

“And he shall stand and feed in the strength of the lord.” It is comforting to know that he shall stand, despite the wrath and opposition of wicked men and devils, unmoved by all the raging powers of darkness which he would have to encounter and subdue. His goings forth from the days of eternity should bring into the standing position which he was ordained to fill as the Shepherd in Bishop of his people, to minister to them all the spiritual blessings which were given them in the days of eternity. “Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirsting more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.” – Rev. vii. 15-17. But his standing shall not be in the strength of the Kings or potentates of the earth, nor by the aid of earth, nor earthly devised institutions, nor in the multitude of free-willers who profess to be “working for Jesus;” but it shall be in the strength of the Lord. All power in heaven and on earth is in his hands. Power over all flesh, that he should give eternal life to as many as the Father has given him. He has upon his vesture and upon his thigh his power inscribed, “King of Kings and Lord of lords;” for all the power of his eternal Godhead dwells in him. Therefore it is in the majesty of the name of his God, who is the God and Father of our Lord Jesus Christ, that he stands and feeds his flock with a shepherd. The Father being in him, and all the fullness of the Godhead dwelling in him bodily, with heaven and earth at his command, the power and majesty of the name of his God are far beyond and infinitely superior to all opposition. The majesty of that awful name belongs to him by inheritance as the Son of God, and in that majesty he is

God with us, the true God and eternal life, shining in all the brightness of his Father's glory, and the express image of his person. Only so far as we're led experimentally, and taught by the Holy Spirit, can we conceive the supreme power in majesty of the name of God in which the great Shepherd of Israel feels his Mediatorial relations to his people; for only as God shines by his spirit in our hearts, we can have the light of the knowledge of the glory of God shining in the face of his dear Son. Yet, not withstanding our dullness and insufficiency to comprehend the excellent glory of our divine Redeemer, he stands to feed, and deals to all the redeemed vessels of his love and mercy in all the refulgent glory and supreme majesty of the name of his Father and our Father, of his God and our God. And they who from his fullness are fed on the bread of life which came down from heaven, whose flesh is meat indeed, and his blood is drink indeed, shall abide; for he has said for their comfort and assurance, "I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." – John x. 28-30. In this oneness in perfect identity with the Father, Jesus Stanton his supreme majesty to feed and protect his people; and because he lives, they shall live also. The Lord is their Shepherd, therefore they shall not want; they must to buy, for the gates of hell shall not prevail against them.

"For now shall he be great unto the ends of the earth." Has this prophecy evidently related to the gospel dispensation, the setting up of the Redeemer's kingdom among the Gentiles, and abolishment of the partition which under the old dispensation had separated the Jews from the Gentiles, it foretells the wide dominion of our King, extending from the Rivers unto the ends of the earth. As Jesus himself said to his disciples, "When the Son of man shall come in his glory, [in the majesty of the name of his God,] and all the holy angels

with him, then shall he sat upon the throne of his Glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c. – Matt. xxv. 31, 32. Invested with power over all flesh, over all beings, all events, and all worlds, in all the majesty of his eternal power and Godhead, now shall he be great unto the ends of the earth.

"And this *man* shall be the peace, when the Assyrian shall come unto our land." The word *man* in this is marked by *Italics*, as supplied by the translators; but the supply does not, in our judgment, materially change the sense, as he whom it is used to identify is God and Man, and in the sacred union the two natures he is the Mediator between God and men. All his Mediatorial work is performed in the majesty of the name of God, for "The God of the whole earth shall be called." – Isa. liv. 5. He shall be the peace, when the Assyrian shall come into our land, and when he shall tread in our palaces. As the Assyrians were the enemies of Israel, and the lands of Israel were frequently invaded by them, and as a chastisement of Israel for their idolatry and departures from the laws and provisions of the covenant they were under, God use the Assyrians as a rod in his hand, with which to chastise them. "O Assyrian, the rod of mine anger, and the staff in their land is mine indignation." – Isa. x. 5. Indeed the whole chapter is illustrative of the manner in which the Assyrians were used as a rod in the Lord's hand for the punishment of Israel, invading their land, and spoiling them of their treasures, and polluting their palaces, and thus foreshadowing the persecutions that the people of God under the gospel dispensation should experience from the powers of darkness. We'll Israel were never able to successfully resist the Assyrians; nor are the people of God now able to resist the enemies of the truth by any power short of that which is in the hand of their glorious Prince and Savior, who with his bow and with his crown in righteousness doth judge

and make war, and seated on the white horse which John in vision saw going forth conquering and to conquer. It is written of him that "his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." – Isa. ix. 6, 7. Not only is he our peace has the propitiation for our sins, who has by his obedience and atoning sacrifice canceled all the demands of divine justice, and hushed the thunders of his holy law, and so making peace by the blood of his cross, but also in meeting and vanquishing all our enemies. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." In an experimental sense, although in the world we have tribulation, yet in him we have peace. His piece he gives unto us, and we sweetly enjoy peace with God through our Lord Jesus Christ.

And when the invading foes of Zion shall impose themselves upon our land, and attempt to usurp the right to rule in our palaces, our protection is in Christ, who shield of power is mighty in our defense. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." – Isaiah lix. 19, 20. "Then shall we raise against him seven shepherds, and eight principle men." The number seven has frequently been used in the scriptures to signify a competent or perfect number, and we feel assured that God will not leave himself without a sufficient number of witnesses. As there were seven churches in Asia, and in each church an angel, pastor or shepherd, seven golden candlesticks, seven stars in the right hand of him who is dead, but is alive for evermore, and has the keys of hell and death, so the number 7 May in this case be used to signify a sufficient supply for all the several branches of

the kingdom over which this Ruler should preside. And the eight principle men may have a reference to the prominent gifts, as prophets, evangelists, pastors and teachers, mentioned Eph. iv. 11, but more especially to those inspired writers in the New Testament. Whether this is the true meaning of the seven shepherds and eight principle men are text are not, we will not presume to decide; but we are fully persuaded that on all occasions when the house is of the church of God or invaded by Indians, the faithful servants of Christ in defending the truth do bring to bear against the invaders the testimony of those who have written by inspiration of the Holy Ghost against them. As it is written, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up the standard against him." – Isa. lix. 19.

We submit what we have written on the subject to the consideration of our inquiry correspondent, and to our readers general, only desire that our views may be received so far as they are sustained by the word and spirit of our Lord, but no further.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
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April 1, 1881

# MILK AND MEAT.

In reading the excellent letter of brother Durand, as published in our last number, we have been led to a more close examination of those portions of the word wherein these figures are used, and we do most fully concur, and doubt not that all our brethren, on a full investigation of the subject will, in the conclusion that they were not intended to signify or teach that some portions of the gospel of Christ are compared to meat, and others to milk. For if the inspired writers had so designed they would have told us what part should be regarded as meat and withheld from babes; and what part as milk, and unfit for those of riper age. The ministers of Christ who are called to feed the flock of God, which he hath purchased with his own blood, would surely need very special and particular instruction, or in the absence of such instruction they might do much mischief, by dealing to the tender ones of the flock some parts of the gospel too strong and solid for them to digest, and starve them by ministering such food as they cannot eat. Certainly if there is any part of the doctrine of Christ unwholesome or unfit to be eaten by any portions of the flock, such as would have a pernicious effect on them, it is highly important that we should know what it is. But the apostle Paul, for himself, declares most solemnly, and on a very solemn occasion, in his farewell address to the Elders of Ephesus, and those among whom he had labored long and faithfully, and whose faces he knew he should never see again, and called them to witness *how* he had kept back nothing, even in the face of persecutions, stripes and imprisonment. "Wherefore I take you to record this day, that I am pure of the blood of all men. For I have not shunned to declare unto you all the counsel of God (Acts 20:26-27)." Now as Paul at this time gave a solenm charge to the elders to take heed to themselves and to all the flock over the which the Holy Ghost had made them

overseers, to feed the church of God, would he on this occasion have declared that he had kept back nothing in his ministry, nor shunned to declare to them all the counsel of God, if he had designed to warn them against declaring all the counsel of God in feeding *all* the flock of God, over the which the Holy Ghost had made them overseers?

If it were true that any part of the doctrine of the gospel of Christ ought to be withheld from any portion of the church of God, we should have been thoroughly furnished as to what part we might conceal, and what part to exhibit.

It is a fearful thing to either add to or diminish from what God the Lord hath spoken. Hear the admonition given in the last chapter of the book of God. "I Jesus have sent mine angel to testify unto you *these* things in the churches (Revelation 22.16)." "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, [or as in the margin rendered, from the tree of life] and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly (Revelation 22.18-20)." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord (Jeremiah 23:28)."

The meaning and design of the apostles in using the figurative words milk and meat, the former for the weaklings, dwarfs, or babes, who, either from infancy and want of more experience, are unable to digest the truth, and the latter for those who by reason of use have their senses exercised to discern both good and evil, teaches us, not that either Christ

or his gospel is or can be divided. There is a difference in the capacity of the children of God to comprehend so as to feast upon the doctrine of God our Savior. Paul speaks of the Corinthians as being babes in regard to spiritual things, from their strong propensity to look back to the law of a carnal commandment. Their digestive organs had not been sufficiently exercised to comprehend the perfection of the gospel. And he told the Hebrews that when, for the time, they ought to be teachers, they were in need of one to teach them the first principles of the oracles of God, and therefore he had to treat them as babes, and feed them on milk.

Now let us examine these figures. What is meat? And what is milk? All the productions of the earth, every green herb, tree, etc., were given unto man to be meat for man to subsist upon. Man in his first estate being made of the dust of the ground himself, and man from his creation with fully developed natural powers, could at once eat and digest the strongest meat. And so also with all the beasts of the field; while they in their developed capacities could feed on the grass and herbs of the field, their young required to be supplied with milk. Well, what is the difference? Nature has provided for that portion of the animal creation which cannot in infancy, by reason of weakness, masticate and digest the productions of earth, that the mother's or parents' teeth and digestive organs shall masticate and prepare the same food on which the parent subsists, so as to suit the weaker capacity of the babes, or young; food so prepared is called milk. So whether in nature or in spiritual life, the babes live on precisely the same food as that which sustains the parent, from whose maternal organs the food is rendered suitable for the babe.

Now apply this figure to the saints, all of whom are born of incorruptible seed by the word of God. Jerusalem, which is above, which is free, is the mother of all the children of God.

This Jerusalem means the church which is raised up together with Christ, in her gospel exaltation above the old Jerusalem. In the gospel church, as all the children are born of the incorruptible word of God must live on every word that proceedeth out of the mouth of God; and in the infancy of experience they are to desire the sincere milk of the word. To supply them with milk suited to their capacity, the church, which is the mother of us all, is supplied with gifts, by which the doctrine of the gospel is elucidated and adapted to the understanding of the babes of the family, or lambs of the flock. Not by selecting some portions of the doctrine and calling it milk, but by defining the whole, every word which cometh from the mouth of God, so as to make it plain to the feeblest of the saints. Thus in beautiful figures used in the Song of Songs, it is said to the church, "Thy teeth are like a flock of sheep that are even shorn, which come up from the washing;" etc. The teeth of the church are not only ornamental, but useful in masticating the food for the body. The gifts which God has placed in the church add greatly to her beauty, for they are even-shorn, as they come up from the washing, and are set in the church for the edifying of the body of Christ, till we all come in the unity of the faith and knowledge of the Son of God. As in the perfectly organized body of Christ, God has set all the gifts as it has pleased him, there are teeth to masticate the food, and organs to so perfectly digest it, that its nutritious virtue is dispensed to every part. "For there is one body, and one spirit, even as ye are called in one hope of your calling." A rich variety of figures, forming one perfect cluster, are used to illustrate the peculiarities of the church. Not only as a perfectly organized body, with teeth even-shorn to aid the body in the reception of its spiritual food, but as a mother, prepared with the breasts of her consolation, to supply her newborn babes with the sincere milk of the word. Special mention is made in the Song of Songs of the breasts of the church; her breasts are like towers, affording strength and security, comfort and

safety to all the children of her maternal care. The church, or mother of us all, eats the flesh and drinks the blood of the Son of Man. She lives on the bread which comes down from heaven, and on every word that proceeds from the mouth of God, and she is thus prepared to impart through her organic gifts succor and food to the feeblest of her children. But the mother, in order to afford wholesome supplies to her children, must herself be fed only on wholesome food. The milk, to be the sincere milk of the word, must be wholly derived from the doctrine of God our Savior; it must be the truth, the whole truth, and nothing but the truth; and that defined and explained by the gifts in the church so that all may understand it, and realize the healthful virtues of it. Should any but the sincere milk be ministered to the feeble ones, they will still remain feeble and sickly.

Peter speaks of its suitableness for new-born babes, or infants in the divine life, and Paul speaks of those who being carnal in their propensities, when for the time they should be able to instruct or feed others, require to be instructed in the first principles of the oracles of God, and when for the time they have had hope in Christ they should be men, with fully developed minds, they are mere babes, and to be treated as such.

Practically, then, as the creatures of earth are to be fed and nourished by every vegetable production of the earth, every green herb, etc., so in our spiritual life received from and by the word of God, which by the gospel is preached unto us, we must be fed, nourished and sustained by every communication from heaven contained in the word which by the gospel is preached unto us.

The distinction made by the apostle between milk and meat for the saints is to impress us with the importance of defining, examining and instructing the feeble ones and

babes so that the essence and virtue of the strongest food may be received by them. If there be some old members in the church whose senses or capacities by long experience are able to more fully comprehend the deep things of God, they are to bear the infirmities of the weak by employing their gifts for the mastication and digestion of the strong meat, for the benefit of the feeblest of the flock.

None of us have grown so strong as not to need the instruction of the apostles of Christ to teach us to observe all things which he has commanded us. In this sense they are the teeth for chewing our food, or breasts of the church for supplying us with the spiritual nutrition of the gospel. And all the gifts which God has bestowed on the church are also for the same purpose, that we may be helpers one of another.

How absurd then to suppose that there are portions of the Scriptures so full of instruction, so sweet and nutritious that the babes and weaklings of the flock must not taste them. Above all others they need to be strengthened and fed; and the strongest meat in the gospel, when duly defined, is the richest milk, and most wholesome food on which the little ones can feed.

The apostles have given example as well as precept for feeding the church of God. Paul says he has fed some of the children with milk; and his manner of doing this is clearly manifest in the record of his whole ministry; not by withholding from any of the saints any portion of the counsel of God; for he declares, as we have seen, that he had done no such thing; but by adapting his instructions to the weakest capacity as well as to the strongest. In his own account of his manner he says: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as

under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you (I Corinthians 9:19-23)." Thus, in his ministry the apostle, whom we have as a pattern or example, adapted his ministry to all classes, capacities and conditions of the children of God, that he might *gain them all*, that is in the sense in which Christ says, "If he shall hear thee, thou hast gained thy brother." (See Matthew 18) Not a wit inferior to the very chief of the apostles, yet less than the least of all saints. Able to vie with the strongest and most gifted, yet to the weak, because he is weak; adapting himself to the condition of all the saints, just as the prophet Elisha did to the child of the Shunanimite, when "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child (II Kings 4:34)." Thus making himself as small as the child, while in stature he was able to measure with the greatest of the prophets. So the apostle could make himself useful to any and to all the children of God. To those of riper age and stronger capacity he could speak as unto wise men, so that they could judge of what he said: but unto the weak, like a nursing father, he could make himself as weak, and use such language and figures, illustrations and words as they could comprehend. But be it remembered that in all his ministry, under no circumstance, did he ever shun to declare the whole counsel of God.

Middletown, N.Y.
November 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 98 - 103

# MILK THE GOATS.

ON opening the October number of the *American Tract Magazine,* we were greeted with the following draft, viz:

"$30,000 FOR THE FOREIGN CHRISTIAN PRESS. - The American Tract Society, at its last anniversary,

*'Resolved,* That in the accumulating facilities and motives for diffusing, by the press, the glad tidings of salvation to all nations, God in his providence evidently requires that $30,000 be raised and remitted with the least possible delay.'"

To whom this draft is addressed by the Lord, or from whom, or by what means it is to be raised, the above proclamation saith not. The document is quite defective in regard to where this trifling sum is to be remitted; and as the published decrees of God are always explicit, and consistent, and. invariably in strict accordance with the tenor of the scriptures, we are disposed to doubt its having come directly from heaven. For this skepticism we may perhaps be rated with infidels, but, be it so; we must and will for the present protest the draft, at least until we have better reason to believe that God requires this amount, or any part of it, at our hands.

The popular motto of these religious swindlers, is that God works by means, or instrumentality, and so it would seem by their maneuvering for their imaginary deity. Imaginary, we say, for the existence of such a god as they describe, cannot be demonstrated by scripture, or by reason. In harmony with the spirit and letter of their motto, they assume to be the vicegerents of their god; and in this assumed dignity make it their business to pass decrees, establish counsels, make promises, execute designs, accumulate motives, and multiply

facilities for the accomplishment of his purposes; draw on the community for funds, and have them remitted with the least possible delay to their lord, through them. And will it be churlish in us to believe that the god to whom they will appropriate these funds when raised, is their own bellies? See Phil. iii. 19. The name of their imaginary deity is Mammon, and his influence is felt by all the families of the earth. But we are happy to state that the God whom we serve is perfectly solvent, possessing an unwasting fulness; his arm is not shortened nor is his ear heavy. With him are treasures of wisdom, more precious than rubies, or the most fine gold; durable riches of righteousness are m his possession, and he redeems his people, not with such corruptible things as silver and gold, but with the precious blood of Christ. No humanly organized board, council, or society have occasion to pass decrees for him, for his goings forth are from everlasting. He has declared the end from the beginning, saying. “My counsel *shall* stand, and *I will* do all my pleasure.” Should this God require of us our money, our services, our friends, or even our lives, our response to his demand should be in the words of Job, “The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.”

ALEXANDRIA, D. C.,
November 30, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 466 – 468

# MINISTERIAL CONFERENCE.

WE copy from the *Baptist Repository* the following resolutions passed at a meeting of Baptist preachers at the Hamilton Theological Seminary, June 5, 1833:

*Resolved,* That it is the duty of every minister of Christ to become well acquainted with the various objects of benevolence in which christians are engaged for the extension of the Redeemer's kingdom, to explain the objects to all the members of the church in which he labors, and urge upon them the duty of serving Christ with their talents and with their property.

*Resolved,* That as it is the duty of every disciple of Christ to make temporal sacrifices to promote the eternal salvation of men, to aid them in rendering their sacrifices regular and effectual, we will furnish them, through the *Baptist Register* and the *Repository,* a schedule, with a column for the names of members, and one for each of the objects of benevolence, which we recommend to their patronage, and use our influence in our own churches, to induce every member to subscribe to each object such amount as their circumstances and duty may require, annually, to be paid promptly.

*Resolved,* That in our opinion nearly an equal amount ought to be contributed by the churches in this State for ministerial education, Domestic and Foreign Missions, the present year. And we will do all in our power, consistently with other duties, to raise for each of these objects ten thousand dollars this year, trusting in God to infuse his own spirit into his people, and succeed our endeavors.

*Resolved,* That we recommend the immediate formation of associational and sectional Conferences, auxiliary to this

conference, throughout this State, and that they use their efforts to carry into effect the above resolutions in their respective limits.

*Resolved,* That this Conference hold its next annual meeting at Hamilton, on the day after commencement, at 10 o'clock, a. m.

Adjourned.
O. C. COMSTOCK, MODERATOR.
N. N. WHITING, *Secretary.*

# REMARKS.

How astonishingly rapid is the advancement of priestcraft and clerical power amongst the Baptists of the present day. Never, until the present, has anti-christ appeared so conspicuously to flourish under the Baptist name. Never, until the present, have the saints so fully and so fearfully realized the apostolic prediction, "Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." - 2 Peter ii. 1, 3. Can it be doubted that these men who assume to be teachers, divinely authorized to teach young men the *science* of preaching, and the arts of modem medieancy, are pointed out by the apostle as false teachers? Or who can doubt that these are teaching damnable heresies, who in the second of the above resolutions are teaching that "it is the duty of every disciple of Christ to make temporal sacrifices to promote the *eternal salvation* of men!" This sentiment, glaring as it is, is set down

as a given point with them, and seems to be the very ground and pillar of their faith; remove this pillar and down their entire system must fall. Now if it be the duty of the disciples of Christ to promote, or aid Jehovah, in the eternal salvation of men, we ask, On what page of the bible is the obligation recorded? Or in what respect, or respects, is God deficient, that he should need the aid of his saints in the promotion of the eternal salvation of men? Will the diviners of the Ministerial Conference inform us what proportion of eternal salvation is of works, and what of grace? How much depends on the saints, and how much the Lord intends to do himself? Should those learned sages condescend to answer our enquiries, they will please to recollect that we have been in the habit of believing that the eternal salvation of men,. *i. e.,* all that God ever designed to save, was beyond the reach of being promoted by our temporal sacrifices. We read that God "hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus (before this ministerial meeting was organized, aye) before the world began." Hence it appears to be quite too late for us to promote that which was accomplished before the world began. We would have them inform us to whom these temporal sacrifices are to be made? They cannot be to God, for he is full of burnt offerings; "and sacrifices and offerings he would not," says the Lamb of God, "because he has no pleasure in them." He has also said, "Go ye and learn what this meaneth, I will have mercy and not sacrifice." Hence it cannot be our duty to disobey God, and offer sacrifices to him in violation of his express command. Is it then divine justice that calls for temporal sacrifices to promote eternal salvation? If so, how much must be added to the sacrifice of our Lord Jesus Christ, which through the eternal Spirit he offered up to God, in order to secure the eternal salvation of the elect? But should we be told that the sacrifice of our Lord secured the eternal salvation of the elect, and that he by one

offering or sacrifice (not temporal) hath forever perfected them that were sanctified. Heb. x. 14. We would ask those knowing ones of Hamilton Theological Seminary how many of the non-elect can be eternally saved by the offering of temporal sacrifices? Again since it is written, "There remaineth no more sacrifice for sin." For what are these temporal sacrifices to be made? And how are they to promote the eternal salvation of men? If the eternal salvation of men may be promoted by our temporal sacrifices, surely the cattle upon a thousand hills would be a glorious offering, and ten thousand rivers of oil would be an offering of great magnitude.

But perhaps those ministers will say we have mistaken their design, and misinterpreted their sayings, and that their object is only to awaken the saints to a sense of their duty touching the temporal concerns of the church. If this be all, why tell them to make temporal sacrifices "for the promotion of the eternal salvation of men?

Is salvation of the Lord? And if it is, can that eternal salvation which is of the Lord be promoted by men? And if it can, why did the apostle say, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast," &c. See Ephesians ii.

How easy for a reflecting mind to detect the sophistry of those lovers of filthy lucre. They would make the people believe their money, if rightly applied, will save the souls of men with an eternal salvation; but in order to secure this grand object it is necessary that all the young gentlemen of Hamilton Theological Seminary, with as many of the Baptist ministers of the State of New York as will say aye, to all their propositions, should form one grand phalanx, whose business it shall be "to aid in rendering their (the peoples') sacrifices, *alias* money, regular; *i. e.,* inform the people

when, how much, and to whom their sacrifices mi(st be made to be effectual, as all the liberality of the saints will be null and ineffectual unless it passes through their priestly hands, like the unhallowed loaf in the eucharist, until it receives the blessing of the Pope.

"We will furnish, through the *Baptist Register* and the *Repository,* a schedule, with a column for the names of members, (in order that the left hand may be informed what the right is about,) and one column for each of the objects of benevolence which we (not the the bible, for that is buried among the rubbish, as in the days of Ezra,) WE recommend to their patronage, and will use our influence, (for popular men, even *magicians,* have influence,) in our own churches, to induce every member (to "watch and pray lest they enter into temptation?" O no, nothing of that kind,) to subscribe to each object such amount as their circumstances and duty may require, annually, to be paid promptly.

The next resolution announces to the gentle and simple of the churches through this State, and throughout their respective dioceses, "in their opinion nearly an equal amount ought to be contributed, &c., for ministerial education."' Thus one-third of the people's money, or "*sacrifices for the promotion of the eternal salvation of men,*" is by those inmates. of the Theological Seminary graciously and modestly bestowed upon their own dear selves; and the other two-thirds is to be devoted to "Domestic and Foreign Missions," so that in the end they will get the whole. Who can wonder that the prophet should call these watchmen "Greedy dogs?" "And (say they) we will do all in our power, &c., to raise for each of these objects, *(i. e.,* for themselves,) ten thousand dollars this year," making in all $30,000; $10,000 for their education, $10,000 for their use as Domestic Missionaries,. and $10,000 for them as Foreign Missionaries.

Thus we see them, after organizing at the place where the greater part of the constituents of this august assemblage first received their ministerial existence, proceeding to transmigrate themselves into an Annual Conference, for the purpose of drawing into their ranks all the Baptist ministers within the bounds of this State, and thus to spread themselves like a green bay tree. The object of all this can need no interpretation. Their object is imprinted in legible characters upon the very frontlet of their proceedings. They tell us that the object is "to promote piety, usefulness, &c., and to excite the churches to the performance of practical duties, especially in reference to all benevolent objects - objects in accordance with the mind of God." Now let us seriously enquire, Is it necessary that a new order of things should be established, and new combinations of clerical power and authority should be brought into requisition, in order to excite the churches to attend to such benevolent operations as are in accordance with the mind of God? Surely not. "It is God that worketh in his people both to will and to do of his good pleasure?' We have no right to believe that any system, (call it benevolence, or what you please,) is, or can be in accordance with the mind of God, but such as are authorized by the precepts and examples of our Lord Jesus Christ. But they say, "And such as are approved by our denomination." Now this last clause seems to give them more room, for if on this ground they can make it appear that their projects are pleasing in the eyes of the denomination, they will not be put to the inconvenience of proving that their plans are agreeable to the mind of the Lord; they will only be required to show that it is approved by a majority of themselves.

The second article of the constitution breathes the same language, viz: "And to devise and prosecute an efficient and Systematic plan of benevolent efforts, which shall arouse, *direct,* (mark their language) and concentrate the

energies of the disciples, &c., for the salvation of a perishing world.”

NEW VERNON, N.Y.,
September 25, 1833.

Elder Gilbert Beebe
Editorials Volume 1
Pages 104 – 109

# MINISTERIAL EDUCATION.

A WRITER in the *Religious herald,* on the subject of ministerial education, assumes the position that the apostles were highly educated, having in their onset strong native intellect and good sound common sense; second, a thorough knowledge of Greek; and in the third place, they had a three years' course of theological study, during which they were not allowed to preach except occasionally, when they were sent out two and two, that one might correct the mistakes of the other! What a pity that the modern false apostles have no one with them to correct their mistakes, not to say misrepresentations and palpable falsehoods.

ALEXANDRIA, D. C.,
December 30, 1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 338 – 339

# MINISTERIAL EDUCATION.

## "When Greek meets Greek, then comes the tug of war."

THE writer of a circular upon the subject of Ministerial Education, published in the Michigan *Christian Herald,* by the committee of the State Convention, makes use of the above quotation, in showing up what he conceives to be the necessity of making the Baptist Ministry familiar with the Greek language, in order that they may compete successfully with their learned opponents of other denominations. How various and discordant are the reasons assigned by the advocates of a man-made ministry, for their preference of human above divine qualifications for the ministry. At one time we are told that our version of the scriptures is so imperfect, that a thorough knowledge of the original text is indispensably necessary in order to produce unanimity of sentiment; and to know the original text we must of course understand the languages in which they were at first written, to wit: the Hebrew and the Greek: and not infrequently in the same treatise we are told that they have to contend with learned critics, and therefore we must meet them Greek to Greek, and Hebrew to Hebrew, or we cannot do them battle. Now both of these arguments cannot be good for the purposes intended, even if either or both of them could be established in point of truth: but we propose to show that neither of these positions are tenable. A collegiate or classical education never has led to unanimity of sentiment, or we should not find, as now we do, giants of literature distributed among almost every religious sect in existence. So far to the reverse of this, there are very few religious sects, heresies, or speculations, which may not be traced back to some profoundly learned man. We might here name a catalogue of

them, such as Luther, Calvin, Cromwell, Wesley, Priestly, Gill, Fuller, &c. Why so much discord among these worldly wise men, if much learning tends to unanimity. If a thorough knowledge of the original language in which the scriptures were written, will enable men more readily to understand these scriptures, why were not the Jews, who understood their own language, the first to understand what the prophets had written! And why was the gospel, as preached by Paul and his brethren in the primitive church, foolishness to the Greeks. The truth is, the gospel of Jesus Christ is, at this day, as great a stumbling block, and as great foolishness to our Hebrew and Greek scholars, generally speaking, as it was in the apostolic day to the Jews and Greeks; because it has seemed good, in the sight of God, to hide these things from the wise and prudent, and to reveal them unto babes. No man can therefore admit that the scriptures are truth, without denying that human wisdom or education can assist its possessors to understand, from the scriptures, the things of the Spirit; things which can be known only as they are spiritually understood, by a spiritual people, or a people born of the Spirit of God.

Neither is human erudition the armor in which the battles of the Lord are to be fought; for then would God have chosen the mighty, the learned, the wise, the noble, and the great; but this the apostle expressly declares was not the case. Paul was himself a learned man, but his learning did not make him acquainted with the spirituality of the scriptures, for he was not taught it but by revelation. When it pleased God, who separated him from his mother's womb, to reveal his Son in him, straightway he conferred not with flesh and blood; and his speech and his preaching was not in the language which man's wisdom teacheth; that the faith of his brethren should not stand in the wisdom of men, but in the power of God.

Examine the history of the church of God in all ages of the world, and tell us, if it be true, that the cause of truth has been defended by the learned and *wise* of this world. In what college did Moses, and Aaron, and Joshua, and Sampson, and Gideon, and Daniel graduate? What were the classics of David and of all the prophets of our God? In what seminary did John the Baptist study Latin and Greek; and what human training caused him to leap at the salutation of the virgin Mary? What was the education of the apostles of the Lamb of God? In what chapter of holy writ are we informed, that, when the foes of Zion perceived that the apostles were learned men, they took knowledge of them that they had been with Jesus? So far as divine revelation extends, the testimony of Paul is sustained, that God has chosen the foolish and weak things of this world, to confound the wise. This was not from necessity, but choice: for God was as able, if it had been his pleasure, to call learned men as fools to the work; but that would not show that the excellency of the cause was of God. A bad cause may often be made to appear very plausible when defended by the eloquence and the talent of the learned and the mighty; but when the learned and the mighty are driven from the field by the unlearned, the artless and the simple, the excellency of the cause is made more prominently to appear.

Now let us review the retrospect we have taken of the history of the children of God, and inquire who have uniformly been the enemies of the truth of God? On this branch of sacred history, let the modern disciples of Gamaliel feast their vanity. All the magicians who opposed the word of the Lord by Moses, were learned men! All the astrologers and soothsayers of Babylon were men of education! All the prophets who were fed at Jezebel's table were learned at the expense of the crown. The scribes, the pharisees, and sadducees, who constantly opposed and persecuted the Son of God, were all learned men. Pilate, who condemned to be

cruelly scourged, insulted, and crucified, one in whom he could find no guile, was able to write a superscription to place above the head of Zion's King, in Hebrew, Latin and in Greek, where human literature, when religiously employed;. is generally placed. An orator of distinguished talent was hired to impeach an apostle of the Lord Jesus, before Felix, the Roman governor, and learned men have flourished among the principal Pagan, Papal, and Protestant persecutors of the people of God, from that time to the present, in what part of divine revelation is the church of God taught to trust the defence of the cause to the learning and the talent of men? Is it where God has said, "Cursed is man that trusteth in man, or maketh flesh his arm?" The people of God shall dwell as towns without walls; for God himself shall be a wall of fire round about them, and the glory in their midst. And is not our God a sufficient Refuge for his people? He is our Shield, our Defence, our Strong Tower, and our Avenger. Are we not safe without the armor of Saul? "Walk about Zion, tell her towers, consider her palaces, and mark well her bulwarks, that ye may tell it to the generations to come." He is indeed our Hiding Place, our Covert from the storm, and he is unto us as rivers of water in a dry place, and as the shadow of a great rock in a weary land. The place of Zion's defence is the invincible munition of rocks; the Eternal God is her Refuge, and underneath are the everlasting arms. He rideth upon the heavens in her help, and in his excellency on the sky. Who is like unto thee, O Israel, a people saved by the Lord?

But it is said, "When Greek meets Greek, then comes the tug of war." The perversion of this motto, from its original application to Grecian chivalry, to make it apply to the lily fingered and effeminate production of modern academies and colleges, is no greater than the perversions which such writers usually make of the scriptures when they take occasion to refer to them. It would be curious enough to

witness the tug of war when the aristocracy of religious learning compare their notes. How often they have been called into the field like horses trained for the turf', or like game cocks, to contend for some premium offered for a tract. There have we seen Greek to Greek, and there the tug of war. Greek has met Greek at the Congress Hall, at the commencement of almost every session to contend for the chaplaincy, and there have we witnessed the tug of war. Where rich congregations, splendid meeting houses, and heavy salaries have been in the market, there has been a tug of war; there Greek and Greek have dressed themselves (not in thunder, but) in smoke, and fought with zeal worthy of a nobler cause. High offices of honor, trust, and emolument, in modern voluntary religious associations, fat missionary fields, and lucrative agencies, have often brought Greek to Greek, and there has been the tug of war.

But when have men, distinguished for their literary attainments, been assembled for the defence of the doctrine of divine sovereignty, against the attacks of arminian work-mongers? When and where have they ever been known to advocate unpopular truth against popular error? Reader, have you ever seen the powers of darkness rally against the little flock of Jesus? Have you seen them in deadly strife? Then have you marked on the part of Apollyon a collection of wealth, talent and learning; and on the part of Zion, the poor, the obscure, the unlearned, and the unpopular. On the one side you have seen the Davids, and the Goliaths on the other. Those on the one side boasting in human power, and ability, and learning, and those of the other, discarding all confidence in the flesh, and in the name of their God, setting up their banner. The help which the church of God derives from State Conventions, Education Societies, and other humanly devised worldly religious institutions, is very similar to the aid which the cause of truth has been favored with by popish inquisitions, racks, tortures, gibbets, flames and

fagots, for the extermination of heretics and heresy. From all such helps every devoted soul shall pray, "Lord, deliver us." In reference to the pretended object of the Michigan Baptist State Convention, in calling for money to make Greeks of those agonizing young men, whom, they say, are panting to do good, and whose souls burn within them to preach the gospel, and who are so inflammable and likely to be burnt up, as to extort from the convention the pathetic cry, "Brethren, shall we let the internal fires consume them?" In reference, we say, to the object of the convention, it is the most flimsy and hypocritical that we have ever heard of, viz: to defend the Baptist denomination from the learned trickery of the Pedo Baptists, and thus to keep up our denominational distinction, &c. Is there a national being in our country who does not know that the greatest pretenders to learning among the Baptists, are invariably among the very first to join affinity with the leading spirits of antagonistical denominations? Are not the leading actors in all the worldly institutions of our times, such as National Bible, Missionary, Tract, Sabbath School, Abolition, and Total Abstinence Societies, in which the various ring-streaked and speckled professed denominations are united with the world, educated men? Do not those Baptist preachers who have learned the science at college, interchange with preachers of the Methodists, Presbyterians, and other opposite denominations, following around, and hailing them as brethren, and paying more respect to one of them than to a dozen of the poor brethren of the Baptist order? It cannot be denied; and yet they have the affrontery to ask us to educate their beneficiaries, in order to defend the distinguishing points on which we differ from our neighbors. Who by learning the Latin or Greek language can better understand that Christ's kingdom is not of this world, and that the subjects of his government are required to become a separate and distinct people? Who that has been taught of God, and can read the English version of the New Testament, needs a Greek Lexicon

to define the language that enjoins on all who love our Lord, to follow him in baptism? Our version of the scriptures has been scrutanized by the best linguists of all the conflicting denominations, and the result of all their criticisms is before us, in plain English. Where then is the necessity of spending our time and the people's money, to acquire a knowledge of the dead languages? If these sprigs of scholastic divinity, who study the science of sermonizing at colleges and theological schools, were qualified to do all their preaching in the Greek language, their hearers generally would not be profited by it. It is all a mistake to suppose that the defence of gospel truth, gospel rites or ordinances, requires any other ability than that which God giveth. We have men enough among us who have never seen the interior of a college, who, with the scriptures in their hand, and the grace of God in their hearts, could set the world on fire, while one of our college-bred dandies would be lighting his match. It is a gross impeachment of the wisdom of God, to say that those whom he has called to the work, need to be trained by the wisdom of men, for the work whereunto he has called them. It is his exclusive province to call and to qualify whom he pleases and as he pleases; and all whom he has thus designated are required to preach as with the ability he giveth. How presumptuous, heaven daring, and insulting to the divine majesty for man, in the pride of his vain heart, to attempt to improve what God has done. May not the works of God, in creation and providence, be as easily improved as his works of grace. Why not, then, try the powers of human sufficiency upon the natural heavens, polish the sun, hang out a greater number of stars, forbid the waning of the moon, and increase her lustre until her radiance shall surpass the brightness of the sun, as far as it is supposed the wisdom of men excels the wisdom of our God? Why not improve the fixed laws of nature, annihilate the covenant which God has made with day and night,

"Make frightened rivers change their course,
And backward hasten to their source."

Alas for the vanity of the human heart, thus to contend with God! If human wisdom and power can neither improve nor change the principles of nature, why should it be thought that the spiritual things of God are more susceptible of human improvements? High as the heavens transcend the earth on which we tread, do all the thoughts and ways of God transcend the vain, illusive and arrogant thoughts and pretensions of the human heart.

For want of time and space we must defer further remarks on this prolific subject for this time. In our next number we propose to copy the Circular of the Michigan Convention, from which we have copied the motto at the head of this article, and review it in its parts, comparing them with the testimony of the bible. We think it will be no difficult task to drag to the light and show up the hypocrisy, covetousness and abomination of the leading arguments made use of in that document, to persuade men to support a learned religious aristocracy in Michigan.

New Vernon, N. Y.,
February 1, 1844.

Elder Gilbert Beebe
Editorials Volume 2
Pages 389 - 396

# MINISTERIAL EDUCATION

## (Concluded)

"AT a meeting of the Executive Committee on Education, held at Tecumseh, June 1st, the following, resolution was passed, viz.:

"*Resolved,* That the committee request, through the *Herald,* the pastors of the various Baptist Churches in this state, to take up a collection in their respective congregations to enable the Board of the Convention to aid brother Fletcher Marsh in obtaining an education for the ministry.'

# "CIRCULAR.

"DEAR BRETHREN: - Among the items of benevolence recognized by the Constitution of our State Convention, as claiming and receiving its patronage, is Ministerial Education. Hitherto, little or nothing has been done by the Convention, beyond the appointment of an Executive Committee, in this department. The urgent calls for ministerial labors, echoing from settlement to settlement, present the Home Mission cause in such an imposing attitude, that it absorbs the undivided attention of the churches, associations and convention. The cry, Send us ministers,' thrills through the delicate nervous system of gospel love, and awakens to lively exercise the noblest sympathies of the devout mind. The cry is heard - is felt, and nearly our whole pecuniary force is directed towards the relief of the applicants; consequently the operation of the Convention, in the other departments of benevolence, is of an exceedingly restricted character. We call not upon you, brethren and friends, to relax your efforts in behalf of Domestic Missions. No; God forbid! but we call upon you, as God has prospered you, to aid the Convention in their noble purpose of giving to Michigan an educated ministry. You will soon be in your graves, and your spirits, saved!

saved!! eternally saved, will, in immortal triumph, stand day and night in the presence of him who, though rich, for your sakes became poor; your offspring will take your places in Zion, and, be assured, will long feel the effects which the attitude you may now take, with reference to ministerial education, may produce. Let the sentiment be deeply engraven on every heart - let it be proclaimed from every pulpit - let associations and the Convention take up the sound, and send it on the wings of the wind through the length and breadth of the peninsula, that an educated ministry is essential to our ultimate prosperity as a denomination in the state. In arriving at this conclusion we do not look back fifty or an hundred years, but fix our eye upon the attitude assumed by the community in 1843. Education is now liberally patronized by the state. The church must keep pace with the march of mind or sacrifice her dignity, and with it, her moral power over cultivated intellect. It is also worthy of notice, that a large proportion of our Pedo-Baptist brethren send only men of finished education in the field. These annihilate one of the Savior's institutions, substitute a rite foreign to the New Testament in its place, and gravely inform the community that they are sustained by the Greek. Such assertions may be, must be passed by in silence, when there are no kindred resources to meet them; but when Greek meets Greek, then comes the tug of war;' truth is not prostrated without a rational defence, and the church is, on this point, blameless before God, having done what she could.' There are several young men in the state, belonging to our denomination, whose souls burn within them to preach the gospel of Christ to their fellow-men; but they are poor, and destitute of the requisite amount of knowledge to render them acceptable or useful pastors or missionaries. Brethren, shall we let the internal fires consume them? Shall we suffer them to pine away in agony of spirit, panting to do good t Will God bless us as churches or as individuals should we, in the premises, do less than our duty? Must these brethren enter the field as they are, and, in mortification of soul, contend with learned opposition all the days of their life? Or has the church of God nothing to do with the matter? I trust that every Baptist in the state understands his duty to God, to the church and to his fellow-men, better

than to arrive at such a conclusion. It is sometimes said that uneducated men have done much good in Zion. True, there have been brethren, there still are, possessing clear heads, warm hearts, anti the most rigid powers of analysis - brethren of capacious minds, capable of grasping and illucidating the darkest points of revelation, (except when obscured by Grecian metaphor, or concealed beneath the *usus loquendi* of eastern nations) and of making the hearts of their hearers tremble under the awful truth of the Almighty; yet men thus great and useful by nature, must even be greater and more useful still when educated.

"As the rough diamond when it leaves the mine
Only in little breakings shows its light,
Till artful polishing doth make it shine -
So education makes the genius bright.'"

"The question is not solely, what will promote the interests of the Savior's kingdom? but what will *most* promote it? It was wrong before God for the church to attempt to build up Zion by the adoption of measures which she knows to be less efficient than others which might be adopted. Now ask our aged brethren, both educated and uneducated, those who have exhausted their energies in striving to forward the interests of truth, what course shall we take with our young men who, in the judgment of the churches, are called of God to preach the gospel, in order that they may effect the greatest amount of good? With one voice the veterans of the cross will say, GIVE THEM AN EDUCATION. If this is the mind of God, he cannot accept less at our hands, and that it is his will, might be argued from the diversity and complexion of human language, the miraculous bestowment of knowledge, classical and sacred, upon those who were first appointed to preach the gospel, and the enlightened state of society at the present day. But our limits forbid our elaborating the subject, nor do we deem it necessary, amid the light of the nineteenth century, to do more than to present a brief acumenical view of it.

"Our object in writing this Circular at the present time is to call the attention of our brethren to the resolution of the Executive Committee on Education at the head of this article. Our beneficiary, brother Fletcher Marsh, to whom the Board promised assistance six months ago, is pursuing his studies at the University at Ann Arbor. It is not too much to say to the churches that brother Marsh is a brother of great promise. From the developments which we have witnessed, both of his head and his heart, we believe that he will be a valuable accession to our ministerial ranks; especially should he be permitted to complete his studies. But be needs assistance; he is already in debt for his last quarter's board, or rather, the Board of the Convention are indebted to him, according to their pledge. His hope is directed to us as a Board - our hope is based upon the benevolence of the churches. Brethren, will you help us? Will you do it immediately? Can we not raise six cents from every Baptist member in the state for educational purposes? We can. Brethren in the ministry, let us try. Pastors and missionaries, attend to it *immediately*. Our brethren are liberal - our Board, our brethren, are needy; and God says, He that giveth to the poor lendeth to the Lord. Produce or any article of family consumption, sent (care of B. Align) to Ann Arbor, will be acceptable.

"By order of the Executive Committee on Education.

"JAMES PYPER, SEC'Y.

"ADRIAN, Aug. 17, 1843."

IN addition to our remarks on this subject in our last number, we promised to copy the Circular into this paper, and to show the corruption, hypocrisy and covetousness of its doctrines; but before we proceed to uncover its doctrines, we will offer a word or two in regard to its origin. This Circular is the Ishmael of a church and state establishment in Michigan; it emanates from the Michigan Baptist State Convention. The kingdom of Christ is not of this world, but the Michigan

Convention is of this world, and without a warrant, either example or precept, in the scriptures. Separate what is called "the church" from the world, and you annihilate the Michigan Baptist State Convention, and with it the whole brood of its kindred arminian institutions; it is therefore unlike the kingdom of the Lord Jesus. To justify our conclusion, that this convention is a church and state establishment, examine its composition, and the number of its name. This creature is not the church, nor does it claim to be; but take from it its connection with what is called the church, and you destroy its existence. Again, it is not the state of Michigan, or it would adopt a more summary *modus* of raising the lucre for Mr. Marsh to sport in idleness upon; but it is a thing composed of church and state, and of this its sponsors were aware when they christened it, by a name appropriately signifying its mongrel composition. The number of its name distinctly articulates the names of the church and of the state, and in the absence of either it must cease to be. It is a religious organization, whose maker and builder is man. Without being born again, men can see it. Without being born of the water and of the Spirit, men can enter into it. The Lord Jesus Christ whom God has set upon his holy hill Zion, presides not over it; for the president's name is J. Booth. It is not governed by the New Testament; for it has a constitution and laws of it own. Not grace, but money, is the required qualification for membership. This beast is not to occupy a place subordinate to the church, but is destined to hold the station of a god. Prayers and supplication are made unto it, and offerings and costly sacrifices are made unto it. The cry comes up to this humanly devised deity, from settlement to settlement, and the cry "Send us ministers!" absorbs the undivided attention of the churches, associations and Convention, so far at least as relates to those compressed within the slimy folds of this leviathan. If the worshipers of this beast do not regard it as a god, or cause it to sit in the temple of God, showing itself to be a god, why do they pray to it for ministers, or gifts and

qualifications for the ministry. The King of Zion has instructed his subjects to pray the Lord of the harvest to send laborers into his vineyard; and in regard to qualifications for usefulness, "If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not." But how different the policy of anti-christ! If settlements and churches want ministers, let them pray the Convention, and let their piteous cry echo from settlement to settlement, until it absorbs the undivided attention of the Convention. And if any of their ministers lack wisdom, let them ask it of the education department of the Convention. Is not this rival of the government of Christ an idol? "The cry, Send us ministers," says the Circular, "thrills through the delicate nervous system of gospel love, and awakes to lively exercise the noblest sympathies of the devout mind - the cry is heard - is felt; and nearly our whole pecuniary force is directed towards the relief of the applicants - consequently the operation of the Convention in the other departments of benevolence, is of an exceedingly restricted character." What a burst of eloquence! Who, by reading one plain old-fashioned bible would have thought of the delicate nervous system of gospel love? Gospel love is not quite so nervous as the Circular would represent. By gospel love, in a scriptural sense, we understand the love of God. It is sovereign, immutable, efficacious, and eternal. Such is the love of God, and such love God communicates to his children, and they when under its governing power, love the gospel, and all that it develops, of doctrine, of faith, and practice; and as they love God, his people and his laws, they discard all who would rival him in the management of his kingdom. This love is not so nervous as to be acted upon by animal magnetism, or the galvanic battery of arminianism. What this Circular profanely calls gospel love, is only the love of the world, its sympathies are to be moved by human machinery, and when excited, to be measured out in dollars and cents, until "nearly the whole pecuniary force" of the Convention is exhausted. But what is

the pecuniary force of the love of the gospel of Christ, when reckoned in silver or gold? That love which Judas possessed, amounted to thirty pieces of silver! But gospel love could not be displayed with such corruptible things as silver and gold, but with the precious blood of Christ.

Pecuniary force may properly belong to that kind of love which is excited by State Conventions, and other idols set up and worshiped by men. But if a man would give all the substance of his house for love, (the love of God, which is stronger than death) it would be utterly condemned. - Canticles viii. 7. These pecuniary exhibitions of the Convention's love, have, like Pharaoh's lean kine, eaten up all the fat kine. "Consequently the operation of the Convention in other departments of benevolence is exceedingly limited. This may explain the reason why bread is not dealt out to the poor, by these monopolizers of modern benevolence; no milk of human kindness dealt out to suffering humanity around this monster; and it would be regarded as a prodigal waste of benevolence, for this Convention, under its present embarrassments, to even speak the truth concerning the Old School Baptists.

But, says the Circular, "We call upon you, as God has prospered you, to aid the Convention in their noble purpose, of giving to Michigan an educated ministry." Like all other heathen deities, this god is dependent upon its worshipers for the means to execute its dispensations, and those who worship this beast are called upon to furnish the funds for supplying Michigan with an educated set of hirelings. But it is quite different with the King of saints. He has never had occasion to call on his subjects to furnish him with the means to supply Michigan, or the world, with ministers, nor has he ever called for aid in the business of preparing men for the work whereunto the Holy Ghost has called them. He came in possession of ample means for supplying his church with all

needful gifts, "When he ascended up on high, and when he led captivity captive;" then did he receive gifts for men, and in evidence thereof, he gave a specimen of what sort he was able to give, for he gave to some apostles, to some prophets, and to some pastors and teachers; and before he left the world, (in his ascension) he left with his church the standing order, which we have before referred to, viz: Pray ye the Lord of the harvest, &c. All the idol gods that have ever been made or worshiped by pagans, Jews or professed christians, have required a supply of priests. God's ministers of course are not the kind wanted; they have consequently been under the necessity of making or buying such as would answer their purpose. The glitter of gold has uniformly called them out, and, as far as we can judge, Satan has always been as ready to furnish the men, as the people were to supply the funds; nor has the old serpent been backward to furnish just the sort that was wanted, provided the requisite sum of lucre could be forthcoming, as he is only averse to barely one sort of ministers. Not so with the ministers whose vocation is of the Lord; they take the oversight of the flock of Jesus, not for filthy lucre's sake, but of a ready mind.

"We call not upon you," says the Circular, "brethren and friends, to relax your efforts in behalf of Domestic Missions. No; God forbid! But we call upon you to bid the Convention, &c., to give to Michigan an educated ministry."

How their pious, covetous souls recoil at the thought of relaxed efforts to provide for the support of their machine-made ministers, and they pray God to issue an order from his throne, forbidding their dupes to give less for the support of their ministers, when made, on account of being taxed by the Convention, to give more for the manufacturing of an additional number of them. If the Convention should succeed in giving Michigan an educated ministry, to whom will that state be indebted for the pestilential boon? Not unto God, for

they have only asked him to forbid the people's giving less to the Domestic Mission; but to the brethren and friends of the Convention, as they alone are called upon to aid the Convention to make the bequest. Next flows a train of incentives: "You will soon be in your graves, and your spirits saved," &c. "Your offspring will take your place in Zion and be assured, will long feel the effect which the attitude you now take, &c., will produce." This extract is partly true; those who are cajoled out of their property will not live always to need what they so foolishly contribute, to enable the Convention to insult the God of heaven, and afflict the church of Christ: they may be enclosed in their graves before the scales fall from their blinded eyes, and not live to see what their offspring shall see, nor to feel what their posterity must inevitably feel. Posterity robbed, by an aspiring, avaricious hierarchy, finding the inheritance to which they were naturally and justly entitled, in the hands of a religious aristocracy, and in lieu thereof, entailed to them, poverty and vassalage, embellished with religious establishments of proscription, persecution, inquisitions, prisons, racks, tortures, stakes, chains and fagots, and well may we be assured that posterity shall long feel, and also groan under the deleterious effects of the attitude now taken by those who lend their aid to make an image to the beast whose deadly wound was healed. But that their spirits shall be saved eternally, as promised by the Convention, is not so clear. The original beast, as well as the false prophet, made similar promises of eternal life, to their deluded millions, but who is prepared to believe that the pope's pardon or Mahomet's promise can remit our sins or raise us to immortal glory. The Circular demands a general effort; the sound must echo from every pulpit, and, go from every association and convention on the wings of every wind of doctrine. The zeal with which the Convention labors to forge chains to bind down the people of Michigan, is astonishing, and can only be equaled by that of kindred institutions in other parts of the

land. "In arriving at this conclusion," says the Convention, "we do not look back fifty or a hundred years." Well, then they certainly do not look back far enough to find a warrant in the scriptures, or in the practice of the apostolic church; for that would require them to look back eighteen hundred years. But by their own admission, there was nothing of their New School machinery to be found even fifty years ago. These new gods have come newly up. If not fifty years, how old is their idol? Why, it was born in 1843, and lacks some months, according to their own chronology, of being one year old. But here leaks out the secret, viz:

"Education is now liberally patronized by the state. The church must keep pace with the march of mind, or sacrifice her dignity, and with it her moral power over cultivated intellect."

Can "the church," spoken of in this passage from the Circular, be the bride, the Lamb's wife? Is this the virtuous, chaste, modest, beauteous and unspotted spouse, whose Maker is her Husband, and whose Redeemer is the Mighty One of Israel? Does Zion "gad about" in this manner to seek new lovers, and to keep pace with the world - even step with an adulterous generation? Base slander! It is the whore of Babylon, whose name is in her forehead, "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth," and Michigan and all her sister states are even now drunk with the wine of her filthy cup. In the seventh chapter of Proverbs, and the seventeenth of Revelation, this lewd and strange woman is described with unerring accuracy.

How ridiculous, to represent the church upon a stride with the states and nations of the earth, striving to maintain a dignity, by securing humanly cultivated intellect, as though she was afraid of being eclipsed by the superior excellence of the world. If the poor stupid fool who wrote this slander,

could but see the kingdom of God, he would behold her as the holy city coming down from God out of heaven, adorned as a bride for her husband; and not adorned as a harlot to seek lovers. In the next sentence of their Circular the Convention brings railing accusations against her Pedo Baptist brethren, her own mother's children, and charges them with annihilating one of the Savior's institutions. This charge is false. The Pedo Baptists do not annihilate any institution of our Savior; nor have they power to annihilate anything that God has established. It is true they practice what they call baptism, as they received it from the pope, but with christian baptism they have nothing to do; and it would greatly relieve the people of God, if all other anti-christian establishments would follow their example, and not profane that sacred rite by applying it to the productions of their anxious benches. But according to the old adage, "Set a rogue," &c. The New School Baptists do oppose the government of our Lord Jesus Christ, preach false doctrine in his name, deny the faith of God's elect, prostitute the ordinances of the gospel, believe that gain is godliness, and usurp the peculiar prerogatives of our Lord Jesus Christ, and then gravely inform the community that they are sustained by the Greek. But the sons of Zion are able to meet, combat, and put them to silence, with no other qualifications than those which their God has given them. One can chase a thousand, and two can put ten thousand to flight.

The next passage of the Circular requiring notice is the pathetic appeal in behalf of those poor panting lads in Michigan! Only imagine, reader, the Position occupied by these boys: they are longing to preach; their souls burn within them to preach; they are poor; they have not the requisite knowledge; with all their ardor and fire, they cannot be pastors, nor missionaries; the internal fire is burning them up. Poor fellows! they are pining away! Oh, shocking! They are in agony of spirit; and lastly they are panting; like a fish

out of its element, or a wind broken horse! Is not this enough to touch your sympathies? Will you not shell out your sixpences, and relieve them? Are your hearts made of granite, that you should withhold your money when these panting, burning, agonizing, longing, brainless, lazy, greedy, pining youngsters feel as though they cannot do without it!

"If," says the Circular, "this is the mind of God, he cannot accept less at our hands." Very well, show us in the scriptures, which are the record and revelation of his mind, where he has authorized this course, and we will go into it most heartily; but this cannot be found; the word of God virtually forbids it, and commands those whom he has called to the work to trust alone in him, and to speak with the ability that he giveth; and to speak, not with the words which man's wisdom teacheth, &c. Therefore to require it, as the Convention does, is ad ding to the words of the book of God, and to demand it in the name of Christ, without his order, is forgery.

New Vernon, N.Y.,
Feb. 15, 1844.

Elder Gilbert Beebe
Editorials Volume 2
Pages 396 - 408

# MINISTERIAL SUPPORT

IT has been supposed by some of our readers that we are opposed to a minister receiving any remuneration from the people of his charge, for his time and services in the gospel ministry; this error has probably grown out of our known aversion to the missionary system. We wish to correct the wrong impression by giving a statement of our views on the subject.

We wish in this, as in every other respect, the churches and preachers to be conformed to the word of God, and we believe the word is as clear and pointed on this point as on any other involved in the relation existing between churches and preachers. The obligations devolving on preachers and churches towards each other are reciprocal, and both parties are viewed in the New Testament as *stewards.* "For a bishop (pastor or elder) must be blameless as the stewards of God." - Titus i. 7. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." - 1 Cor. iv. 1. And Peter writes to the elect to "Use hospitality one to another, without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." - 1 Peter iv. 9, 10. Here we see that both the ministers and brethren are stewards of God, and as stewards are servants who are entrusted with their master's property, to deal it out according to his direction, so the minister of Jesus receives in trust the mysteries of God; these mysteries then they are bound to deal out or explain to the people of God, and this according to the gift which they have received of the Lord. Now this is the preacher's business; he must preach the word, be instant in season, out of season. &c., and feed the flock of God which he hath purchased with his own blood; nor is he permitted to take thought for the morrow, what he shall

eat, what he shall drink, or wherewithal he shall be clothed. This is not his concern; and if he should take thought, what can he do? He cannot add to his stature one cubit, or make one hair black or white; hence it is unnecessary for God's stewards or ministers to bargain with the mission boards or with the churches, by the day, month or year, to preach for a stipulated slim, and hold them bound to raise for him just that amount. There are good reasons why our Lord has otherwise ordered this matter; in the first place, the ministers are not so capable of calculating and providing for themselves as the Lord is for them, and besides their time is to be occupied in other matters; hence our Lord in the order of his kingdom has kindly freed them from that distracting charge, and by his divine arrangement the minister is more immediately called to trust in the Lord for all he needs, both spiritual and temporal. The minister whose living is secured to him by the obligations of responsible men, whose sermons are written down, and prayers committed to memory, no more trust in God for qualifications to preach the gospel than they can in sincerity say, "Give us this day our daily bread."

Again, by making no provisions for stipulated salaries, there is less temptation to those who say, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." - 1 Sam. ii. 36. As it has pleased the Lord to enjoin upon his ministers that they should "seek first the kingdom of God and his righteousness," and has given them the assurance that all these things shall be added unto them, (Matt. vi. 33,) so he has also enjoined upon his church to provide for those who labor in word and doctrine. As stewards, they are entrusted with temporal things, and as they receive from the stewards of the word of their spiritual things, they are required to administer to them of their temporal things. This requires no bargaining between the churches and preachers, for a stipulated sum of money or a given term of service; the church has a right to expect the

labors of the minister of Christ, and the minister has a right to expect from his flock a competent support; neither are they to look for these things on the ground of legal obligation or contract, but from the nature of the relation which they stand in, one to the other. No minister of Christ will refuse to do the best, and all he can, to feed the flock of God, so we think no church or individual, in gospel order, will refuse to make their minister as comfortable as they themselves are.

We wish not to forget that there is a vast difference in the circumstances of those whom God has called to preach. Although God's ministers are generally poor, yet there are evidently cases where one minister is more in want of help than another; some have large and expensive families, others have none; some few are wealthy, and need nothing from their flock, others are entirely dependent, and *are to live of the gospel;* some, again, are not so closely occupied in the labors of the gospel, as to prevent their laboring some part of their time, and thus, in part, minister to their own necessities; yet generally speaking, it seems highly desirable that the ministers should be so far liberated from the distracting cared of this world, at this particular time of trial to the church of Christ, as to spend every moment in the labor of the gospel. There was a time in the primitive church when the ministers of Christ could and did attend to the widows, but there also came another time when it was not meet that they should leave the preaching of the word and serve tables, (Acts vi. 1-4;) and so it appears at the present moment, that the few who remain firm in the old track should be encouraged to go among the scattered sheep and lambs, and confirm them in the truth by preaching the unsearchable riches of Christ. Our object in writing on this subject is not to complain of any deficiency in the support of the Old School preachers - we hear none of them complain. Their savory meat, like that of Jacob, in a temporal as well as spiritual sense, is often made ready to their hand, while

Esau’s party are penetrating the wilds of mission boards for the former, and theological schools for the latter. But we wish to correct the wrong impression that we are opposed to the idea of ministers receiving from the churches a competent support, when such a support is afforded them in a scriptural manner. We do not oppose it, but believe on the other hand that the obligation on the church to impart to the comfortable support of those whom God has thrust into his vineyard to labor, is as imperitive as is that on the minister of Christ to preach the preaching which Jehovah bids him. We would pursue the subject further, but our limits will not permit us. We hope that some of our correspondents will more fully present this subject in its scriptural light.

NEW VERNON, N. Y.,
September 16, 1835

Elder Gilbert Beebe
Editorials Volume 1
Pages 261 – 265

# MINISTERIAL SUPPORT.

THE communication of "Joseph," commenced on the first page of this number, may seem to some of our readers some what out of the ordinary course of this paper. It has been common for Old School Baptists to bear heavily upon those who preach for filthy lucre's sake, and make merchandise of the gospel. We have no doubt that some of our brethren, in entering their honest protest against the monied religious institutions of the day, and the avarice of those who, like Isaiah's dumb dogs, can never have enough, have, either from want of proper discrimination, or from some other cause, left great reason for many to suppose they considered it unscriptural for churches to sustain, by pecuniary aid, those whom God has placed among them as preachers of his word. We have, ourself, heard some zealous brethren repudiating, in unmeasured terms, the idea of preaching for money, as though they could not in conscience be prevailed on to receive a cent from those to whom they were preaching, when we have known that their circumstances and those of their families required rather that they should call the attention of their brethren to those passages of scripture quoted by "Joseph."

We are far from believing that a preacher should consider himself called of God to remain year after year with a church which, having the ability to relieve his necessities, has not the faithfulness to do it. Nor do we believe it is scriptural for a church to wait till the patience of her pastor or preacher is exhausted, and force on him the necessity of begging or fretting. There are mutual obligations devolving on both pastor and church.

If a man preaches for filthy lucre's sake, he is a hireling, and should receive no encouragement from the people of God.

But, those who are called of God to the work, and of whose calling the church has no doubt, they are as fully bound by the laws of Christ to supply his temporal wants according to their means, as the preacher is to preach.

With “Joseph,” we are inclined to believe that much of the fault lies with the preachers, in withholding the proper admonition of the gospel; but a still greater fault is in frequently preaching as though they thought it wicked for the ministers of Jesus to receive remuneration from their brethren for their time, service, &c. Let this subject, with every other in the New Testament, receive due consideration and prompt action.

New Vernon, N.Y.,
September 15, 1845

Elder Gilbert Beebe
Editorials Volume 2
Pages 590 – 591

# MISSIONARY BENEVOLENCE.

THE following description of Catholic missionism coincides; so fully with that of the Protestant upon the Island of Jamaica, as given by Mr. Weston and corroborated by other testimony as well as the farcical defence of the missionaries themselves, that we give it place. It is from a historical work published in 1825 by H. Huntington.

"An ecclesiastical establishment was instituted in Spanish America as an auxiliary branch of the government, on a similar model to that in Spain, and was extremely burdensome to a young and growing state. At so early a period as the year 1501, the payment of tithes was required and laws made to enforce it. The exactions of the clergy were extended not only to every article of produce, but also to those which comprised a portion of manufacturing industry, such as sugar, indigo and cochineal; and these legal burdens were greatly increased by the bigotry of the colonists and their fondness for external pomp and parade in religion, which made them easy dupes of the clergy, who drained their wealth from productive branches of industry to endow churches and monasteries. Pope Julian Second conferred on Ferdinand and his successors the patronage and disposal of all ecclesiastical benefices in America, so that the Spanish sovereign became the head of the church in America and the administrator of its revenues, a prerogative which he did not possess at home. The bulls of the Roman Pontiff could not be admitted until they had been examined and approved by the king and the council of the Indies. The hierarchy was as imposing as in Spain, and its dominion and influence greater; the arch-bishops, bishops and other dignitaries enjoyed large revenues and the ecclesiastical establishment was splendid and magnificent. The lower order of the clergy consisted of the curates, or parish priests, the *doctrineros*, who have the

charge of such districts as are inhabited by Indians who are subject to the Spanish government, and the *missioneras*, or missionaries, who are employed in converting the *Indios Bravos*, or fierce tribes. An inconsiderate zeal for the establishment of monasteries was disclosed at an early period, and from the influence of the regular ecelesiastics these institutions were multiplied to a pernicious extent in a new country where every encouragement ought to be afforded to the increase of population.

"Most of clergy in America were regulars, and many of the highest honors and most lucrative preferments were in their possession. Great numbers came out as missionaries, and most of them in quest of liberty, wealth or distinction. To certain orders of missionaries the pope allowed the privileges of accepting parochial charges and receiving the emoluments, without depending on the bishop of the diocese, or being amenable to him. Some of them, in violation of their monastic vows, openly engaged in commercial pursuits; others amassed wealth by oppressing the natives, whom they pretended to instruct and christianize; and notwithstanding their vow of continency, many of them were dissolute and licentious in a degree almost exceeding belief.

"The success of the missionaries in converting the natives was almost entirely deceptive; they made use of the same unjustifiable means that have been resorted to by the Jesuits in other parts of the world and with like successs. To render the new religion more palatable, and to introduce it with greater facility, they pretended that there was a similarity between the doctrines and mysteries of christianity and the crude notions of their own barbarous superstitions. Being, in many instances, overawed by the power of their conqerors and excited by the example of their chiefs, multitudes expressed a reluctant consent to embrace a religion of which they were entirely ignorant, and were instantly baptized by

the missionaries. By such means as these, by fraud and by force, in the course of a few years after the reduction of the Mexican empire, more than four millions of the natives were baptized; but they remained the same, or at least no better, for such spurious conversion; they were not only entirely ignorant of the doctrines and duties of christianity, but retamed all their veneration for their ancient superstitions. This mixture of christianity with their own superstitions and rites was transmitted to their posterity, and has never been eradicated. One ecclesiastic baptized, in one day, five thousand Mexicans, and stopped only when he had become so far exhausted as to be unable to lift his hands. Other missionaries, less successful, declared that the natives were too little removed above the brutes to become christians; and a council was held at Lima which decreed that they had not sufficient understanding to be admitted to the sacrament of the Eucharist. This decree was abrogated by Paul the Third, who, in 1537, promulged a decree declaring them *rational creatures*, and entitled to the privileges of christians. That infernal engine of hierarchial power, the inquisition, was established in America by the pious zeal of Philip the Second in the year 1570. The natives, from their incapacity, were exempted from the jurisdiction of this horrid tribunal.

"If the Spaniards rendered little benefit to the natives by their attempts to christianize them, their conduct towards them in other respects was severe and oppressive in the extreme." – *History of South America and Mexico*.

New Vernon, N.Y.,
Dec. 1, 1842

Elder Gilbert Beebe
Editorials Volume 2
Pages 98 – 100

# MISSIONARY BENEVOLENCE.

"ELD. WM. C. BUCK – DEAR BROTHER: – Inclosed I send to your care five dollars, which u will please hand over to the treasurer of the Indian Mission Association, to be disbursed for the spiritual benefit of the red men of the forest I would be glad that I could do more, but I cannot at this time. I have set apart a certain portion of my fees, which I receive as clerk of McNairy County Court, for missionary purposes, say twenty-five cents on each marriage license that I issue, to be divided equally between foreign and domestic missions. This I expect to do so long as I am permitted to hold the office. At times I burn with missionary zeal. Oh, bow freely I could then bestow any thing of which I am possessed, if an agent of some missionary society were then to appear before me! At other times, (to use a familiar expression) when I am in the brush, the old antinomian principle (I say old, for I believe it is nearly as old as the world) of withholding more than is meet, draws its snaky folds around my heart. But when I feel, as I believe, the love of God burning in my soul, I feel benevolent; those folds, like Sampson's cords, become like burnt flax, and then it is that I have a spirit truly missionary. There is one thing which I would be glad to know. Can any person become a life member of any missionary society, according to its constitution, by paying so? If so, I would like to see the propriety shown. And is it not dangerous for wicked men to have a vote in matters of so much moment to the cause of God? Might we not fear the consequences of being so closely united with ungodly men? I would be glad that at some convenient time you would insert the article, if there be such in the constitution of any missionary society, in your valuable paper, with your comments annexed. I have not written to you in order that any part of this letter should be published; but I know of no safer hands into which to throw my mite, in order for it to be

applied to the use I have mentioned. Oh, may the good Lord bless the little offering, and make it the means of some poor sinner's return from the errors of his way to Christ, the great Shepherd and Bishop of souls.

"I am, as ever, yours in Christ,
"A. A. SANDERS.
"PURDY, May 17, 1843."

"IN answer to our brother's inquiry respecting life membership in benevolent societies, it may be sufficient to say that the American and Foreign Bible Society grant life member ships for $30 in hand. Many other societies have a similar provision in their constitution, but not all requiring the same sum. We, however, regard such a provision as not only free from all danger, but as a matter of duty to God on the one hand, and of justice to those benevolent individua1 on the other, who not being members of the church, bestow their money for the spread of the gospel. It is an act of duty to God, because as all the gold and silver are his, it is their duty to receive it for his service, let the offering be made by whom it may. And it is an act of justice to those who bestow, that they should at least have a voice in electing the board and officers of the society, who alone have a right to dispose of the money they have given, and especially as all are excluded from these boards but members of the church.

"That no such danger as brother Sanders suggests can arise from such provisions in the constitutions of benevolent societies, is evident; first, because even the prince of darkness himself could lot stir up wicked men enough to give $30 each, whose numbers would exceed those of the church so as to take the direction of the means out of their hands; and secondly, because if such a thing should occur, still as none but members of the church could be elected members of the board, the funds would still be in their hands. But

should it be suggested that a sufficient number of worldly men might get into these societies to change the constitution and make a board of their own sort, and thereby control the funds, then we remark that the danger would not consist in their having control of these funds, but in the fact that the church was less christian than the non-professing world, seeing that they done less to honor God and benefit mankind; and in that event we should want to get out of such a church and into such a world, and so we think every good man would. Our good brother need apprehend no danger from this quarter; in this matter the earth is only permitted to help the woman." – *Banner and Pioneer*.

WE have copied the above from the *Banner and Pioneer*, that the readers of the SIGNS may form some adequate idea of the craftiness whereby the New School Baptists, in common with their work-mongrel brotherhood of other denominations, lie in wait to deceive.

Mr. Sanders has no desire to conceal from his left hand the benevolence of his right hand; for a strict conformity to the directions given by Christ to his disciples would not answer the purpose of these worshipers of mammon. Sanders is the happy occupant of the fat office of clerk of the county court, and wishing, as we presume, to retain that office, publishes to the world that a portion of his fees are appropriated to sustain one of the numerous schemes of priestcraft for which the present times are so famous. Thus by giving five dollars, and sounding a trumpet as other hypocrites do, he may secure his re-election to that office. It is now distinctly understood that so long as Sanders holds the office, he will pay a bonus to the popular institutions of anti-christ. He may therefore with considerable safety calculate to enjoy the honor and emoluments of that office, until some one will offer to give to the religious speculators who are now becoming sufficiently potent to control the elections in many

parts of the land, a greater percentage of the fees. This deep laid plan is commended by the editor of the *Banner*, who says in his introductory remarks, “We recommend others to adopt similar measures to those of brother Sanders for benevolent purposes.”

The query of Sanders, whether any person can become a life member of any missionary society by paying $30, and whether so close a union with ungodly men is not dangerous, has drawn from the editor such remarks as will, we doubt not, silence all conscientious scruples on the mind of Sanders. After admitting the fact that flattering titles are sold to all descriptions of characters who will pay the money, the editor professes to regard the measure as a duty to God on the one hand, and justice to the ungodly donors on the other, and free from all danger, &c. How little idea friend Buck has of what constitutes a duty to God and justice to ungodly men, may be learned by his decision on this subject. He does not pretend to show that God has anywhere required at our hand to set up this kind of merchandise in his name, and hence we see that what God has required of his creatures is not, with him, the rule of duty; nor does he show what just claim the ungodly have upon professors of religion, to be united with them in the traffic of flattering titles and high sounding encomiums for their precious gold and silver.

Mr. Buck says that “The prince of darkness himself could not stir up wicked men enough to give thirty dollars each, whose numbers would exceed those of the church, so as to take the direction of the measure out of their hands,” &c. Well, we conclude that Mr. Buck knows how much power Satan has in drawing members into those mission institutions about as well a any other man, and we have no doubt that he speaks advisedly when he concludes that if the devil can not persuade a sufficient number of men to join and pay their money, that his emissaries will find it somewhat difficult. But

should the missionists beat the devil in his zeal and success in this modern mission mendicancy, and get the world to give mere money than what can be collected from the church, it will only, in the estimation of our friend Buck, prove that the devil and the ungodly, as he denominates them, will have claims upon the christian name superior to the claims of those who bear that name but withhold their pelf, as his rule of judgment is not the scriptures but the amount of money given.

New Vernon, N.Y.,
June 1, 1842

Elder Gilbert Beebe
Editorials Volume 2
Pages 268 – 272

# MISSIONARY BOXES

WE copy the subjoined development of corrupted human nature from the *Monthly Paper,* published at Philadelphia, by the Baptist General Tract Society:

While the inventive genius of so many thousand of our mistaken, deluded and corrupted fellow men is kept upon the rack to find out new schemes of operation in the business of collecting the precious stuff on which they vainly suppose the salvation of souls and the conversion of the world is predicated, and on which they appear to imagine the church of God is built, and in which consists the bulwarks of her security, and the ground work of her prosperity, who can wonder that the schemes of the present times are so many, so novel and so corrupt.

In the wonderful march of mind, characteristic of the present day, those who have caught the infection, seem determined to outstrip everything that has been known or practiced by the Jews, Pagans or Papists, in making a science of divinity, and a mechanism of the regeneration of souls, and it is worthy of note, that every absurdity has to be palmed on the public by degrees, lest the people in view of the palpable incongruity of the project should say, Is thy servant a dog, that he should do this thing?

The use of Missionary Boxes was found out at an early period in the rage of Missionism among the Baptists of America. We distinctly recollect the circumstance, published in an eastern Baptist periodical some eight or ten years ago, of a lady who placed a Missionary Box at her door for the purpose of soliciting donations in behalf of the perishing heathen, and in a very few weeks collected enough money in her box to purchase a splendid piano forte; but the circulating of missionary boxes among the poor of our land, to extort from

suffering humanity the little comforts which may remain with them, has been reserved for the day in which we live. How truly did the prophet shy of such “Behold? Ye fast for strife and debate, and to smite with the fist of wickedness.”

When Sunday Schools were first, introduced among us, they professed to be for the benefit of the poor, as charitable institutions, intended only for the benefit of the suffering and much neglected class of community; but what are they now become? Not only are they now viewed as nurseries to the church, auxilaries to religion, and indispensible to the political security of our government, but they are used as a connecting link, to unite the church and state, and in the following extracts the reader will see that they are now to be made a source of revenue to their pious originators and conductors. Missionary Boxes are to be circulated among the children of Sunday Schools, who are of course supposed to be poor and needy, and for whose aid thousands of pounds have been annually collected from the public, which the poor children never knew anything of or received any benefit from.

To palliate the gross impropriety of thus robbing the poor, the writer of the following note says she has often asked “the dear smiling donors if they had suffered hunger or deprivation in consequence of putting their pennies at the disposal of their blessed Lord!” Is it possible that Mrs. Gillett can be the wife of a professed Baptist minister, and living in the city of Philadelphia, and yet be so stupidly ignorant as to believe that the Lord had not the power to dispose of these pennies until she gulled them from those unsuspecting and misguided children, or that these pennies are more immediately at the disposal of the blessed Lord now than when in the hands of the poor children, from whom she has thus clandestinely wrenched them? Or does the lady imagine herself or Ezra Going to be the blessed Lord of these deluded

children, and that putting their money at her or his disposal is placing it at the disposition of the Lord? In either case the inevitable conclusion is the same, and she is left to betray a lamentable want of information in regard to these things. Cakes and candies Mrs.. G. denounces as pernicious for children, especially when they cost pennies which might be put into her hands for the Lord hence this scheme to rob them of the means of procuring such pernicious things. Would it not be well for Mrs. G. to get up a Juvenile Anti-cake and Candy Society?

Some parents and guardians have made these boxes a kind of Lord’s treasury, we are told, where in addition to their usual contributions they put their mite! How very ingenious this trick of collecting what *mites* may remain in possession of those who have already contributed all they can afford, and all to teach the children what neither this lady, nor Ezra Going, nor any of their order themselves appear to believe, viz: that it is more blessed to give than to receive; for if they believe the doctrine they wish others to believe, why are they forever begging, and never allowing themselves the blessed luxury of giving?

*(From the Monthly Paper.)*

SUNDAY SCHOOL MISSIONARY BOXES.

PHILADELPHIA, November 22, 1838.

“Received of Mrs. A. D. Gillett fifty dollars, for Pennsylvania Missions, it being half of the money collected in the San son Street Children’s Missionary Boxes up to this date.

EZRA GOING, Agent.

MR. EDITOR: - As a friendly notice was taken in your paper of our juvenile enterprise, I hope you will allow me to thank

you, and to say, the above is one half the proceeds of thirty-four boxes, which have been out about six months only. More than one hundred have been sent out, most of which I presume will return in due time as richly laden as these have been.

While some of these funds have been given by the wealthy, yet some other has been gathered among the industrious poor. I have frequently asked the dear smiling donors as they presented me their box, anxious to know the value of its contents, if they had suffered hunger or any deprivation in consequence of putting their pennies at the disposal of their blessed Lord, instead of spending them for useless toys and pernicious cakes and candies. “None at all,” has been the prompt and sincere reply.

Some parents and guardians have made these boxes a kind of Lord’s treasury, where in addition to their usual contributions, they have “put in their mite,” and by example taught their children a divine lesson. It is more blessed to give than to receive.

That these little rills may join and enlarge the tide of holy benevolence and so increase human joy, is the prayer of yours sincerely.

H. GILLETT.

ALEXANDRIA, D. C.,
December 30, 1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 335 – 338

**NOTE:** The office of publication was moved from New Vernon, N.Y., to Alexandria, D.C., in November, 1836

# MISSIONARY DOCTRINES.

THE following editorial remarks follow a lengthy extract copied into the "Signs of the Times," Vol. VI. page 70, from the journal of the Baptist missionary (Mr. Vinton) among the Karens, in which among other extravagant statements, Mr. Vinton says:

"I then gave them (the Karens) a short account of the efforts of the apostles and primitive christians, and of their all but universal conquest over the powers of darkness; that then, when the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries, while Satan secured to himself the fairest portion of the possession that had been given to the Savior; and that now. she is just beginning to awake from her slumbers, and harness on the armor to go forth to the conquest of the World." - *Missionary Magazine.*

# REMARKS.

GENTLE reader, is the doctrine held forth in the above extract in accordance with the scriptures of truth, with divine revelation, with christian experience, with the divine honor, or with the doctrine maintained at the expense of all things by the Baptists of all former ages, from the days of John the Baptist until the corrupt period in which we live? Is it the doctrine taught by the great Head of the church? "All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out' "And this is the Father's will which bath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day." - John vi. 37, 39, 44. Or is it in accordance with the solemn

declaration of our blessed Intercessor, in his appeal to the Father, “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him”? “Those that thou gayest me I have kept, and none of them is lost but the son of perdition, that the scriptures might be fulfilled” ? - John xvii. 2. 12.

Blessed Savior, is it true that the devil has secured to himself the fairest portion of the possession which thy Father gave thee, and with which he promised thou shouldst be satisfied, when thy soul was poured out unto death? The very people whom by one offering thou hast perfected forever; (Heb. x. 14.) for whom thou hast given thyself, to redeem them from all iniquity, and to purify unto thyself a peculiar people, zealous of good works, (Titus ii. 14;) whom our God “Saved and called with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” - 2 Tim. i. 9. The fairest portion of that people who were chosen in him before the foundation of the world; predestinated unto the adoption of children by Jesus Christ, (not by Satan, as Mr. Vinton has it,) unto himself, according to the good pleasure of his. will, and whom the Eternal Spirit has quickened from their state of death in trespasses and sins, and saved by grace, through faith, and that not of themselves, but by the gift of God. For by grace are they saved, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Eph. i. 4; ii. 1, 8, 9.

Well might the heavens tremble, and the earth be horribly afraid, the saints who have hoped in the salvation of the Lord sink down in keen anguish and despair, while hell and death, devils and infernal ghosts, burst their eternal chains, their black domains would ring with endless yells of victory. But glory to God in the highest, the doctrines of the above extract are as false as the foul spirit from whence they

eminated; Jesus has secured unto himself his entire possession of all that the Father has given him in the covenant of redemption, and hell shall rage in vain. They shall not be ashamed or confounded in a world without end; for Christ has given to them eternal life, and they shall never perish, neither shall any pluck them out of his hand. Their life is hid with Christ in God, so that when he who is their life shall appear, they appear with him in glory.

Their eternal destiny is immutably and eternally fixed, not to be slept away; their place of defence is the munition of rocks, the Eternal God is their refuge, and underneath are his everlasting arms.

Let all such Baptists as are wavering on the subject of missions read and duly examine the foregoing extract from Mr. Vinton's journal, compare them with Judson's letter to the American females, try them by the scriptures of truth, and then say how much money or influence they feel at liberty to give in support of the doctrines which they teach. Review the above extract; for Mr. V. declares that he has never before, in Karen, been able to present the truth with so much plainness and force! All prior attempts have failed so clearly and fully to express his sentiments. Witness his agony - for what? Why because that the natives are not *reconciled to God.* But is Mr. V. himself reconciled to God? By no means; for the Lord will not do what Mr. V. desires, and that for which he is in so much distress. But could Mr. V. know that God would do what he wants him to do, and that at Mr. V.'s time (speedily) his aching heart would cease to bleed; but until the Lord will lay aside his determinate counsel, and adopt that of Mr. V., he asks, he desires no rest. Could he know that God would speedily undertake the work of subjugating their (those Karens) souls to himself? - such are the terms on which Mr. V. would base a treaty of peace with the Lord. The Lord must at this late hour undertake something new, notwithstanding

all God's works were finished from the foundation of the world. The *wire workers* of the Foreign Mission machinery have ever been representing that God had long since began this work; but now, if we credit the statement of Mr. V., after so many thousands of gold had been spent in the experiment, so many missionaries sent over, and so many proselytes made to their faith, Mr. V. has no assurance that God will ever so much as begin or *undertake, i. e.,* let Mr. V. and his associates have the upper hold, and the Lord take the under hold of the business. All this time they have been working without divine aid or warrant, and without knowing the mind of God on the subject.

Is this man who pretends to be so solicitous that the Karens should be reconciled to God, himself reconciled, when he proclaims himself one thousand times more benevolent than Christ? Jesus died but once to save sinners, and there remaineth no more sacrifice for sin; but Mr. V. would willingly die one thousand deaths for the same purpose, if he tells the truth; and seems much dissatisfied because the Lord will not (as he knows of) do any more. And yet he professed to commit this work to Christ.

One wife, who is not on the Lord's side, has been waiting a number of months, (not for the church to break from the slumbers of centuries, or for the Holy Spirit to quicken her, but) *for her husband to come out on the Lord's side.* This expression alone shows how much Mr. V. knows about a work of grace; he makes it all to rest upon free will and human power.

The circumstance of his interrupting Ko Panlah, whose views of God and truth appear, by far, more correct and in accordance with the bible than those of his teacher; and who had arrived at the just conclusion that the reason why they had been suffered to exist for so long a time without the

knowledge of a crucified Savior, was because God had withheld from them that knowledge, shows the overflowing corruption and blasphemy of his heart. He even dares to contradict the express declarations of our Lord Jesus Christ, in relation to the perfect security of his church, embracing all that possession which his Father has given him, and to represent the Lord as sending the fairest portion of his possession down to hell, not for their guilt, but for the guilt of the less fair and guilty part, which have gone. to heaven in a profound sleep.

If this sentiment be true, the church in glory will look far less glorious than when seen by John in his vision on the Isle of Patmos. The fairest portion must include the Head, for nobody can be fair or beautiful without a head. The Lord’s portion is his people, he has made them fair, and adorned them as a bride for her husband. But alas! if Mr. V. speaks truth, she is in hell, and just awaking from a nap of nearly two thousand years, and providing herself with munitions of war for the conquest of the world. We do not know what disposition Mr. V. intends to make of the world after conquering it, but we conjecture that he intends to substitute it in the stead, and send it to heaven as a kind of apology for the non-appearance of the fairest portion of Christ’s possession, which Christ has pledged himself to raise - up again at the last day. Be that however as it may, we are assured that heaven will never ratify such a change. God has chosen his people in Christ before the world began, and has redeemed them out of the world, and has offered his divine intercession for them, and not for the world; and after all, would be marvelous indeed if the world, out of which he has chosen and redeemed them, are finally saved, and the people chosen and redeemed, are gone down to hell, being by Satan secured to himself, while the church, with folded arms, was sleeping.

ALEXANDRIA, D. C.,
May 1, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 432 – 437

# MISSIONARY DOCTRINES CONTINUED.

"WHEN the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries; while Satan secured to himself the fairest portion of the possession that had been given to the Savior." - *Vinton.*

WE gave, in our last number, an extract from Mr. Vinton's journal, containing the words at the head of this article, and on the extract as copied by us we offered some remarks. With the remarks then made we would willingly let the doctrines of Vinton rest with those of Judson, as a lasting demonstration of the corruption and rottenness of the Burman mission, but for the fact that the conductors of that mission, glorying in their shame, are trumpeting the same abroad through their New School papers, with nearly as much enthusiasm as they did the blasphemies of Judson. We have read the same extract in the *Gospel Witness* (so-called) of New York, in the *Cross and Journal* of Ohio, and the *Record* of Philadelphia, without a single stricture from the conductors of those journals, which of course goes fully to endorse the doctrine as that which is countenanced and held by all the missionary advocates.

On the doctrine of the above extract, what we published in our last must suffice for the present; but we wish to look the admission which they have made full in the face. The history of the church from the apostolic age will furnish no example of what our missionary zealots are now engaged in, until within the short space of the few years past, in which they say the church is beginning to awake, &c.

Anti-effortism, *alias* anti-missionism, by the New School charged so exclusively on the Old School Baptists, (and by

Mr. Vinton's version of the terms are perfectly appropriate, inasmuch as they are brought and used to describe those churches and individuals who stand opposed to modern missions,) is by themselves found to have been the prevailing ism in the church of Christ from the apostolic to the present age.

Some of the very periodicals which have virtually indorsed the declarations of Mr. V. have on former occasions denied the antiquity of the Old School Baptists, and have attempted to fix the period of their origin as late as thirty or forty years back; but now they see very clearly that this people have existed more than seventeen centuries, and that their existence has enabled old Satan to thwart the designs of heaven, make void the sure word of promise, the oath and counsel of the Lord, and wrest from the hands of the Savior the fairest portion of his possession.

By their own showing, we, the *old flatfooted, iron-sided, hard-headed, slumbering* Baptists, are thrown into the company of and identified with the true and only church of Christ for ages past.

We are certainly vain enough to think that our existence for the uninterrupted space of more than seventeen hundred years, demonstrated by our enemies themselves, gives us some claim to the distinctive appellation of Old School, or ground for some pretension to antiquity; may we not expect them by and by to leak out the fact that we have existed as the church of Christ, not only from the apostles' day, but also from the days of John the Baptist?

But if our opponents will "hold still a minute," as brother West would say, we will examine the bearing this admission must have on their claim to the character of christians, and of being engaged in the work of the Lord. They have yielded the

fact, as we have shown, that the history of the church since the apostles fell asleep furnishes them with no example for that which they are now engaged in. Very well, their testimony thus far is correct;. but have they pointed us to any example in the apostolic age of the church for constituting Mission Societies, selling memberships, begging agents, mission boards, and of men, as missionaries, called by men, hired by men, directed by men, being sent out to wage war with the world, by imposing on heathen nations a system as far in the rear of Paganism, or Judaism, as Messrs. Vinton and Judson's doctrines are behind the views entertained by Ko Panlah, the Karen? They have not, nor can they produce any such example from the New Testament. If they can, we challenge it; if they will, we will then yield the point.

But once more. While they establish the antiquity of the Old School Baptists, their own origin bears even date with what they call the waking up of the church, which is now, as Mr. V. says, "*just beginning.*"

When the New School advocates discuss the relative beauty of the effort and the anti-effort portions of the professed church of Christ, do they not uniformly give the decided preference to the former portion, and contend that they are the fairest? But Mr. Vinton says, (and who has a better opprtunity to know, being himself of that party,) while the anti-effort portion were asleep, Satan was wide awake, and has secured to himself the fairest (*i. e.,* the effort) portion. If his conclusions are correct, he has fallen into the pit he prepared for the church, and the blow aimed at the steadfast adherents to the primitive faith, order and practice, has fallen on his own party, and he, like Balaam, the ancient hireling foreign missionary, (in the modern use or abuse of the term,) while assaying to curse Israel, for Balak's honors and

emoluments, was, contrary to his own inclination, compelled to bless them altogether.

ALEXANDRIA, D. C.,
May 18, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 437 – 440

# THE MISSION SPIRIT EVOKED.

## *From the Baptist Record.*

### 'HONOR TO WHOM HONOR'

"I MAY here remark, that the accounts of those dear Baptist brethren, Fuller, Hyland, Carey, and others, as to the destitution of the East, laid the foundation of missions in America. Influenced by love to souls, they (four young men, Judson, Rice, Newel, and G. Hall,) were accustomed to pour out their hearts in prayer, at the back of a haystack, which was near to the college; and there called down a missionary spirit from heaven, which has proved the glory of our country." - E. N. KIRK.

### REMARKS.

CERTAINLY nothing can be more just than to render honor to whom honor is due, and as Andrew Fuller and Co., have laid the foundation of missions in America, and as they instigated Judson, Rice, Newell and Hall to call down the missionary spirit, (or more properly to call it up) it is but justice that these gentlemen should have all the honor of the craft. We do think it most awfully presumptuous for men to insult the Divine Majesty, by ascribing to God, as being dictated by his spirit, that which, by their own showing, was founded by Fuller and his companions in iniquity, and is prosecuted by a spirit under the dictation and control of Judson and his fellows, which they called down *behind the hay stack.*

When Zion's King sent forth his champions to preach the everlasting gospel, he gave them distinctly to understand that, they should be subject to the government of the Holy Spirit; but in that case honor belonged to God, and his glory will he not give to another, nor his praise to graven images.

None were his counsellors, none his assistants in the grand work of calling, qualifying, sending forth or sustaining those whom he designated for the sacred work.

Is it not surprising that men who boast of their wisdom and erudition, should in one breath ascribe the missionary enterprise to Fuller, who denies the infallible efficacy of the blood of Christ to wash away all the sins of all for whom it was shed, and those of his sentiments, should in the next, as is not infrequently the case, ascribe the whole work to God. If the writer of the above extract, or the Baptist Publication Society who have given currency to its sentiments, are so ignorant of the character, sovereignty and omnipotence of the Eternal Spirit as to suppose that Judson, and others were able to call him down, from heaven, we ask, can greater darkness brood over those heathen lands which they contemplate the conversion of, than those sable shades that so completely enfold the minds of every son of Adam who is capable of endorsing the sentiments expressed by them?

New Vernon, N. V.,
January 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 647 - 648

# MISSING MANUSCRIPTS.

**Beloved Brother Beebe:** - After so long a time I take the opportunity to address you a few lines. I am still upon the shores of time, an unchanging Old School Baptist, because I believe them spiritually right in the doctrine of God our Savior, and the only professing people on the face of the earth that implicitly take the word of God as the rule of faith and practice. Since first I commenced taking the "Signs of the Times," most of the brethren in the ministry then have received their discharge, and have gone home to reap in the harvest-field of perfect love the trophies of victorious grace, and have left me and a few of my old beloved brethren to battle on in this present evil world with the man of sin, the fighting of flesh, and opposition of science, falsely so called. Never was anti-christ more potent, never more aroused earth and hell, to develop their characteristics than now. The fullness of his development will soon be attained, and then shall the end come, when the Lord shall destroy him with the brightness of his coming and the glory of his appearing. It is ours to wait with patience, and trust alone in God. I greet our beloved brethren of the South, who have suffered and are suffering so dire-fully. I too have suffered, God knows how much. My poor heart is made glad and joyful to hear from them through the "Signs," and learn that they stand fast in the Lord. This is not our home; here we have no abiding city. Earth is not our inheritance, nor human governments our prop. Whoso leans upon it leans upon a broken staff that will pass away like the chaff from the summer threshing floor. But hope, saving hope, never faileth. The storm with its last fitful gust shall have passed away, and it abides still.

The communication on Revelation 11 which I sent you for publication has never appeared in the "Signs." Well, it was your privilege to print, or not, as you thought best: but what

objection you could have to sending it back, I cannot tell. I also sent you another piece for publication, viz.: I was appointed by the Western Association of Iowa, last year, to write a corresponding letter to the California Association, which I did. It was accepted, and I was requested to sent it to brother Beebe for publication, which I did, but it has not appeared. The communication on Revelations has been so long ago that I am not particularly anxious now whether you send it to me or not.

I am sorry to have got so far in arrears for your paper, but, brother Beebe, I could not help it. I was broken up by thieves, robbers and murderers in Missouri, and have been disappointed since in collecting money due me two years ago. I feel thankful to you, brother Beebe, for your patience in waiting. I hope to do better for the future. The "Signs" I love to peruse. For thirty years they have been a family visitor, and I would feel worse to lose them than Micah did when they stole his gods. I enclose four dollars, which you will please credit on the label on my paper.

Yours in gospel bonds,
Elmore G. Terry.

**Reply:** - If brother Terry could spend a few weeks with us in our *sanctum,* count the number of letters constantly pouring in, many of them while we are absent, note the hasty manner in which we are compelled to examine and dispose of them, he would not be surprised that some possessing merit are overlooked and forgotten by us. Sometimes our correspondents request us to return their manuscripts, if we fail to publish them, or if we disapprove of them. Those who wish us to return their manuscript should so instruct us when they send them, as the accumulation of papers in our office would make it a very difficult task to overhaul barrels of old letters to find such as they wish us to return. It would be

much easier for them to reserve a duplicate when they send the original.

We wish it to be distinctly understood that we cannot and do not hold ourselves obligated to return such letters as are sent us. Nor is it possible for us to write a review of such as we do not publish, pointing out what may seem to us objectionable in them. Many letters are from necessity laid aside, to which we have no particular objection. From the whole mass of communications placed in our hands, we deem it our duty and privilege to select such as in our judgment will give the greatest amount of edification and satisfaction to our readers. When we have plenty of space to spare, we have published the circulars and corresponding letters of associations, who do not publish them in their Minutes; and almost invariably insert in our columns the circulars and corresponding letters of such associations as have their Minutes printed at our office, before distributing the type; and these occupy about as much space in the "*Signs*" as we can spare for that purpose.

We recognize brother Terry as one of our oldest patrons, and an able writer, and would feel grieved to give him occasion to think we would neglect him from any lack on our part to appreciate him as a brother, a minister, a patron, or an able and talented writer; for we do esteem him in love for his work's sake, and deeply sympathize with him and others in the serious losses they have sustained by the devastating war which has so terribly distracted and distressed our country.

Middletown, N.Y
July 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 225 – 227

# THE MOAT AND A BEAM.

(Luke vi. 41-45.)

Brother Peter Mowers, of Cobleskill, N. Y., Has requested us to *preach* through the SIGNS from Luke vi. 41-45; and although we do not feel prepared to sermonize in what we may write upon the subject, we feel inclined to offer some remarks, which we hope maybe edifying to brother Mowers, and to our readers generally.

The text as he recorded by Luke is, according to the version of Matthew vii. 3, embodied in what is called Christ's sermon on the mount, which was addressed exclusively to the disciples of our Lord. – Matt. v. 1, 2. Great multitudes, attracted by the fame of the miracles which cheese is wrought, and which was spread throughout Syria, followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordon; but the discourse was not addressed to the multitudes, for it is written, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." The instructions, exhortations, reproofs and admonitions been in there uttered were all dressed the disciples, apart from the multitudes, and should be regarded as peculiarly applicable to his disciples throughout all time. In the instructions given, our Lord solemn reward his disciples against attempting to instruct others in regard to those things of which they have themselves no reliable knowledge. To assume to be teachers of things of which we are ourselves profoundly ignorant, is like the blind leading the blind, exposing both teacher and pupil to a disastrous bull into the ditch, or into difficulties which the blind cannot see until involved in them. Assuming to know that of which we have not really been taught of the

Lord, or to be wise above what is written is forbidden, and has a tendency to darken counsel of words without knowledge. If there were no such vain ambition in the fleshly nature of the children of God, no lofty aspirations to seem to be something more than we are, why are the solemn admonitions given to the disciples by the Master, and reiterated by his own apostles?

A censorious and pharisaical demeanor tour De our brethren, a quickness to detect faults and infirmities of others, and slow indeed to discover or confess our own, is open to the reproofs of him whose all-seeing eye looks into the dark recesses of our hearts. “And why beholdest thou the moat that is in thy brother’s eye, but perceive not that being that is in thine own eye?” The eye is a very tender organ, and a very small moat will sometimes cause great pain and inflammation, and so there are some very tender members in the church, which is the body of Christ, and it is undoubtedly right for those were blessed with clear sight to carefully remove the motes and allay the pain; but an occultist with a glaring been in his own eye, is thereby a totally unfit to operate upon the eye of another, and he is like those Pharisees who were very precise in tithing of mint and rue and all manner of herbs, and passed over judgment and the love of God. – Luke xi. 42. To make a brother and offender for a word, while we indulge in much greater departures from a law of the Lord, is pharisaical and hypocritical. To illustrate his point, permit us to support a case. A brother discovers a fault, or what he’d magnifies into a fault, in a brother, and flies into a passion, assumes to be grieved, when he is only angry, tells what he considers his brother’s fault to others, and does what he can do to produce a prejudice against the brother, pursues him with a vindictive, turbulent and persecuting spirit; the persecuted brother’s fault must be very great indeed, if it is not a trifling mote in comparison with the beam that blurs the eye of his accuser. “Thou

hypocrite, cast out first the beam out of thine own mind, and then shall thou see clearly to pull out the mote that is in my brother's eye."

We are not, however, to infer that, because we are bowed down under a sense of our own imperfections, we may suffer sin to rest on a brother, without making an attempt to admonish the brother; for a sense of our own imperfections is a necessary qualification for dealing faithfully with the erring, if we see and feel our own shortcomings, it isn't evidence that we can see clearly, and have not had been in our own eye. "If a brother be overtaken and a full, ye that our spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." – Gal. vi. 1. If we do not consider our own liability to temptation and faults, we're not in a proper frame to deal with the erring; the beam is in our own eye, and we would be more likely to point out our brother's eye and to relieve him of his mote.

We learn from this admonition the necessity of self-examination when we admonish others. See that we're meek and lilee in our own spirit, and that our desire is to restore, not to persecute, the erring. If we first cast out the beam that obscures our own site, we shall lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, (1 Peter ii. 1); then shall we see clearly to pull the mole from brother's eye.

"A good tree bringeth not forth corrupt fruit; neither doth corrupt tree bring forth good fruit." The spirit of Christ that we receive in the new birth cannot commit sin, for his seed remain a th in him; and he cannot sin, because he is born of God. – 1 John iii. 9. This spirit in the saints is compared to a good tree, and such as are called "Trees of righteousness, the planting of the Lord, that he might be glorified." – Isa. lxi. 3. They cannot bring forth correct fruit; for "the fruit of the

Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." – Gal. v. 22, 23. With these fruits abounding in us we shall see clearly, and be able to render valuable service to our brethren; but the old corrupt tree of flesh cannot produce such golden fruit, for, "Now the works [or fruits, or productions] of the flesh [that which is born of the flesh, and is flesh, is a corrupt tree, and its fruits] are manifest, which are these: Adultery fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." – Gal. v. 19-21. Now when any of these fruits or works are manifest, it cannot be hard to discover which tree has borne them. The works of the flesh never grew on the good tree planted by the Lord, and made manifest by a heavenly birth, neither have the fruits of the Spirit grown on the fleshly tree; for the one can not bear good fruit, nor can the other bear correct fruit. "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes." Only the fruits of the Spirit that dwelleth in those who are born from above can qualify us to labor successfully for the restoration of an erring brother, while the works of the flesh will blur as with the blinding being our eye, and disqualify us for usefulness in the house of God. "A good man out of the good treasure of his heart bringeth forth that which is good." God has shined in and written his law in the new heart which he has given his children, and this treasure they have in their earthen vessels, from which they bring forth good things, for God working in them both to will and to do of his good pleasure. "And an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." The old man, our fleshly nature, we are told, is corrupt, with its affections and lusts, and this corruption is manifest, as we have shown, in all the works of the flesh. But the new man, which after God is created in righteousness and true holiness,

is born of incorruptible seed, by the Word of God, which live with and abide forever, and cannot, therefore, bring forth correct fruit.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
Volume 49, No. 7.
April 1, 1881

# MORAL SUASION OR NATURAL CONVICTION, VS. THE FAITH OF THE GOSPEL.

To those who are unacquainted with the real grounds of difference between the views of the Old School Baptists and those of the new order, some remarks on the above subject may be interesting. The subject of evangelical faith is frequently treated as though there existed no difference between the natural convictions of the mental powers of man, and that faith which the apostle says is "Of the operation of God, who hath raised him from the dead." - Col. ii. 12. In order rightly to understand this subject, we should inquire into the nature and origin of the two essentially different kinds of faith. That there is a kind of faith, common to intelligent beings, which is essentially different from the faith of the gospel, is clear both from scripture and observation. "Thou believest there is one God; thou doest well, the devils also believe and tremble" - James ii. 19. That devils are susceptible of that kind of conviction that compels them to yield to the force of truth, and believe that of which they are rationally convinced by testimony, is a sufficient demonstration that intelligent beings without spiritual life are capable of conviction, and may be led to believe that there is a God, a heaven and a hell, because they are unable to resist the testimony presented to their minds that such is the case. And because unregenerate men, and even children, are capable of such convictions, many have attempted to prove that genuine faith is a fruit of the natural mind, and a condition of life and salvation. Upon this false conclusion, all the machinery of the present age is brought to bear upon the intellectual powers of men, in order to bring them to believe certain things in regard to God and a future state. From their

cradles to their tombs they are taught religion as they are taught earthly things, in the same natural and systematic manner that they are instructed in the arts and sciences of this world. The modern religious inventions, such as infant, Sabbath and theological schools, &c., are all based upon the same false and deceptive theory, and the general motto with arminians is Moral suasion. While we admit that natural men possess intellectual powers of mind sufficient to draw correct and legitimate conclusions from all given principles in nature, and to believe all such things as are, supported by such testimony as they deem sufficient, yet we contend, and by the eternal truth of heaven we prove, that their belief or disbelief in this manner can never change their nature, make one hair white or black, nor bring them one step towards God, holiness or heaven. Whatever this kind of natural faith may be, it certainly, as God is true, is not the faith of God's elect, is not that faith which is of the operation of God, is not the faith which is the fruit of the Spirit and the gift of God, and is in no wise connected with salvation, or devils possessing it might escape the vengeance of eternal fire.

As every stream must be of the same nature with the fountain whence it flows, so every kind of faith must in nature agree with the source from which it emanates. To trace the origin of natural faith (by which term we include all that the natural man is capable of possessing) to its primeval source, where is its origin? whence does it flow? As unregenerate men and even devils can and do possess it, it must have its origin in something short of grace. Our Lord Jesus has himself declared, "That which is born of the flesh is flesh," (John iii. 6,) from which express declaration we prove that all that .a natural man is or can be is of the flesh. All his power and faculties, physical and mental, his soul, his body, and all that pertains to unregenerate man is born of the flesh, and consequently is flesh, and as in this state possessing no power or ability other than that which he

possesses as a natural man; and by virtue of his natural birth of the flesh, he can be and is capable of reasoning and forming conclusions from given premises, can and does believe or disbelieve, according to the weight which testimony presented to his understanding may have on his mind, therefore all his belief or disbelief is earthly, sensual, and we may add, in language which God has inspired, *devilish.* If the arminian's own statement of the origin or his faith may be relied on, it is of the flesh for all arminians agree that man by nature possesses all power necessary to believe in the Lord Jesus Christ, that faith is an act of the natural man, that he is endowed by nature with this power, and is required on pain of damnation to exercise it hence, from their own theory, their faith is altogether natural, and precisely of the kind which devils have. Unlike the faith of the gospel, which has God for its author and object, the faith of arminians is communicative, or perhaps we might better say contagious, for it can not only be taught by every man to his neighbor, and every man to his brother, by Sabbath Schools, tracts, &c., but even without the use of such popish inventions the contagion spreads like a pestilence wherever grace does not prevent. Do any accuse us of misrepresenting the popular views of the religionists on the subject of faith? We refer such for a farther confirmation of the correctness of our conclusions to the uniform practice of all the various branches of the anti-christian kingdom of his diabolical majesty. This natural faith is manifested by Catholics when they count their beads or say mass; by their firstborn harlot daughter, in reading prayer, and bringing her carnal offspring by *rantism* into the pale of what they call their church; by the balance of her brood in various ways, catechisms, six months' probations or apprenticeship, and by all the different modes by which they urge them into their churches and to subscribe their creeds. Nor are the new order of Baptists exceptions to these examples, for they have sufficiently aped the Catholic mother and her Protestant

daughters, and what they have lacked in the sprinkling system of paedobaptists, they have made up by excelling all their arminian brotherhood in the invention of traditions with which to make void the commandments of God. In the doctrine that man possesses sufficient natural abilities to exercise faith, all the various orders of worldly religionists agree, and they regard genuine faith as being no more than that which they can persuade men into by reasoning, coaxing, wooing, beseeching, exciting and captivating.

Nor is it at all strange that they should thus regard faith, when they consider the gospel itself, which is the power of God unto salvation to every one that believeth, only as a commodity which they can monopolize and export or import free from duty or tariff, according to the amount of capital they are able to invest in the enterprise. They talk of getting up revivals of religion, of making converts, of evangelizing the heathen and of converting the world to their faith, in as cool and calculating a manner as though they did not know that Isa. xlv. 22, John vi. 44 and Acts iv. 12 were passages of scripture.

From all that we have written, our readers may perceive that we believe what God our Savior has said, “Except a man be born again he cannot see the kingdom of God.” - John iii. 3. And that all the excitement that can be produced upon the animal feelings or mental powers of natural men are abortive and vain; and although silly women, aye, and men too, may be captivated, and thousands may be led out of one false notion into another equally absurd by moral suasion, yet, until we find authority in the scriptures to believe that one heresy is more sacred, in the divine estimation, than another, or that one lie is less pernicious and abominable than another, we must maintain our conclusion, that all that emanates from the flesh is carnal, earthly and devilish, and that they that are in the flesh *cannot* please God. And

although man may possess any quantity of humanly devised and humanly communicated faith, still he remains a natural man, a child of wrath, an enemy to God, a despiser of truth, and will assuredly sink clown to the perdition of ungodly men with all his religion and faith, if he be not saved by a method as far superior to any ever taught by man as the heavens are higher than the earth, or as Christ is superior to Adam. That men may be persuaded by argument to abandon some vicious practices, and thereby become better citizens of the world, better husbands, fathers, sons, neighbors, &c., we freely admit, and all this may be done without one spark of grace. But because this may be done, we have no right to represent, as an inducement to such reformation, that such reformation will effect the final destiny of the reformed; for such is not the truth, and such a doctrine would set aside the Savior's blood and righteousness, as being indispensible to the salvation of a sinner: could we by labor or by art wash out the blackness of an Ethiopian, or change the spots of a leopard, this would not change their natures. The Ethiopian would remain an Ethiopian still, although a white Ethiopian, .and the leopard, though externally differing from his kindred leopards, would not become a lamb. The old pharisees were as busily engaged in their day, in this kind of superficially religionizing, as the modern pharisees now are; and our Lord charged them with being whited sepulchres, and of making clean the outside of the cup and platter, &c. Even if we had the power to regenerate dead sinners, and should put That power in requisition for that purpose, it would not constitute them, so regenerated, the sons of God nor heirs of glory; it would only make them our own sons, and the heirs of ourselves. Those to whom Christ has given power to become the sons of God, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i. 13.

Joshua made no distinction between one system of idolatry and another, but gave those children of Israel to whom it seemed evil to serve the true God, their choice between the gods that their fathers served on the other side of he flood and the gods of the Amorites in whose land they dwelt. Joshua xxiv. 15. Not that Joshua did or would countenance idolatry in any way or to any extent, but rather that he would have them know that all was alike, and no god of human invention is preferable to another. The calf which Aaron made of the Egyptian trinkets was no better than the gods which Rachel stole from her father, and the gold and silver lavished on a greedy and insatiable missionary priesthood in this nineteenth century to which the salvation of sinners is ascribed, is no less idolatrous than it would be if it were moulded into the shape of a calf or in any other shape. To ascribe the work of God, such as the regeneration of souls or the preparation of men for the ministry of the gospel, or sustaining them in the work, is as abominable and idolatrous as to make a god in any other shape or of any other material, or to worship it in any other way. We may just as well be Catholics, Mormons or pagans, as to be anything else, if we be not born of God, so far as religion is concerned. "No lie is of the truth," although ungodly teachers are charged with handling the word of God deceitfully, and of turning the truth of God into a lie.

In distinction from all these views of faith, as held by the popular workmongers of all distinctive names and denominations, the Old school Baptists, (so called, not in reference to any school other than the school of Christ) hold that faith is the gift of God: and that the faith peculiar to the heirs of salvation, is the faith of Jesus Christ; that it is established in the hearts (not heads) of his people, by the operation of God; that it is the fruit of that Spirit by which they are regenerated. And as that which is born of the flesh is flesh, so also that which is born of the Spirit is spirit; and

as we derive all our natural powers of body and mind from Adam, so we derive all our spiritual life and action from Christ. As a pure fountain cannot send forth corrupt streams, so neither can a corrupt fountain send forth pure waters. In short, what the Old Fashioned or primitive order of Baptists are, is what all orders of the Arminians oppose and reproach; and so long as the world shall continue to love its own doctrines and men, so long may we, of the old order, expect the New School Baptists and all other workmongrel orders to outvie us in worldly respectability, in numbers, and in worldly influence. It is perfectly in harmony with their faith to make their own converts and ministers, and if they want many or few to suit the quantity to their wishes. But not so with the church of God, she is true to her Head, Husband and Lord; she asks not for nor desires any sons or daughters of whom Christ is not the legitimate Father. She asks not for ornaments, other than those in which Jerusalem is adorned as a brkle for her Husband. And although in this world she has to labor and suffer reproach because she trusts in the living God, yet she esteems the reproaches which are heaped on her as being better than all the honors of the world, or treasures of Egypt.

We have now lying on our table, a sermon by T. G. Keen, before the ministerial meeting of Kentucky, and published by request of that New School body, in which our description of their views on this subject is sustained thus:

"The mind must be penetrated by the force of scriptural truth before a spirit of holiness can be diffused, or a principle of virtuous living implanted. Religious reflections must in the order of nature, precede religious feeling. One of the most predominant feelings of human nature is to overthrow the authority of God, and to stamp with folly and weakness every essential truth.

"There is no affinity between the faith of the gospel and the grosser feelings of the degenerate mind. The spirit of incredulity has been deeply imbedded in our fallen nature, and it is greatly strengthened by habitual culture. And it is an incontestible fact, that important results as the effect of any scheme, are not believed till the abstract cause is established by the most irrefragable proof. This is in a peculiar sense applicable to the reception or rejection of the bible. As well might we dream of some flaming meteor passing through the sky and illuminating the human mind, as to expect the triumph of christianity without its doctrines being fully established by the most conclusive testimony."

If by the spirit of holiness the Holy Ghost is meant, they deny the power of God to quicken a dead sinner without a preparatory work Performed by the flesh; and if such is not their meaning, it will be hard to interpret such jargon. We understand them to say and mean that we may as well look for some flaming meteor passing through the sky to enlighten dead sinners, as to look for the Holy Ghost to enlighten them without the intervention of those *pious occultists* to remove the *mote,* in whose eyes huge beams remain. At antipodes with this sentiment is the doctrine of Christ and the Apostles. See John vi. 63; 1 Cor. ii. 11.

New Vernon, N. Y.,
Jan. 16, 1843.

Elder Gilbert Beebe
Editorials – Volume 2
Pages: 134-141

# MORE OF THE FRUITS.

IN primitive times of the Baptist church, the criterion by which the genuineness of a religious revival was demonstrated was according to Acts ii. 42. The converts continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. But the revivalists of the New School have now hit upon a criterion much better suited to their purpose. Mr. Jacob Knapp, in reporting, through the *Baptist Advertiser* of New York, the result of his efforts at Albany, holds the following language:

"As one evidence of the genuineness of this work, it may be duty to say, that one of the converts, a member of the Green Street congregation, handed brother Hodge fifteen hundred dollars - five hundred for foreign missions, and five hundred for domestic missions, five hundred for the American and Foreign Bible Society; and on Saturday before I left I went out among the converts and members of Dr. Welch's church and congregation, and obtained five thousand dollars for the Literary and Theological Institutions of the State of New York. I am quite certain that in these times of great depression in money matters, nothing but the grace of God could have opened these earthly fountains, withered and killed the root of all evil, and caused the golden stream to flow so freely. Yours with much affection,

JACOB KNAPP."

It is a fact too obvious to be passed without notice, that the evidences required by those of the New School party, that a revival is genuine, does not embrace a single vestige of what was by the apostles and primitive church considered indispensible; and what they receive as conclusive testimony on this point is, as we will presently show, what the apostles and apostolic church attached no kind of importance to

whatever. In the course of his letter, Mr. Knapp says: “More than one hundred have been baptized into the fellowship of the church of which Mr. Welch is pastor, and some thirty or more into the fellowship of the church under pastoral care of brother lodge. Many have united with the churches of other denominations, and many more are without the pale of any church.” Now if these revived sinners had been quickened by the Holy Spirit, instead of being revived by Mr. Knapp, they would have been undoubtedly converted from the error of their ways and into the apostles’ doctrine. Such a conversion would, in our opinion, never have inclined them to a connection with Mr. Welch’s church, or that of Mr. Hodge; they would rather have sought for the Zion of God with their faces thitherward. But allowing (what we in conscience cannot do) that these two churches were standing in the apostles’ doctrine; the fact that many of the converts made joined other denominations, shows that their conversions did not bring them into anything like a unity of faith. The same efforts that made converts for Dr. Welch’s church and for the other nominally Baptist church in Albany, also furnished materials Which could be as conveniently worked into Presbyterians and Methodists as into that sort of Baptists. It would be an outrageous misrepresentation of the apostles’ doctrine and fellowship, to say that the former was held and the latter enjoyed by all those denominations among whom Mr. Knapp’s converts are scattered. But Mr. Knapp counts them all, the ring, streaked and the speckled, together with all the balance, as Jacob’s cattle; whether they united with the Baptists or other denominations seemed to be a matter of no importance. It should never be forgotten by the saints, that all such as are not in the apostles’ doctrine, are out of the apostles’ fellowship. Hence, John says: “If there come any unto you, and bring not this doctrine, receive them not into your house ;“ and Paul says: “Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” And

again: “Mark them which cause divisions and offences among you, *contrary to the doctrine which ye* have learned, and avoid them.” But these are antiquated landmarks with New School Baptists, quite obsolete. Mr. Knapp has tested his converts by a new standard, and triumphantly reports them genuine, viz: They are excessively liberal in their donations. Well, liberality, if properly directed is good in itself; but even then it is of itself no evidence of a change of heart. According to Mr. Knapp’s criterion, it would not be difficult to prove that Simon Magus was a true convert to the faith; he was as flush with his cash, perhaps, as the Baltimore and Albany converts were; and some where in tho writings of an old Israelitish prophet we read of men who under very similar revival spirits were wont to lavish gold out of the bag for religious purposes, and yet the anti-benevolent Isaiah denounced these liberal souls as idolaters. Another remarkable instance of liberality is recorded of a pious old matron who wholly dedicated eleven hundred shekels of silver unto the Lord, from the hand of her son who had stolen it, to make a molten image and a graven image. - See Judges xvii. 2, 3.

Many other examples are mentioned in the scriptures, such as the women divesting themselves of jewels, to make the golden calf; and we are told in the temporary triumph of anti-christ in the latter days, they should be quite profuse in liberalities, sending gifts to one another. But, as we promised to notice, such evidences of the genuineness of revivals and conversions, would not answer in the apostolic age of the Baptist church, and this pledge we redeem by referring the reader to the treatment which Simon Magus received from one Simon, whose surname was Peter, who very impolitely bid his money perish with him.

We have said liberality properly directed is in itself good; but we do not mean what the worshipers of mammon call liberality, for the day draws near when the vile person shall

no more be called liberal, nor the churl said to be bountiful. - Isa. xxxii. 5. Money lavished out of the bag, wholly consecrated to the Lord, to accomplish what he has forbidden, to make such molten or graven images as shall divert the heart and eye from a dependence on God for all that the New School contemplate doing with this money, viz: sustaining the Foreign and Domestic Mission Societies, to supercede the necessity of God's sending forth and sustaining a ministry of the gospel among the nations of the earth. The appropriation of five thousand dollars for the Hamilton abomination, &c., is all idolatry and utterly unworthy the appellation of liberality. That liberality which the spirit of the gospel approves, is to give bread to the hungry, and raiment to the naked, to visit and relieve the sick, distressed and wretched of our race, whether friends or foes. But, is this description of liberality popular with the New School? Let their own statements tell. It was announced by one of their agents in Philadelphia, a few years ago, that he had accepted from a poor man in the interior of Pennsylvania, who had a large family, his last cow, which was his chief dependence for the support of his helpless family, the avails of which he had thrown into the "Lord's Treasury," as they profanely call their mammon bank. Instances are by no means few where instead of relieving the wants of suffering humanity, they have, like their ancient brethren, robbed the widow and the fatherless, subverted whole houses, led captive silly women, (ah! and men too,) for filthy lucre's sake.

ALEXANDRIA, D. C.,
March 1, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 596 – 600

# MORE ON ASSOCIATIONS

Remarks on Elder Blakeslee & Ausmus Letter

It is not our desire or intention, either by special or common pleadings, to encourage a controversy on the subject of Associations, as, to our mind, there are many other subjects at this peculiarly trying time of vastly greater importance to the peace, comfort and edification of the people of God, which claim our columns. Especially should we regret to enter the list with a veteran of the cross whom we so highly esteem as our brother Blakeslee. Indeed, had he confined his remarks to the issue, as stated and defined by himself in the closing portion of his article, there would probably have been no room for controversy, but the principal part of his letter is confined to the extravagant proceedings of two New School Baptist associations, which probably all but New School Baptists would blush to be concerned in. Now, in justice to the Old School Baptists, it should be known that no such high-handed proceedings have ever been tolerated among them.

In our reply to brother Ausmus we stated that an association of churches maybe anything the associated parties choose to make of them. We admit that brother Blakeslee has given two sad examples of the prostitution of the name, but we cannot perceive that he has even attempted to show that all associations of churches are unscriptural. He says the question at issue is not whether they have been productive of more good than evil, neither is it, we presume, whether there have been instances in which they have been perverted to be the most outrageous instruments of tyranny and oppression. We presume that the question of brother Ausmus related only to associations of churches as they are recognized by the Old School Baptists. Two questions seem

to us to be involved: first, Do the Scriptures warrant any association of gospel churches for any purpose whatever? Second, If they do, are ours such as the Scriptures sanction? If, by a careful and prayerful searching of the Scriptures, we find that the primitive churches did associate together, then we have clearly authority for them by apostolic example, and however much wicked men may pervert them, the example of the primitive churches cannot be thereby invalidated. The pattern and example of primitive saints associating in churches is admitted by brother Blakeslee, although it is known to him that there are very many religious organizations called churches whose practice is as grossly antichristian as that of the two associations instanced by him.

The primitive Christians and churches either did or did not, under the direction of the apostles, associate together. We assume that they did, as individual Christians, associate in church relation, and, as churches, so far as to recognize, correspond, and, so far as practicable, unite together for social devotion and for mutual advice and edification, while none were allowed to lord it over God's heritage. Without any kind of association there could be no union, sympathy or identity; but we have palpable evidence that the apostolic churches did maintain a correspondence with each other, and their members met together in such harmony for the worship of God whenever they found opportunity, without regard to what particular branches of the church they belonged. This is evident from the fact that Timothy and Titus, though pastors (or bishops) of particular churches had a charge to ordain elders and attend to other services in sister churches. All the churches of Galatia were addressed as one community, or association of churches, in one epistle written to them by Paul. Messengers were sometimes sent from one church, or churches, to another church of the same faith and order. It would be difficult to find an instance where Christians or

churches of the primitive faith and order ever refused to associate together when favored with opportunity because they were members of different branches of the church of Christ. It is not our impression that the churches of the apostles' day were as formal in their distinct organization as they are now, but where two or three were gathered together in Christ's name, there Christ himself was in their midst; and if, as at Pentecost, the number were increased to thousands, they were still of one heart and one mind. Hence we read of "the church in thy house," as well as the church in a city or nation.

None of the branches of the church of Christ can any more be independent of the other branches than any one member of a natural body can be independent of its fellow-members. The hand cannot say to the foot, I have no need of thee, nor the eye to the ear. Christ says, "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." This figure seems to represent the perfect vine as embracing all the branches which have grown out of it, and all alike invigorated and made fruitful by their common relation to the whole vine. A still stronger figure is used by the apostle, I Cor. 12:12,13: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The same apostle also in Ephesians 4 dwells largely on the vital and inseparable unity and fellowship of all the saints at Ephesus, and all the faithful in Christ Jesus, whether they may be: There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all;" and in the twenty-fifth verse he adds, "For we are members one of

another." Now can such identity and vital union exist without association, without harmony of action? Can one member be independent, or have no need of all the other members? Can the foot travel on and leave all or any of its fellow-members behind? Can all these members, which make up the perfect and complete body of Christ, being many, keep the unity of the Spirit in the bond of peace, and yet hold no correspondence or association together? We presume brother Blakeslee will not assume that they can. But still the inquiry returns, Do all these Scriptures justify the association of churches in the manner in which they are held by the Old School Baptists of our day? The affirmative or negative response must depend on how they are held or practiced by the Old School Baptists. It is more than possible that some of our Old School Baptist associations may practice some things which are not justified by the law of Christ. We would all do well to look to this. Brother Blakeslee found in the New School Baptist associations which he has referred to, legislative, judicial and executive" powers assumed, none of which have we ever found in any of our Old School Baptist associations. Neither the churches, nor even the apostles, were ever invested with legislative power. Christ has made all the laws his kingdom can ever require. The apostles are enthroned in the church to judge the twelve tribes, but not to make any new laws; nor has the church any judicial or executive power beyond that of strict obedience to the laws of Christ as adjudged and defined by the inspired apostles. In obedience to Christ's laws, as expounded by the apostles, the church, and every member thereof, whether individually or associated, are required to withhold that fellowship from the hidden works of darkness, and to withdraw from every brother that walks disorderly. But the rule of order by which the extension or suspension of fellowship is to be regulated is the law of Christ. Those unassociated churches in the north and northwestern part of this State are only unassociated in form; that is, they reject the name and formalities of

associations, because, as we presume, they became so disgusted with the abominations which they have witnessed in the associations in their vicinity that they are jealous of all formal associations; but they are in reality associated in a form of their own, which they consider less objectionable. It is common with them to hold yearly meetings, at which brethren and sisters and Elders come together for social worship and mutual correspondence, and, for aught we could perceive, they really associate freely by meeting and greeting each other in the love and fellowship of the gospel, and they appear to be as fond of associating in their way as those who organize for conducting a more general correspondence with the churches and associations scattered abroad. Our ministering brethren from that vicinity also occasionally visit our associations and associate with us, and we hope enjoy the seasons with us. Now we do not wish to be understood as advocating any of the excesses or abominations which prevail among the New School order, which are complained of by brother Blakeslee, but we wish to discriminate between a Christian and an antichristian association. There is something social in the very spirit of Christianity which should be cherished by all who can appreciate it. "Let brotherly love continue." "Not forsaking the assembling of ourselves together." These injunctions are not restricted to organized branches of the church of God, but they are addressed to the whole brotherhood, and we believe if ever there was a time when they that fear the Lord should meet frequently and speak often one to another, that time is now. Some have objected to associations because they drop from their connection such churches and associations as they believe have departed from the faith. But do not the unassociated churches do the same? And are not the brethren individually required to do the same? "Happy is he that condemneth not himself in that thing which he alloweth." When churches depart manifestly from the faith and order on which our fellowship is based, we are bound, individually and

collectively, to withhold from them our fellowship, or recognition, until they return to the order of the house of God. Indeed, we are greatly mistaken if we have not witnessed great evils growing out of the oft reiterated cry of the independence of churches. How far is a church independent? It is simply this: A church of Christ in gospel order, governed only by the word and spirit of the gospel, has authority to discipline her own members without interference from any other organized body, court or council on earth, and her decisions are entitled to be respected by all other churches. But churches, as well as individuals and associations, are liable to err, both in the spirit and letter, and in such cases she has no right to drag other churches or individuals into any disorder or heresy whatever; and any church who feels a consciousness that she has acted in the fear of the Lord, been governed in her actions by the divine rule, will rather court than shun investigation. She will frankly say, Come and behold our order; for if she is governed by the spirit of the gospel she will desire to secure the confidence and fellowship of all her sister churches. We always regard it as a suspicious circumstance when churches, ministers or other individual members put themselves upon their dignity and bid defiance to their sister churches under the plea of independence. It is virtually saying, We regard not your approbation; we do not appreciate your fellowship or care for your correspondence. Certainly such is not the way pointed out in the divine rule for keeping "the unity of the Spirit in the bond of peace." "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:20,2 1) This rule bears the sacred seal of the eternal King, and may be relied on with implicit confidence.

Again, in conclusion, we wish to say that our object in this article is not to disagree with the views of brother Blakeslee,

for we as decidedly disapprove of the ungodly course which he condemns as he does, but our design is, while we repudiate and condemn the wrong, to discriminate between the right and the wrong, and we trust that he will understand and appreciate our motive. We cannot resist the conviction, from an experience of fifty-two years, that a general meeting of the Elders, brethren and sisters of churches of the same faith and order once a year, or oftener, if convenient, is both lawful and expedient. The primitive churches and members did meet as frequently as possible for mutual edification, without any restriction on account of distinct organization into separate branches, and every expression of admonition recorded, to our understanding, tended to encourage, if not to absolutely enjoin such gatherings, as both duty and privilege. If churches are to isolate themselves from each other, pay no regard to the order nor seek the general welfare of the whole body, what is to become of that sympathy, concert and identity which is to distinguish all the members of Christ as one body, animated by one life, fed at one table, on the same food, having but one and the same interest, and all bound to the same destiny? Why should a single branch of the church wish to isolate herself from her fellow-branches and eat her morsel alone? The very spirit of vital Christianity calls for association. "Come and hear, all ye that fear God," whether belonging locally to this or that branch. All who fear the Lord and obey the voice of his servant, are members of one Christ, governed by one Head, constituting but one body, and members one of another in union so close, and sympathy so vital, that if one member suffers all the body feels the pain. We do not argue that for such association any distinct organization or written constitution is indispensable, only so far as may be useful to preserve harmony and good order. The yearly meetings in some sections, and conferences, or corresponding meetings, in other sections of the country, may secure all that is desirable, but those who are partial to the one form should

be slow to censure their brethren who see cause to promote the same object substantially in another form, unless such form shall be manifestly subversive of the order of the gospel. Not only the organized associations, but all other forms of meetings are liable to abuses, and it becomes the saints to watch diligently, and see that all things be done decently and in order. Let us prove all things and hold fast that which is good.

Middletown, N.Y.
December 1, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 422 - 429

# MR. STEVENS - TOO FAST.

In his number of the *Cross and Journal* of the 5th inst., Mr Stevens has published and commented upon the Minutes of the Scioto Association of Old School Baptists; and among many things too wonderful for his comprehension, found in the said Minutes, he says:

”It is exceedingly singular that in their letter of correspondence, they speak of adhering to “old Baptist principles,” when nothing can be more incontestibly a plain matter of fact, than that they have trampled old Baptist principles in the dust. The missionary principle is among the old Baptist principles. The most conclusive proof of this has been given in our columns?”

Now is this true? Has Mr. S. given the most conclusive testimony through his paper, that the Scioto Association, or the Old School Baptists, have trampled old Baptist principles in the dust? Pray, what, does he understand by old Baptist principles? Or what has he proven? Why, he has brought forward some statements; but on what authority he has not informed us, that certain Baptists in Wales, in 1689, resolved to raise funds to assist the churches that were not able to maintain a minister, that their ministers might be encouraged to devote their time exclusively to the work of the ministry. But will Mr. S. dare to assert that the Old School Baptists have trampled such principles as these in the duet? This is a gross misrepresentation. We deny the implication. The Old School Baptists have never, to our knowledge, objected to assist the churches in sustaining those among them whom God has called to the gospel ministry. If this *conclusive proof*proves anything, it proves what Old School Baptists have never denied. Where then is the cause for puffing? But again. He tells us that in 1653, delegates of churches met in

Wales, and collections were made and a fund raised, to send out missionaries! Should we admit this testimony, it would prove nothing in favor of Mission Societies. Those in Wales met and acted as delegates of the churches; not as members of Mission Societies where their memberships had been purchased with money.

If indeed the churches in Wales delegated away to certain men their power, should such a circumstance be quoted as a uniform practice of the primitive church of God? By no means. We challenge Mr. S., or any other champion of new measures, to show from the New Testament that Christ has ever indued his church with any power to delegate to others. Hence, if the statement be true, it only proves a blemish on the Welsh Baptists of 1653, and cannot be admitted to answer the purpose of Mr. S. As well might we attempt to prove that the primitive church enforced their sentiments on the world by the edge of the sword, from the circumstance of Peter's using a sword, when he emote off the ear of a servant of the high priest.

Once more. Mr. S. has not room in his *Cross* to quote the "well known testimonies in proof," &c., from the *three oldest* associations (we were not aware of the existence of so many *oldest* associations) in the United States. But suppose he had room according to his strength, what would he, what could he prove? Why, perhaps he might prove that, notwithstanding their general steadfastness in the faith and order of the gospel, they had occasionally stepped aside from the divinely authorized rule; but this would by no means establish his position. If he feels disposed to contest our claim to the distinction of Old School, or Primitive Baptists, he must go back so far as to show examples of Mission Societies in the apostolic age of the church; nothing short of this will answer. Almost any error in faith and practice may be proven to have existed at soms period of the church; but

to establish their claim to antiquity, they must give us something from the scriptures of truth. What might have been done in Wales during the dark ages of Papal superstition, or even what might be extorted from the history of Mr. Stevens' three oldest associations in the United States, will only be sufficient to satisfy those who are predisposed to leave the New Testament as an all sufficient rule, and seek a precedent from the foibles of earlier transgressors.

ALEXANDRIA, D. C,
January 20, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 408 – 410

# “MY KINGDOM IS NOT OF THIS WORLD.”

THUS spake the Son of God when, mantled in the flesh, he stood arraigned at the bar of Pilate; and when, if there had been anything in the elements of this world which could contribute to the defence or benefit of his kingdom, they must have been called forth into action. All the interests of the kingdom which he claimed as his own, centered in him, and the destiny of that kingdom, for weal or woe, was at that important moment hinged upon the result of what was at that time progressing. None of the princes of this world knew him; he had not made a revelation of what he was, even to those who sat empowered to deliver him to death. He had not labored in his ministry to make himself familiar to the crowned heads of the nations of the earth; he had proposed no treaties or terms of alliance with them; nor had he called on them, or any of them, to propose terms for his acceptance; for the nature of his kingdom was so radically different from every kingdom under heaven, that it was not possible that an alliance could be entered into that could subserve the true interests of either party. his kingdom truly was destined to encounter the violence, enmity, wrath, strife, and persecution of kingdoms and men, both in her King, and in the subjects of her government. The powers which should oppose him in person and in his people, were not such as he was compelled to succumb to for want of power to resist, for he reminded Pilate that he would not have had any power if it had not been given him; and on another occasion he declared that he was able to call on his Father, who would instantly honor his requisition for more than twelve legions of angels – a force sufficient to overwhelm all earthly powers engaged against him; hut how in that case, could the scriptures be fulfilled? Not an intimation was made of raising

up an earthly force to resist the assaults of the enemies of his kingdom, even if a force had been requisite, he would have called them from the heavenly world. We may well conclude, that if in that most trying hour, when his holy soul was pressed within him, he had nothing to ask of the rulers of this world, there never could a period arrive when the powers of earthly princes should be required to defend him or his cause. To those who tempted him with their questions concerning tribute money, he said, Render unto Cæsar the things which belong to Cæsar, and unto God the things which belong to God; thus clearly intimating that the governments were not only distinct from each other, but that the distinction should be perpetual; and that the requisitions of Cæsar, or of the governments of the nations, had to do with men, as citizens of the world, and that their obligation to earthly magistrates and rulers was not relaxed nor abolished by the administration of his laws. And again, that the things of God were not to be rendered to Cæsar, but unto God.

Things of a civil nature, relating to the natural rights of men, were to be settled by God's own providential appointment, by human legislation; but the things aside from a respect for and obedience to earthly potentates, in natural matters, belonging to God, such as matters of faith, of conscience, of religion, were not things over which the kings of the earth had any supervision or power, and things in which his subjects were not at liberty, under any circumstances, to submit to the dictation or legislation of any other than God himself.

The kingdom of Jesus is not of this world, in its origin, elements, provisions, policy, protection, government, or destiny. Its origin is heaven – it is a heavenly kingdom. The King is the Lord from heaven; he said, I proceeded forth and came out from the Father; and again, "What and if ye shall see the Son of Man ascend up where he was before, &c. The

subjects of his kingdom are of the same origin; for, “Both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren;” and he said, “Thine they were, and thou gavest them me.” “According as he hath chosen us in him before the foundation of the world,” &c. The laws for the regulation of this heavenly kingdom are not of earthly enactment. Christ, the anointed of the Father, is the sole Legislator, and he, by his Spirit, writes his law upon, and sets it up in the hearts of his children. The elements, or component parts, viewed separately or collectively, are all of God, and every plant that the heavenly Father has not planted shall be rooted up. The provisions on which this kingdom is sustained, were given us in Christ Jesus before the foundation of the world, and being prior to, could not be of the world. Grace, mercy, peace, righteousness, and truth, with all things else necessary for the consummation of the everlasting and unchanging decree of God, were treasured up in the Head of the church before the world began; and all the provisions of his spiritual house on which his poor are fed, were brought down from the abounding and overflowing fountain from which every good and perfect gift cometh. And he will abundantly bless her provisions and fill her poor with bread.

The policy of this kingdom is from above, “For our conversation is in heaven,” and it is therefore as becometh the children of God. All earthly religions have to depend on human policy, human wisdom, and humanely devised *means:* but not so with the kingdom which no man can see except he be born again.

The protection of that kingdom is of him who is a wall of fire round about it, and the glory in its midst. All anti-christian religious establishments desire the arm of human government – regal power, and human means, for their protection; but not so with tie kingdom of Jesus Christ, – the

eternal God is the refuge of his people, and underneath them are the everlasting arms.

All provision on which the subjects of the kingdom of our Lord are fed, comforted, instructed, and secured, are spiritual, and therefore cannot emanate from any other than a spiritual fountain. Although the world, the flesh and Satan have volunteered, like the aliens about Jerusalem in the days of Nehemiah, to furnish God's people with food, the order of the government forbids the traffic with them; and it is impossible that the children of the kingdom should be fed with any other food than that which God has graciously provided, and abundantly blessed.

Should the government of the kingdom of our Redeemer be to any extent divided with angels or men, whatsoever part or portion these should administer, must necessarily detract so much from the power and glory of Christ. "The government shall be upon his shoulder; and of the increase of his government and peace there shall be no end." So stands the record of the Holy One. The subjects of his government are forbidden to call any man *master*, or *father*, as their Master and spiritual Progenitor is in heaven, and nothing can he born of the flesh but flesh; so that without being *born again* no man can see the kingdom of God. A legislature of unregenerate men who cannot see the kingdom, would be very poorly qualified to legislate for a kingdom which is to them absolutely invisible; and if there were none but regenerated men seated in legislation, they being by the new birth qualified to see the kingdom of God, would to a man, know by the same illuminating work of the Spirit, that they could do nothing to aid in the legislative or executive departments of the Messiah's kingdom.

The destiny of the kingdom of which we write, differs essentially from that of all other kingdoms. The best systems

of human government are destined to crumble to the ground. In the providence of God, empires are founded, kingdoms and republics are raised up, they reach their climax, and then decline, and finally cease to be reckoned among the things that be; but the kingdom of Jesus is an everlasting kingdom, and a dominion that shall never end. It shall never be changed, superseded, or transferred to other hands. The mountains shall depart, the hills shall be removed, the earth and sea shall pass away, and all the elements of this world shall be dissolved; bat the kingdom of our God shall survive them all, and flourish in eternal bloom. How presumptuous, then, for monarchs of the earth, whose transient glory is as a withering flower, or human legislatures, which God shall obliterate, to prepare the way of the rising empire of his Son, to reach forth the guilt-polluted fingers of their power, to point out the course in which God requires his children to move.

Seeing, then, that we look for such things – seeing that we have received a kingdom which is not of this world, which cannot be moved – let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.

New Vernon, N.Y.,
November 1, 1845

Elder Gilbert Beebe
Editorials Volume 2
Pages 600 – 604

# THE NATIONAL BAPTISTS, AND THEIR IDOLS.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." II Tim.3:13.

A striking illustration and verification of the above declaration has been placed in our hands by a friend. A pamphlet of nearly one hundred pages, published by the American Baptist Publication Society, 530 Arch Street, Philadelphia. The title is, "The First National Baptist Sunday School Convention of the United States, under the auspices of the American Baptist Publication Society, St. Louis, Nov. 2-4, 1868." The persistent aspiration of the New School Baptists for a church and state connection is clearly visible in their efforts to become national.

Don't forget that they publish this as the first National Baptist S.S. Convention; for it is highly probable that before many who read this report shall finish their course on earth, the successors of this aspiring party will stoutly affirm that National Baptist Sunday School Conventions were common in the days when the apostles were here in the flesh. While with one breath they boast of progression and improvement, and bitterly denounce those who remain firmly on apostolic ground, with the next they claim that they are the simon-pure Old School or Primitive Baptists themselves, and consider it uncharitable and unkind for us to doubt their veritable antiquity. Well does the writer of this article remember when the first Sunday School Union was formed in the city of New York, and when the first schools were patronized by the Baptist churches of that city, the solemn protestations of their advocates that nothing of a religious, sectarian, or political tendency was ever to grow out of them. The only object, professedly, was to collect from the streets

poor neglected children, and teach them to read. This and nothing more, they declared, was intended. The little bantling was however regarded by a few with considerable suspicion, but they were denounced as a crabbed set who were opposed to everything that was good and benevolent. The foster parents and nurses of the pet protected that it was perfectly innocent and harmless, that it had neither horns, teeth, nor claws, and only heartless cowards were afraid of it. But the bantling grew very rapidly, and in a very few years it was with great pomp and ceremony received into the "pales of the Baptist church," and christened, and dignified by the imposing cognomen, "*The Nursery of the Church*," from which the church was to supply herself with members in after ages. The Sunday School Union was a mongrel affair, and wore a coat of many colors, and soon assumed a national character. "The American Sunday School Union" was so ingeniously constructed, that with very little shifting of its gearing it could manufacture from the raw material any sort of converts, Roman Catholics, Presbyterians, Episcopalians, or New School Baptists, in almost any quantity. As this creature of means; this child of many fathers, has now in process of time developed some of its huge proportions, the harmony of the Union of its paternity has been interrupted by sectarian jealousy, and each religious sect who owned stock in the great speculation have become ambitious to run a machine of their own.

This National Baptist Sunday School Convention was composed of delegates from twenty-eight states, and as they put on their National sectarian habiliments, looked imposingly magnificent and grand, but little inferior to the Ecumenical Council, now in session with the Roman Pontiff, for nearly the same purpose.

No longer hampered with the antiquated doctrine of salvation by grace alone, which has subjected the people of God to

cruel persecutions, prisons, tortures, and death, they arise like a rocket from the earth to blaze in the air. They were greeted at their Convention by the "reverend" Doctors of other denominations, and by magistrates and rulers of the earth.

For specimens of the doctrines, purposes, and expectations now held and promulgated by this new fledged National establishment, we will copy a few of their own declarations, as published in their pamphlet by the American Baptist Publication Society.

On page 13, it is stated that "the objective point for the Sunday School work is that children need a Savior. To bring them to Christ is the primary aim of the Sunday School worker."

This declaration supposes that Christ is stationed in some locality, ready and willing to do any work we may employ him to do. He cannot get to the children, nor can the children get to him; but we can supply what is deficient. The children need a Savior, and here we are, and we have the ability to bring them to him, or place them within the limits of salvation, and this is the first, the primary work of the Sunday School worker, who work this Sunday School machine for the transportation of children to Christ, and so prevent their damnation. On page 14. "No other aim can so infuse the souls of Sunday School workers with the spirit of earnestness and consecration to Christ as this. This work of saving souls is more than enthusiasm of humanity." &c.

The eternal God declares that he is the Savior, and there is none else. And as inspired apostle testifies that there is no other name under heaven given among men whereby we must be saved. Yet these presumptuous pretenders have their souls infused with the notion that the work of saving

souls is committed to Sunday School workers. Now suppose for a moment that this were so, and that these workers, as they call themselves, could and should save any on whom they work, would such be saved by grace, or by works? Paul declares that if it be by works, then it is no more by grace. It cannot possibly be of both. How then? "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." On page 15, they again say, "As Sunday School workers, our primary aim therefore should be the salvation of the souls of all we teach. But as Baptist Sunday School workers, we have another aim. I have said the first aim was to bring the children to Christ. But, brethren, when this is done, *our* aim should be to make these converted children *Baptists*." The convention seems to think it would be labor lost for National Baptist Sunday School workers to convert the children, and save their souls, and bring them to Christ, that it will not do to entrust them to his care, for the other denominations might catch them; they say, We must make them Baptists; and we infer that they must still go a step or two farther, and make them National Baptists, and Sunday School workers. What would be gained to convert them, and save their souls, and bring them to Christ, if they are to be left to his care? They are already in his care.

On page 22, they say, "Give us but this plighting of hands and hearts in view of the cross, and we have the earnest of the day when the children, early trained, and early saved, shall flock as doves to their windows. When the great spiritual temple raised upon the ruins of Anti-christ shall stand forth in all its beautiful proportions, ready for the Headstone, which shall be brought forth with 'shoutings of Grace, Grace unto it.' The consummation of these high aims depends upon *individual consecration to the work*." How magnanimously generous, on the part of this National institution, when they by working have converted the

children, and saved their souls, and brought them to Christ, and these *workers* with plighted hands and hearts, in view of the cross, have early trained, and early saved the children, and when they shall have got the spiritual temple builded, not on Christ the true foundation, but upon the ruins, or rubbish of anti-christ, and ready for the Headstone, to allow that stone to crown the building with shoutings of Grace, when the apostle declares, as we have shown, that "if it be of works, it is no more of grace." Why not shout the praise to the workers who have converted the children, saved their souls, and brought them to Christ? Surely the laborer is worthy of his pay.

On page 25, this passage occurs: "Let us remember that our work as Sunday School teachers is a failure, if our scholars are not saved." This strips the object of Sunday Schools of all the false pretences which were urged fifty years ago, of teaching to read, and to become more intelligent and useful citizens. Unless we can convert and save them, and bring them to Jesus, and make them Baptists, and National Baptists, all our work is a failure.

In the address of Rev. E.A. Dickinson, page 25, he says, "Brethren, let me urge you, as I would seek to urge myself, to greater earnestness in the work of saving little children. I would urge it by all the joys that come to us in this world from saving little children." And this same speaker in his concluding remarks, on page 26, says, "I heard of a Sunday School Superintendent that had been out looking up little ones and bringing them into the Sunday School, when one after another was converted. One day he was sent for to see a little child. The little boy said to him, 'I want to thank you, the last thing before I leave this world. When I go to heaven, I am going to tell Jesus it was you that put me in the way to heaven – it was you who saved me, and I am going to look out for you when you get up there. I will meet you, and take

you by the hand, and carry you to Jesus, and say, Lord Jesus, here is the man that put me in the way to heaven.' Oh, I tell you, that Superintendent went away with his heart almost bursting with joy at the thought of meeting that dear little fellow up at the pearly gate! If we are faithful – if christian workers, from the North and South, and East and West, are faithful in this work – laboring to save little children, when you get up yonder at the shining gate you will be surprised; for they will come from every direction. Every one will want to take you by the hand – and they will say, 'Come, I want to carry you to Jesus.' They will say, 'Lord Jesus, here is the man, and here is the woman, that put me in the way to heaven.'"

Not a word of objection was made to this abominable blasphemy, but the full approval of the whole was expressed thus: "The Convention joined Mr. Doane in singing the work song."

These extravagant expressions are not to be regarded as the ravings only of the mad fanatic who uttered them, but as the delusion and heresy of the whole National Baptist Sunday School Convention of the United States, fully endorsed and published to the world by the American Baptist Publication Society. Let us examine this expose of New Schoolism. Our Lord Jesus has warned his disciples, saying, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 25:4,5. Is the Jesus whom the Convention has described the same which is described in the scriptures as "The Mighty God, the Everlasting Father, the Prince of Peace," whose name sent down from heaven was to signify that he shall save his people from their sins? Is it that Jesus who as the Foundation of God hath this seal, "The Lord knoweth them that are his?" That Shepherd who says he knows his sheep, and calleth his own sheep by name? &c. If Jesus has saved his people from

their sins, whose people are they who are saved by "Sunday School workers?" If it be true that Jesus is the Lord, and knows all his, what Jesus is this described by the Convention, who has to be informed of and introduced to them after they have been raised to heaven by the Sunday School machine? We hesitate not to declare that the Jesus whom they have portrayed on their walls has no more resemblance to Jesus Christ our Savior, than had the golden calf which Aaron made, to the God which brought the children of Israel up out of Egypt. Nor is the heaven which they have painted any more like the paradise of God, than is the paradise of Mahomet like the throne of God and the Lamb. Nor does their cherished views of salvation bear the slightest resemblance to God's method of salvation as set forth in the inspired scriptures and revealed by the Holy Spirit to the faith of God's elect. Yet man will drink in such delusion with greediness, because they love darkness more than light. But the apostle John explains the mystery: "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." I John 4:5,6.

But we will copy a few more passages from this pamphlet, in which our readers shall learn from their own statements what is designed and anticipated to be effected both religiously and politically. On page 36 they assert:

"1. The Sunday School is the moulder of public opinion. 2. It is the conservator of public morals.

The Sunday School may be made the moulder of public opinion, a tremendous and powerful influence in controlling all right motives and securing all good results. You can reach, by striking early, the minds of those who are to grow up and

control the next community, morally, politically and financially."

Ah! Yes, that lets out the secret. This august Convention is thirsting for moral, political, and financial dominion over the next community, and the Sunday Schools, by actual experiment has demonstrated that by striking early, while the children are young, while their immature judgment and plastic minds are like the young nestlings, ready with open beak to receive whatever the mother bird may choose to drop into their mouths. Such was the theory and philosophy of their old mother Rome, to catechize and drill the young, and by infant sprinkling and other traps and fetters, bring them into their ecclesiastic pales, and subjugate them morally, politically, and, above all things, financially to their priestly dominion. Here they have the lever, but they must strike early, and spring the trap before the game is conscious of the snare; for, "Just as the twig is bent, the tree inclines." Morally they aim to bend the pupils to their standard of morality; politically, to unite the church and state, and legislate for the chartering such religious institutions as the "National Baptist Sunday School Convention," and finally inspire the image of the model beast with political power to proscribe, persecute, and put to death all who may refuse to receive their mark, or image, or the number of their name. And financially they must be drilled to supply these daughters of the horse-leach with all the funds they want.

Page 37. The "Rev. J.F. Elder" says, "The Sunday School becomes the conservator of public morals … I believe that the world is growing better. At all events, we are so far controlling public opinion and public morals, that vice is slinking back into the dark corners, and putting itself under the cover of night." Is this so? What man or child of ordinary intelligence does not know better? What an insult to common sense. In what respect is the world being improved, except

that the people of the world are more easily deceived and hood-winked by modern priestcraft than at any previous time for many ages past? Does his reverence ever read the records of current events in our daily newspapers, or does he mean to lie outright? Are murders, suicides, thefts, incendiaries, rapes, adulteries, wars and tumults, less frequent than they were fifty years ago? Are there any sufficiently verdent to believe that the world is, morally, politically, or in any other particular really growing better? Quite the reverse is unquestionably the truth. In all classes of community, from the halls of legislation, and the rulers of the people, down to the humblest positions, all kinds of the most degrading iniquities alarmingly prevail. And in no class of the whole community is this degeneracy more apparent than with those who are encircled in the folds of this religious viper, called the "National Baptist Sunday School Institution." Subsequent to its inauguration, the Baptist church, which previously was harmonious, and in fellowship from Maine to Georgia, and from the Atlantic to the far west, have not only been rent asunder, but those who went out from our fellowship have from the advent of their modern idols waxed worse and worse, until their members, and communicants of the same table, have been found on bloody fields of carnage, dealing death to each other, with National Baptist Chaplains on either side the lines hounding on their brethren to deeds of cruelty and violence that might make demons blush, and invoking God to speed their several parties. Is it in this the Convention counts on improvement? Do you say the Sunday Schools and kindred institutions patronized by "National Baptists" are not responsible for the late war that has called for the sacrifice of a million of the lives of our youth, and indescribable distress to our country? We are confident it has been the principal cause of the late devastating war, and so deeply involved, that without their influence, of which they boast, the war would not have been. We boldly assert, and challenge successful contradiction, that since the

inauguration of Sunday Schools, Mission Societies, and other unscriptural institutions, for the professed object of evangelizing the world, and saving men, all the astounding crimes to which we have alluded have multiplied and kept even pace with the increasing advancement of these institutions. Basil Manly, D.D., on page 46, says, “A Sunday School in every church will promote the early conversion of children.” Just as human reason said more than three thousand years ago, the substitution of Hagar for Sarah, would promote the early advent of Abraham’s promised seed. As the Sunday Schools will convert children into nominal church members – into hypocrites, on the same principle as did the bond woman in the place of Sarah, promote the early production of mocking Ishmaelites.

On the same page he says, “Now the experience of half a century testifies conclusively that Sunday Schools do promote early conversions.” If this be so, that is, if Sunday Schools really promote, and accomplish genuine conversions, may not such converts be told that these Sunday Schools be their gods which brought them out of Egypt? We admit that they do convert them early from bad to worse.

On page 48 it is asserted that, “The extension of Sunday Schools will, moreover, improve the character as well as tend to increase the number of our ministry.” That the National Baptist ministry are sadly in need of improvement, we will not deny; but we would entreat, Spare us from an increase of their number, for they are already about as numerous and annoying as were the frogs in the days of Moses. But how Sunday School extension will improve their character, we cannot see, unless increasing the cause of their degeneracy will diminish the effect.

On page 50, “Rev. S.B. Page” said, “Here are twenty-eight states represented. I have thought of the words of our great”

– apostle Paul? O, no! – "I have thought of the words of our great Wayland, which he introduced into a discourse he delivered before the American Sunday School Union, thirty years ago. As he stood up before the vast assembly, he said, Here is a great moral lever in the hands of the church that is to revolutionize the world." The great Redeemer and Head over all things to his church, said his kingdom was not of this world, and commanded his disciples to come out and be separate from the world. If he had intended that they should use the American Sunday School Union as a lever to pry up and revolutionize the world, why should that lever be now abandoned, and a "National Baptist" lever substituted? Did Wayland prophesy falsely, or has the Lord changed his mind – laid aside his first plan and adopted the improved lever? But would it not be strange, if he had intended to put such a powerful instrument into the hands of the church, for the purpose of revolutionizing the world, that nothing was said by him, nor by his apostles, about a Sabbath School? That his church should have been left for eighteen hundred years to suppose that besides God there was no Savior, and that all the revolutions that should ever convulse the world were to be directed by his providence and accomplished by his power? Surely the Jesus of whom they speak is one of those false Christs whom our Lord said should come, and the gospel of which they speak is that other gospel which Paul says is not another, but there are some who would pervert the gospel of Christ; and the church which they describe is the same predicted in the word that should sit upon a scarlet colored beast, and have written upon her the names of blasphemy.

Perhaps we have already wearied the readers of the SIGNS with quotations from the pamphlet, in which these "raging waves of the sea" are suffered to foam out their own shame; but before we close these animadversions, we wish to say, this National Baptist Sunday School Lever, which has for its

primary aim the salvation of souls, and to bring them to Christ, and to make National Baptists of them, and to improve the ministry of the Nationals, and to increase their number, and then to revolutionize this little mundane ball, and then, incidentally, to provide a multitude of little boys in heaven, to tell Jesus what wonderful exploits they were performing here on earth, and watch for the arrival of their saviors, who have put them in the way to heaven, and be ready to take them by the hand and introduce them to Jesus, and tell Jesus all about them; this is the party who through John M. Peck, and J.R. Graves, claim that they are the genuine Old School Baptists, and that we who continue on the old apostolic platform are the new lights, who have departed from the original faith and order of the primitive church. But the same confusion is in their language that is recorded of their prototype, the builders of Babel in the land of Shinar. Gen. 11:1-9. While they denounce us as a new sect who have no claim to antiquity, who have not existed more than about forty years, in almost the same breath they charge us with being centuries behind the times, and of the progressive spirit of the age. While J.R. Graves, and his party, in the Memphis "Baptist," say that we have stolen the names of Old School, or Primitive, the National Baptist Sunday School Convention have published to the world, in their pamphlet, page 31, "The Sunday School People denominate the opposition, antediluvians, fossils, old fogies, whose motto is, The thing that hath been – when we were young – is the thing that shall be, world without end."

We are content to bear the derision of all who have it in their hearts to deride us, while we solemnly avow our firm and unwavering belief that the faith, order, laws and institutions established in the church of Christ at her organization on the day of Pentecost, are still, without the least addition or diminution, amendment or alteration, and throughout all time, shall be the faith and order of the church of Christ, and

that no religious organization, sect or denomination, have any right to claim that they are the church of God, only so far as they continue in that same faith and order, steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. All who have ever professed that faith and have departed from it, are apostates, to whom the disciples of the Lord Jesus are forbidden to give countenance or fellowship. Let them deride us as antediluvians, fossils, or old fogies; for we choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; and we esteem the reproaches of Christ greater riches than the treasures of Egypt.

Should any who read this article have any doubts as to the accuracy of our quotations, they can, we presume, satisfy themselves by sending for a copy of the pamphlet; let them apply for it to the "American Baptist Publication Society, 530 Arch Street, Philadelphia."

Middletown, N.Y.
August 1, 1870.
Elder Gilbert Beebe

# THE NATURE OF ALL THE SUFFERINGS OF CHRIST?

Monroe Co., Miss.
May 20, 1870.

DEAR BROTHER BEEBE: - Your paper is a source of comfort and instruction to me, and I cannot see how I am to do without it. If you will send me authority to receive subscriptions, I will do what I have time and ability to do to secure patronage.

You will much oblige me too, by instructing me upon the following subjects, either through the "Signs of the Times," or privately.

Is corporeal death any part of the penalty of the violated law? If not, was Christ's physical death any part of the atonement? The reason I ask your views upon the questions is, they are questions of controversy here, and I desire to know the truth.

Hoping to hear from you soon, I remain, yours in hope of life,

W.C. Smith.

**REPLY.** We should cautiously avoid vain speculations in all our researches after a knowledge of spiritual and divine things. No rules of human reason, science or philosophy, however luminous and useful when applied to the things of nature, can afford a single ray of light upon the things of the Spirit of God, and it is therefore that the natural man, however brilliant in intellect or erudition, cannot know the things of the Spirit; because they are spiritually discerned. It certainly is not given to us to sit in judgment over the

sufferings which Christ endured when bearing our sins in his own body on the cross, and to decide which of all his sufferings were the most essential or efficacious. Nor does it well become us to say that any of them might have been omitted. God has spoken in vision to his Holy One, and said, "The enemy shall not exact upon him; nor the son of wickedness afflict him." Psa. 89:22. Beyond that measure of suffering which eternal truth and justice required, neither the malice of men, nor rage of devils could exact. In weight and measure, time and place, his enemies with wicked hands could do no more than God's hand and counsel had before determined should be done. They would have done more if they could; they would have broken his bones, and they would have prevented his resurrection, but they could not exact upon him; for the remainder of their wrath God restrained.

Corporeal death was and is unquestionably a part of the penalty of the divine law. Sin is the transgression of the law, and by the transgression of one man sin entered, any death by sin, or; in the words of the apostle, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21. That this death penalty includes the death of the body, or corporeal death, is settled by the sentence from the mouth of God. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. Whatever else was included in the penalty, as consigning man, as a convicted sinner, to death, without the hope of resurrection or deliverance from death, short of the redemption which is in Christ Jesus, certainly involved corporeal death, or the mortality of the body. We do not say, nor believe that corporeal sufferings abstractly considered could satisfy the demands of the law of God, or atone for the transgressions of any who have sinned. If every member of

the human family should endure all the corporeal agony which our Redeemer suffered physically when on the cross, it could not abate their guilt nor lessen their condemnation. No human sacrifice or sufferings, nor even the torments of damnation, if forevermore endured, could purge us from guilt, or in the least degree atone for our transgressions. Bat with all this premised, it still is true that "Without the shedding of blood there could be no remission of sins." All the sufferings of the dear Redeemer were indispensable to the accomplishment of the salvation of his people. This truth is established by his own words. "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" "Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24:25, 26, 45, 46. "These things," must include all things which he suffered in mind or body, in soul or in spirit, in the garden or on the cross, in the world or in the grave, physically or mentally, in living any in dying; all, all were required for our salvation. Nor could the powers of hell extend his sufferings beyond the exact requirements of eternal justice. That our blessed Savior, while in the flesh, did suffer corporeally, cannot be doubted, in taking on him our infirmities, he could suffer hunger, thirst, and physical pain. The piercing thorns which tore his temples, the cruel scourging in the hall of Pilate, the ponderous weight of the cross that crushed him down, and the writhing agony of his crucifixion – can it be possible that there was no corporeal or bodily sufferings in all these? Who then shall dare to say that this suffering was uncalled for by the inexorable demands of that holy law which his people had transgressed, and which he came to fulfill? "Surely," may his redeemed say, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he

was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:4,5.

Let us plunge still deeper into the consideration of this subject. We do not contend that human sufferings, whether in body or in spirit, *if they were only human,* however intense, could have any redeeming power or efficacy, merely as such; but what was the nature of all the sufferings of Christ? To answer this enquiry correctly we must show that he, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8. Could our Lord have endured the death of the cross without corporeal sufferings, or could he have suffered that corporeal death in obedience to the law, if the law had not demanded it? "But we see Jesus, who was made a little lower than the angels for the suffering of death." Heb.2:9. Could angels, without corporeal bodies, have suffered death? Or could Christ, without a *corporeal* body, have been put to death in the flesh? Or could he have become obedient unto death, without dying? The scriptures not only testify of Jesus that he suffered in the flesh, and bore our sins in his own body on the tree, and that he was put to death in the flesh, and that the divine law required all this, but we are also informed of his sufferings in his soul and in his spirit. It was written in the law and in the prophets, which he came into the world to fulfill, that he should pour out his soul "unto death." And when the appointed time was fulfilled, he came as it was written of him in the volume of the book, and was heard to say, "My soul is exceeding sorrowful, even unto death." "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." John 12:27.

“He groaned in spirit.” John 11:33. “He was troubled in spirit.” John 13:21. And finally at his death he cried, “Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost,” or spirit. Luke 23:46. All his sufferings of soul, body and spirit, are grouped together by our Lord himself, in the expressive interrogative, “Ought not Christ to have suffered *these things*,” &c. Which, if any of them all, might have been omitted, and yet the great purpose of all have been secured?

But the question may arise, How could the sufferings of the spotless Lamb of God, who knew no sin, who was holy, harmless, and separate from sinners, meet the demands which law and justice held against guilty sinners? The heavens and earth may be astonished in the contemplation of this enquiry. The mystery is wrapped in the great mystery of godliness, wherein, “God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The All Creating Word which was with God, was made flesh, and dwelt among us. And to be made flesh he must needs be made under the law, which all flesh had transgressed. And to be made of a woman under the law he must be made sin, for us, who knew no sin, that we might be made the righteousness of God in him. “For verily he took not on him the nature of angels,” for angels were pure celestial beings, without corporeal substance. “But he took on him the seed of Abraham.” These were in the flesh, under the law, in guilt and condemnation. And in taking on him the seed of Abraham, “The Lord hath laid on him the iniquity of them all.” “For this cause shall a man leave his father and his mother, and shall be joined to his wife; and they twain shall be one flesh.” Perfectly identified with the seed of Abraham, in the flesh, the law recognizes him as a subject, and he acknowledges the law’s dominion over him, and as he is one flesh with the seed of Abraham, he is legally held responsible

for all the sins of that seed. The spirit that confesses that Christ is come in the flesh, not only admits that he was born of the virgin, and sojourned in the flesh, but it confesseth that he has come in the flesh of Abraham, legally identified with the legitimate seed of Abraham. “For if ye be Christ’s, then are ye Abraham’s seed, and heirs according to promise.” In the flesh of Abraham their father, Christ sojourned under the law with his members, and in that identity with them fulfilled every jot and tittle of the law, and finally met all the penal demand of that law, bearing all the sins of his people in his own body on the cross. In, and as the seed of Abraham, he finished transgression, made an end of sin, slumbered in the tomb, and in due time arose from the dead. When he died for that seed, then were they all dead, legally, effectually, and to all intents and purposes. And when he arose from the dead, all that seed was quickened together with him, and they were raised up together, and made to sit together in heavenly places in him. The old relationship in which they stood to the law and to its curse, expired when Jesus cried with a loud voice, “It is finished,” and gave up the ghost. Raised up together with him, the church is delivered from guilt and wrath, and purged from all uncleanness, and thoroughly cleansed by the washing of regeneration, and renewing of the Holy Ghost which he has shed on his members abundantly. We do not mean that all the seed whom Christ redeemed were at that time born again, experimentally; for millions of them had not, at that time, been either born of the flesh, or of the Spirit. But we do say, as our firm conviction on the subject, that in the death of Christ upon the cross, the relationship of that people to the law, and to the curse of the law, was so completely and effectually dissolved, that there remained no more condemnation to them which are in Christ Jesus. That when Jesus died, the wrath and condemning power of that law under which he suffered was completely exhausted on him, and when Jesus arose from the dead for their justification, all

that seed for whom he died and arose, were as fully justified in him as they will be when they ascend to their final glory. And when in the fullness of time each member of the body of Christ shall be personally called, the same blood which freely flowed from Jesus' bleeding veins, when he was crucified, will be experimentally applied to them for the remission of sins; and that the same life and immortality that quickened and raised up the crucified body or Christ, will experimentally quicken every one of them. Suppose I have executed a bond and mortgage on my house and lot, and my friend without my knowledge has canceled and destroyed that bond, though I may not be apprised of it until I am expecting to be turned out of house and home, still that bond is dead, and just as void of force as though I were fully aware of it. How was it in our experience? Jesus, as our Resurrection and our Life, had his eye on us, but we were strangers to him, and enemies by wicked works. We saw and felt our wretchedness, and felt our helpless poverty. But how little did we think that that very Jesus whom we had persecuted had hushed for us the thunders of the divine law, almost two thousand years before we were born. But the joyful assurance was no less welcome because that our redemption was sealed so long ago.

In conclusion: The atonement on which we rely for salvation, is based upon the one sacrifice which Christ through the eternal Spirit has made unto God, when he as a Lamb without spot or blemish gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And in him we therefore have redemption through his blood, even the forgiveness of sins, and are freely justified through the redemption that is in Christ Jesus.

We thank brother Smith for his kind proposition to extend our circulation, and not only authorize, but earnestly request

him, and all other brethren and friends, to do what they can in procuring subscriptions and remittances for us.

Middletown, N.Y.
June 15, 1870.
Elder Gilbert Beebe

# NEHEMIAH 4:2.

**Dear Brother Beebe:** - Please give your views, through the "Signs", on Nehemiah 4:2, and especially this clause: "What do these feeble Jews?" The reason of my asking your views on that passage is the way in which it was brought to my mind. I awoke from my sleep one morning, and the first thought that came to my mind was, What do these feeble Jews? I knew it was Scripture, but where it was I did not know, neither what it was speaking of; neither did I remember of ever noticing it more than any other passage. I soon sought it out. It is a dark passage to my mind, and I shall be much obliged if you will give your views on it.

P. Barnes.

**Reply:** - We have neither the time, space, nor ability to enter fully into the subject presented for our consideration. The city of Jerusalem was typical of the church and kingdom of our Lord Jesus Christ. The desolation of that city by the Babylonish army, when her inhabitants were carried away into captivity, their temple demolished, and their walls and gates thrown down, and the few who remained within her precincts intermingled unlawfully with Ashdod, Moab, and Ammon, and in league with Sanballat, Tobiah, and with the armies of Samaria, the book of the law of their God lost among the rubbish, and the chambers of the temple desecrated with the household stuff of Tobiah, shows what desolation and confusion should come upon any portion of the church of Christ when the law of the Lord is disregarded, and unlawful alliances are formed with the aliens.

Nehemiah was doubtless in many respects a type of our Lord Jesus Christ, and may also represent those whom God has from time to time raised up to labor in building up the waste places of Zion. While Sanballat and all his associates

represent the advocates of error against whom the faithful servants of the Lord have to contend.

The words of Sanballat, on which brother Barnes desires us to comment were evidently uttered in derision, maliciously, and with a design to discourage the workmen, and hinder the progress of the work; as were also the words of Tobiah, the Ammorite, who said, “Even that which they builded, if a fox go up he shall even break down their wall.”

The very spirit of their taunting falls thickly on those of the present day who labor faithfully in building up the walls of Zion, who urge a faithful and undeviating adherence to the laws and institutions of our Lord Jesus Christ, and protest against any affinity with other religious bodies.

How often have our adversaries, during the last forty years, spoken in the same taunting manner, of the comparatively few Old School Baptists who refuse to devote to their use the chambers of the consecrated house of our God for storing their household stuff. How frequently has the spirit of their language concerning us been, “What do these feeble Jews?” Feeble in numbers when compared with the multitude of their adversaries; and still more feeble in their confidence in the flesh. Having none of the elements of what their enemies regard as strength. The principal wealth, literature, State patronage, worldly honors, popular doctrines and carnal attractions on which all the numerous branches of anti-christ rely for support. As Jews, who are not so outwardly, and whose circumcision is of the heart, in the spirit, whose praise is not of men, but of God; they claim to be “the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.” In the eyes of their enemies they are feeble indeed; and it is astonishing to their enemies how it is that without Mission Societies, or Sabbath Schools, or protracted meetings, or modern revivalists to supply them

with converts, Theological Schools to supply them with preachers, they are not utterly consumed. Trusting only in the Lord, our opponents cannot see how our existence has been thus far continued; and still their cry is that “If a fox go up on our walls, it will throw them down.” It is true we have a dread of foxes, not however from fear of their throwing down our wall, but because of their depredations on our vines; for our vines have tender grapes. Feeble as Nehemiah and his band of faithful companions were in the estimation of their adversaries, the Lord was their strength; in him they trusted, and his arm was stretched out for their protection; and in the church of God they that trust in the Lord shall be like Mount Zion that cannot be moved. “God is in the midst of her; she shall not be moved; God shall help her, and that right early.”

Middletown, N.Y.
October 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 279 – 281

# THE NEW BIRTH.

"Except a man be born again he cannot see the kingdom of God." - John iii. 3.
"It is the Spirit that quickeneth; the flesh profiteth nothing." - John vi. 63.

HAVING in our preceding numbers briefly touched upon those subjects which are calculated to show the necessity of a radical change being wrought in those *totally* depraved beings who are, and were, "ordained to eternal life," in order to prepare them for the knowledge, love and enjoyment of spiritual things, we have now to treat upon the sovereign, irresistible, and, in all cases, effectual work of the Holy Ghost in quickening the elect of God.

The absolute necessity of the new-birth is established by the declaration of our Lord Jesus Christ which we have placed at the head of this article. "Except a man be born again he cannot see the kingdom of God." "Marvel not (said the Master,) that I said unto thee, Ye must be born again." The very laws of our existence, as well as the analogy of the figure of a birth, employed to shew the nature of this radical change, forbids the idea of its being wrought by the subject on whom it is wrought. There is nothing in nature that possesses power of itself to produce any radical change in itself; hence, although man is a changable being in many respects, yet he remains *man* still. The thoughts of his heart are evil, and that continually; therefore he is not subject to the law of God, neither indeed can be; but even if this were not the case universally in nature, yet it must be admitted that if the elect were their own agents in this spiritual birth, then this work could not possibly bear the least analogy to the natural birth, from which the figure is taken, and in which the child which is born has not the least agency, but is

altogether passive. But could the analogy of our Lord's figure (birth,) be preserved, and yet the sinner be an active agent in his own regeneration and quickening, this would be no radical change, nor would it give to him a place among the sons of God; it would constitute him his own son, and of course an heir to the inheritance of his own corrupt, degenerate nature, and to all his estate of sin and misery. It would constitute him his own father, and give him a place in the generation next succeeding; but being begotten by himself he must of necessity be begotten in his own image and likeness, &c. But we find all these arminians absurdities concerning the agency of the creature in regeneration put to silence by the word and testimony of God. "It is the Spirit that quickeneth; the flesh profiteth nothing." On this divine authority we ground our evidence that the regeneration and quickening of the elect of God is the work of the Holy Ghost. We will now consider that in the work of quickening the elect of God,

# The Holy Ghost is Sovereign.

The sovereignty of the Holy Ghost in the regeneration and spiritual birth of the elect is abundantly shown by our Lord in these words: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." By the figure here employed, the subject is reduced to the capacity of the weakest child of God. Where does the wind blow? where it listeth; and it is even so with the Spirit. If the Holy Ghost has (as many pretend to believe and say.) listed or engaged in the quickening conversion, or regeneration of all mankind, it follows by the immutable truth of God that there it will blow; *i. e.,* be effectual; then it follows that all mankind will assuredly be saved; the atonement of our Lord Jesus Christ would then be nullified,

inasmuch as sinners uninterested in that atonement can and will be quickened by the Holy Ghost, and the word falsified, which declares that the wicked shall be cast into hell with all the nations that forget God. How shocking would be the consequence; yea, what a terrible tornado would be the result, should the mighty rushing wind list anti blow at the same time from every point of the compass; yet not so shocking as the chaotic situation into which the scriptures of truth would be thrown, if it could be proved that the Holy Ghost was otherwise than sovereign in its operation on the heart, in the new birth, or by proving that he had undertaken the regeneration of all mankind. When the fierce north wind, blowing all before it, bends its course onward to the south, what human means can be employed to change the direction of its course, and cause it to blow from south to north? Surely no rational intelligence can be so stupid as to undertake the task. "The wind bloweth where it listeth," in spite of all the exertions of a *means-using* generation; it is sovereign in its course; none can change it, nor effectually resist it. Who will dare to say that the natural wind is more powerful or more sovereign than the Holy Ghost? The Holy Ghost has listed in the work of quickening all the elect of God. "It is the Spirit that quickeneth," &c. Not all the powers that can be, can alter the course of the divine Spirit from the elect of God to the reprobate part of mankind. As it has listed, so it does, and so it will continue to quicken every one that is born of the Spirit, even as many as the Lord our God shall call.

Again, the Spirit in this work is sovereign, as it relates to the individual on whom it operates. He speaks the word, and it stands fast; he commands, and it is done. Not as some would blasphemously represent the Spirit, in the attitude of a beggar, or a supplicant before the sinner's heart, wooing, beseeching, and striving to get the sinner's consent, and in many, or any cases, getting discouraged and abandoning the

undertaking. Would this be blowing where it listed? Surely not. They can possess no adequate idea of the Spirit, or of its work, who suppose that the number of the quickened shall be in proportion to the amount of means employed by mankind, or that protracted meetings, anxious benches, submission chairs, benevolent religious societies, (so called,) or any other human inventions, can change the sovereign course of the Eternal Spirit from any of those on whom it has listed, or engaged to apply the atoning blood of Jesus experimentally, or add one to the number of those originally "ordained to eternal life." "Predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." If, then, we admit the sovereignty of the work of the Holy Ghost in the new birth, why talk about the use of means to produce it? If it depends on the performance of conditions, or the use of means on our part, then the Holy Ghost ceases to be a sovereign in the work, and all must turn at last upon the pivot of works, and our bible must be forced to read, *It is of him that willeth, and of him that runneth, and not of God that sheweth mercy.* Could any thing be more absurd? Away with these yea and nay systems of the present day, which, like the *Baptist Repository,* will on one page tell us that regeneration is the sovereign work of the Omnipotent God, and anon, insert upon the other that souls may be rescued from a burning hell by the efforts of men and the use of money, but –

# The Holy Ghost is Irresistible.

Can any thing be more preposterous than to say that the Holy Ghost is God, Omnipotent, &c., and yet that he may be so resisted or opposed in his work, as to fail in the accomplishment of his designs? If so, the term omnipotent has lost its meaning.

By the Spirit's irresistible work, we would not be understood to mean that it works in unison with the feelings and disposition of the human heart; no, "the natural mind is enmity against God," says the apostle; hence all the powers of human nature are arrayed in opposition to the Spirit's work, in vain attempts to resist the Holy Ghost. The strong man armed, keeps the palace until a stronger comes; he then becomes subdued, and his goods are spoiled. Saul's last breath was slaughter against the saints, and persecution against Christ. Paul's first breath was prayer, and submission to the irresistible power by which at mid-day he was brought to the ground. But by the term, we mean that it shall accomplish all that it has undertaken, and that there is no power in heaven, earth or hell, that can effectually resist the Holy Ghost. For example, while Arminians, Deists and devils, by all their united efforts stand in opposition to the method of God's saving grace, and the work of the adorable Spirit, he that sitteth in the heavens shall laugh, God will have them in derision. He will still move on his undisturbed purpose and grace; none shall let, none shall hinder; "the wrath of man shall praise him, and the remainder of wrath he will restrain." That the Spirit is irresistible in this work, we call to witness the experience of (not those *mushroom converts,* of human means,) but all such as have passed from death unto life, and know the Lord Jesus, and the power of his resurrection. The child of God will tell us, I was an enemy to God by wicked works; I was in love with sin, an enemy to holiness; there was no fear of God before my eyes. In short, I was dead in trespasses and sins; but about midday, O king, a light shone around me, and I heard a voice saying unto me, Saul, Saul, why persecutest thou me? Yes, says the poor soul,, I was suddenly arrested, an awful trembling shook my frame, I felt myself undone, my sins in all their magnitude rushed in order before my afrighted eyes; loud peals of thunder from Mount Sinai caused me to tremble exceedingly, and quake, while vivid flashes of divine wrath taught me the dreadful reality, I

am a sinner. There is a hell, a burning lake; I feel it this moment in my very soul. Whither, O whither shall I flee from the wrath of God? If up to heaven I direct my course, God is there. I dread to meet him. O ye rocks and mountains, shew pity and fall upon me; hide, O hide me from the face of him that sitteth upon the throne, and from the wrath of the Lamb. In this condition, the poor wreteh will not require knives or lancets, anxious benches nor arminian task-masters, to persuade him to "*agonize.*" We risk nothing when we say that such a soul will testify that the Spirit's work upon the heart is irresistible. The Spirit having thus quickened the man,, the vital principle implanted is manifested by a struggle for deliverance, for light, for freedom; but all in vain he prays; the heavens are as brass, the earth is as the dust; his prayers are shut out. He flies to the law, but

"Justice cries with frowning face,
This mountain is no hiding place;
He reads; the promise meets his eye,
But cannot reach his case."

Thus burdened with guilt, and pressed down with wo, he sinks, despairs and dies. Here let us leave him one moment, (for we cannot help him; his case is desperate; no eye can pity, no arm can relieve him,) while we enquire, Dear reader, if the quickened sinner be thus helpless, thus destitute of power, if he that is made alive by the quickening power of the Holy Ghost, and slain by the law, can do nothing, what canst thou do? What can that poor soul do who has never been quickened, nor made to feel one spark of any thing more than totally depraved human nature? Now let us look back, and enquire what has become of that poor soul we left in the valley of death. Behold he is raised from the dead! The same irresistible Spirit which brought Jesus again from the dead, has raised him up. He is a new creature; old things are done away. He is no longer an arminian, no longer a work-monger;

he is stripped of his filthy rags; he is clothed, and in his right mind. Lo, he sits at Jesus' feet: his feet are placed upon a rock, his goings are established, and a new song is in his month. He no longer sings, Do, do, do, but he sings, It is done, it is finished. "The Lord has taken me out of an horrible pit," &c. But whence this glorious change? He that brought to the birth, gave strength to bring forth. Hence the soul was, and is delivered; the Spirit applied the cleansing blood of the Lamb; and he is washed and made clean; the Spirit gave him eyes, and he saw Jesus; the Spirit gave him faith, and he embraced him as his Savior, his Lord and his God.

# The work of the Spirit is, in all cases, effectual.

If this position be not correct, there must be some case or cases where the work of the Spirit has proved ineffectual. We call for such a case to be produced. Where has the Spirit ever wrought ineffectually in any case? Such an example, we bless God, cannot be found; and if there could, it would make all heaven shudder; for the very instant that the Holy Ghost fails to accomplish any thing which it has undertaken to do, that moment he ceases to be God, ceases to be omnipotent, immutable and perfect. If there is any thing which the Holy Ghost cannot effectually perform, we speak with reverence, he cannot be omnipotent. But he was omnipotent once, when he spake the world into existence; hence there must have been a change, and he is no longer immutable. That change must be for the better or for the worse; if for the better, he was once imperfect; for nothing can be perfect if it can admit of improvement; and if by an improvement he is proved once to have been imperfect, then his truth falls prostrate at once; for he has declared that he is the Lord that changeth not. But if the change be for the worse, (since for the better it cannot

be,) then it amounts to the same thing. Hence we say that if one single instance can be produced in which it can be established that the Holy Ghost has worked ineffectually in attempting the quickening of a soul, *i. e.,* failed to effect its design, this would make all heaven shudder.

Again, let us admit what has been proved, and what we cannot deny, viz., that it is the Spirit that quickeneth, the flesh profiteth nothing; and then if we prove that the Spirit's work has been ineffectual in any one case, the same arguments will also prove the Spirit's work ineffectual in every case; for human nature is in all cases precisely the same; all are on a level as to moral holiness, or unholiness; all are alike depraved and sold under sin; all are alike without strength in themselves. The unavoidable consequence then is, if the Spirit's exertion fails in one case, it fails in all; for the same cause under the same circumstances must invariably produce the same effects. How dreadful then would be the reflection that one poor soul for whom Christ died, and in whose heart the Eternal Spirit had wrought a work of grace, had failed to realize those blessings which was by the Spirit intended, seeing by this awful catastrophe the whole plan of salvation must inevitably fall through, and not a soul be saved. But once more; if it can be established that the work of the Spirit has been effectual in the case of Paul, Peter, James or John, or any other individual, the point is forever established, and we fearlessly bid defiance to all earth and hell to controvert or gainsay our position.

But laying aside all our arguments, and reasoning on the subject, we will be able to establish this point by the positive declaration of the word of God. "For as the Father raised up the dead and quickened them, even so the Son quickeneth whom he will." - John v. 24. But we enquire, Whom *will* the Son quicken by his Spirit? He has left his will on record in these words, viz: "Father, I will that they also whom thou

hast given, me be with me where I am," &c. - John xvii. 24. And in regard to the efficacy of this quickening power, the apostle was confident, and so are we, of this very thing, that he who began the good work will perform it until the day of Jesus Christ, And the blessed Master has said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

New Vernon, N. Y.,
September 11, 1833.

Elder Gilbert Beebe,
Editorials Volume 1
Pages 96 - 104

# THE NEW BIRTH

**Elder Beebe:** There is one thing that I am lost in; that is the subject of the New Birth. I believe you and the other writers in the “Signs of the Times” understand that there is nothing that belongs to a person in a state of nature that receives a change. I believe that all are alike born in a state of condemnation, and if not delivered from that condemnation they must forever perish. Now, if both are alike, that is, the righteous and the wicked, they have something that will exist after the death of the body, and if it be not changed, what becomes of it?

Here is the point on which I am perplexed. Now will you please write me a letter and give me some light, if I have eyes to see and a heart to understand? Don’t do as you did before - promise and never perform.

Hiram Winchel.
Marbletown, N.Y.
April 8, 1864.

**Reply:** In the multitude of pressing cares devolving on us, we had forgotten that we had promised to write brother Winchel on the subject of the New Birth, and we confess it was wrong for us to make such promise; but having made it, it was wrong to forget or fail to fulfill it. It would require the knowledge, wisdom and the inspiration of the apostle, and the patience of Job to meet all the queries and settle all the doubts that may be suggested by the thousands of our readers on all the deep mysteries of the kingdom of Christ, in which we profess ourself to have but a very limited understanding. We hope our brother will pardon our seeming neglect. He understands us and others to hold that there is nothing changed in us by the new birth. That is not our position. Every thing is in some sense changed, but no part

of our old carnal or fleshly nature is born over again or made spiritual. A birth is that which brings forth into manifestation something that was never manifested or born before. All that is born of the flesh is flesh, and all that is born of the spirit is spirit. Now if our flesh were born again of the spirit, it would become spirit or spiritual; would live on spiritual food, but could no longer live on the fruits of the earth. The new birth is of incorruptible seed by the word of God which lives forever. But our fleshly nature is just what it was before; it requires the same earthly food and medicine; is as subject to disease and natural death as it was before. The new birth brings forth in the children of God a spiritual life that they never had before, which can only live on the bread which cometh down from God. It is a new life implanted in them. It is Christ in you the hope of glory. But still the body is dead because of sin; but the spirit which is born of the spirit is life because of righteousness. It is Christ in you; but it does not so change your fleshly nature as to fashion and make it like Christ's glorious body; nor will such a change take place until the resurrection. If the new birth, instead of the resurrection, should make our bodies spiritual, they could not die or be sown a natural body and raised a spiritual body. Pardon and justification are not the effect of the new birth; they result from the blood and righteousness of Christ. The new birth implants in us that life and light by which we are made to see, feel, know, and understand that we are freely justified through the redemption that is in Christ Jesus. The new birth qualifies those who are born of the spirit to understand the things of the spirit so far as they are revealed to them by the Holy Ghost. But the reasoning powers of our old depraved nature are still left in the dark, for the natural man (or the *old man,* which is born of the flesh) receiveth not the things of the spirit of God, for they are spiritually, and only spiritually, discerned. "The light shineth in darkness, but the darkness comprehendeth it not." That which we find in us which is born of the flesh is of the earth earthly, and will

remain so until delivered from the bondage of corruption into the glorious liberty of the sons of God in the resurrection, when our mortality shall be swallowed up of life. This is called the *old man,* the *outer man,* the *carnal man,* etc. But that life which is born of God and implanted in our hearts by the Holy Ghost is “after God,” (not after Adam) “created in righteousness and true holiness;” It is therefore called *the new man,*the *spiritual man,* and the *inner man,* which cannot be corrupted because it is born of *incorruptible seed;* it cannot sin because it is born of God, and that incorruptible seed remaineth and abideth in him. In his flesh, or old man, Paul could find no good thing; in his spiritual life, or new man, John could find no bad thing; no sin. These two natures, Paul says, are contrary the one to the other. With the one he served the law of God; but with the other the law of sin. Trace your own personal experience, dear brother, and if you do not find these things in you, we shall have judged you wrongfully. But we are persuaded that you will find the flesh warring against the spirit, and the spirit against the flesh. What else can be meant by the Christian’s warfare?

Do you enquire, If then the body and soul, which were born of the flesh, are not by the new birth born over again and made spiritual, holy and immortal, what change has this new birth effected in the sinner that is born again? We will endeavor to show that a wonderful change is effected. That man was a boasting Pharisee, he is now a trembling Publican. He could confidently venture near the burning throne to tell the Lord how good and pious and benevolent he was; but now he stands afar off and smites upon his breast, afraid to look up, lest his guilt-stricken eyes should meet the all-seeing eye of a sin-avenging God. This we think is something of a change. But has his nature become changed from natural to spiritual? Ask you, and he will reply, The law is holy, and good, and just, and spiritual, but I, alas! am carnal, sold under sin. I was alive without the law once, but when

the commandment came, sin revived, and I died. My legal hopes, my self-righteousness, and my free moral agency all gave up the ghost together. The dead sinner is quickened, for life is implanted in his heart. God, who commanded light to shine out of darkness, has shined in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ. He is crucified with Christ, nevertheless he lives. Yet not he, (his body, or nature, the old man, is dead because of sin) but Christ liveth in him, and the life which he now lives in the flesh he lives by the faith of the Son of God, who hath loved him, and given himself for him. What does the new born, heaven born sinner find to be changed? Ask him, and he will say: "One thing I know, that whereas I was once blind, now I see." He was once under the power of darkness, but he is now translated into God's marvelous light. He has eyes now to see, for God has blessed his eyes, and God has shined in his heart, and God has enlightened his understanding. What else that indicates a change? The things that he once loved he now loathes and hates, and what he once hated he now loves with all his heart. He has, in short, become a new creature. Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the word of reconciliation. His mouth that was full of cursing and bitterness now breaks forth in unknown joys and sings surprising grace. Once he thought that God could not in justice condemn him to everlasting woe and misery; now he is amazed that God can be just, and justify the ungodly. Once he was living without hope and without God in the world; now he has both, for Christ is in him the hope of glory. Is not this a very great change? Well, from whence does it proceed; from the old man, mended up and made spiritual? No, not a particle of it. The works or fruits of the flesh are precisely what they were before; but the fruits of the spirit, which is born of the spirit, are being developed, which are love, joy, peace, long-suffering, gentleness,

goodness, faith, meekness, temperance; against such there is no law. These are very opposite to the fruits or works of the flesh, and they all proceed from the new implantation, for the flesh profiteth nothing. If the flesh were regenerated and changed from flesh to spirit, (and if it were born of the spirit it is spirit) would it not bear the fruits of the spirit? If the tree were made good, would not its fruit be good? Christ settles this question: "A good tree cannot bring forth evil fruit." How is it with you, brother Winchel, does your fleshly nature bring forth good fruit? Has it ever brought forth good fruit? We know your answer. Well then, the point is settled; the tree is evil, and cannot bring forth good fruit. Again, if our earthly nature which was born of the flesh, or any part of it, were born of the Spirit, or any part of it were born over again, regenerated and made holy or spiritual, why is it unsafe to walk after it? "For they that are after the flesh do mind the things of the flesh." "So then they that are in the flesh cannot please God." "But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness." Therefore brethren we are debtors, not to the flesh, to live after the flesh. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live (Romans 8)." Can we read these solemn warnings given by the holy apostles to those who were already born again, charging them to mortify, repress and shun the leadings of their flesh, and still contend that the flesh by the new birth has become so changed and pure that it would be safe and proper to be led by it?

We think we have proved that if that which was born of the flesh has been born again of the spirit, it has become spirit, and its fruits must be, cannot possibly be otherwise than holy. Yet we are told by the authority of God himself that if

we live after the flesh we shall die. And this warning is given only to those who were the subjects of both births. We apprehend the difficulty with some arises from a traditional notion of some imaginary distinction between a man and his soul. We admit a distinction between the soul and the body of man, but can conceive of none between the man and his soul. Take the soul from the body and that body ceases to be a man. Even should his animal vitality remain, without his soul he would not be a man; only an animal, like other animals that have no souls. In the creation the body was formed and existed as a body, but it was not a man, in the full sense of the word, until God breathed into his nostrils the breath of life, and man became a living soul. That soul was a man, and that man was a living soul. And as the progenitor and seminal head of the human race, the first Adam was made a living soul, so from him descended by natural generation all the souls and bodies of mankind. No birth of the flesh ever brought forth a man without a soul; yet Christ has said that which is born of the flesh is flesh, and that which is born of the spirit is spirit. For the second Adam, who is the Lord from heaven, as the spiritual progenitor of his people, was made a Quickening Spirit, and by that birth we are partakers of the divine nature. These two natures, in conflict one with the other, from the time of the new birth will struggle in the same person until that which is born of corruptible seed shall fill up the measure of his days on earth and then return to dust; but that nature which is born of incorruptible seed shall return to God from whom it came. The soul of the believer, with this divine life implanted in it, as soon as released from the earthly element, shall throw off all its bondage of corruption and leave all that is vile behind, and by virtue of the immortal life of God in it, shall enter the state of immortal bliss, and mingle with the spirits of just men made perfect. And at the final resurrection of the just, the bodies also of all the saints shall be quickened by the spirit of immortality, the first fruits of which they received

when born again; and in that immortal life shall they be perfectly conformed to the image of the Son of God, and bear that heavenly image as they have when here in the flesh borne the image of the earthly Adam. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you (Romans 8:11)." This change has not yet come. It is astonishing that any of our well informed brethren should think this change had already taken place, when "we ourselves which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit:* the redemption of our body (Romans 8:23)." The spirit in the Christian which is born of God is called the spirit of adoption, wherewith the saints are sealed in their persons, soul and body, until the day of redemption. And it is called the spirit of promise, and why is it so called? What has it promised? It seals the promise that every one who is a subject of the new birth shall be raised up at the last day, perfectly holy, spiritual, and perfectly happy. It does not seal to us any assurance that we now, either in soul or body, are what we shall be, for it doth not yet appear what we shall be; but it seals the glorious promise to us, and us to it, that when he who is our life shall appear, we shall be like him. And what more do we want? "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness (Psalm 17:15)."

If brother Winchel, or any other brother, regards our views on this subject as heresy, we will not dispute with them; or if they believe that in soul, or body, or spirit, they have as yet attained the mark of their high calling, we will request them to compare notes with one who could not run so fast, and whose desire and prayer better suits the condition of some of us slow travelers. Paul desired above all things that he might know Christ and the power of his resurrection, and the fellowship of his sufferings, and be made conformable unto

his death. “If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, *either were already perfect,* but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended.” (Not quite so fast, Paul, as some in our day.) “But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:10-14).”

We commenced this article for a private communication to brother Winchel, but having written more lengthily than we had intended, and hoping that the subject may not be barren or unprofitable to others, we publish it in connection with his last appeal to us. And we do sincerely hope that what we have written may be satisfactory, and that it may be edifying and comforting to all who have been perplexed upon the subject.

Middletown, N.Y.,
June 1, 1864.

Elder Gilbert Beebe
Editorials Volume 6
Pages 39 - 45

# THE NEW BIRTH

**Brother Beebe:** If one so unworthy as I may call you brother, I have examined your reply in No. 16, on 2 Cor. v. 17. The questions were, Is any part of the Adamic man born again? If so, what part is born again? Now, if I understand you, it is the whole man, or that which is born of God, is the life which came from God, and that life is the *new man,* which keeps this Adamic man in subjection to some extent. Now, the question that I want you to answer is this. Is man composed of soul, spirit, and body in his Adamic nature? And do the soul and spirit partake of the divine nature of God in the *new* or *second birth?* Do the soul and spirit die when the body dies? And if so, what do you do with these passages? viz: "Fear not him that killeth the body, but hath not power to kill the soul; but fear him that can destroy both soul and body in hell." Matt. x. 28. "And I give unto them eternal life, and they shall never perish." John x. 28, and Rev. vi. 9, "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held," and xx. 4, "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, And they lived and reigned with Christ," etc. 1 John iii. 19, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot commit sin, because he is born of God." 1 Peter i. 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

This does clearly show two births; the first a corruptible, the second an incorruptible; and that which was born first was born second - not something else born again. Again. Luke xxiii. 43, "And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise." And Luke xvi. 22,23, "And it came to pass that the beggar died and was

carried by angels into Abraham's bosom; the rich man died also, and was buried, and in hell he lifted up his eyes, being in torment." Now, if some part of the Adamic man does not live when the body is dead, what do these passages mean? Again, Luke xxiv. 27, "But they were terrified and afrighted, and supposed that they had seen a spirit;" but Jesus said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." Again, Phil. i. 23, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." 2 Cor. v. 8, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord."

Now, from these passages, I do understand that man has a soul or spirit that does live when this body dies, and that the soul or spirit is that which is born again. And from your editorial and brother T. P. Dudley's communications, I understand you to deny that man has a soul or spirit that lives when this body dies. And I do desire your views on these points, and you will oblige many dear brethren by giving them so plainly that all may understand how you hold these passages, as there seems to be some misunderstanding here among the brethren in regard to your views. We ought to have no secrets in the plan of salvation, and we ought always to make our views as plain as our sense will allow. And now, my dear brother, if any part of the Adamic man is quickened into life, tell us what you think it is. Paul said, "If the Spirit that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now if the wicked have no souls or spirits, how are they raised from their graves?

Now, my brother, I have been a member of the Baptist church over forty years, and have been trying to preach Jesus, and him crucified, for the last twenty years, and I

have not followed the opinions of men. I was a member when the Campbellite doctrine, the mission doctrine, and the Parkerite doctrine, and the non-resurrection doctrine arose and I have not followed them. Jesus is all my hope for salvation. If grace was not given me in Christ Jesus before the world began, I am lost forever. The doctrine of Election and Predestination is a glorious theme.

Now, brother Beebe, I hope the good Lord is gathering his sheep and lambs into the fold. Since February I have baptized eight willing converts in Elk Fork church, and there are three other churches in this county, and there have been several additions in them. We have five ordained ministers in this county, and one more to be ordained in October; then we shall have six ordained and one licensed minister, and five churches in this county. This Association is called Deep Water Association. I will send you a Minute when printed, I have been taking the *Signs,* more or less, for fifteen years. A sincere enquirer after truth, and yours with respect.

MARTIN WHITE

Reply to Elder Martin White on the New Birth: Composition of Man, Resurrection of the Dead - Born Saints and Sinners, etc. We regret exceedingly the want of ability to make our communications intelligible to all our brethren; and after laboring from time to time, when called on, to express our views on the subject of the new and spiritual birth, that any of our readers should require to be informed that we believe man in his natural and also in his regenerate state possesses a soul, spirit, and body, and that the bodies of all the race of Adam shall be raised up out of the graves according to the scriptures, and we should utterly despair of ever being able to make ourself understood, if it were not that we have the assurance that our brethren in Christ do generally understand our position, with but few exceptions, and those

few, so far as we can learn, are harrassed by those who make it their business to pervert what we say, and so confuse the minds of all who are to any extent under their influence. The primitive disciples, and even the holy apostles with all their heavenly inspiration, had to encounter the same influences, and their writings were so construed by pretended friends, but inveterate enemies, as to represent them as saying, “Let us sin that grace may abound,” or teach that the resurrection of the dead were already past. We do not impugn the motives of our brother White, for he seems to present his enquiries in a brotherly and christian spirit; but still we are truly astonished at some of the conclusions he has drawn from our former essays on the subject of the new birth; and more than all that he should infer from anything we have published during the fifteen years in which he has read our paper that we differ in regard to the natural organization of the Adamic man, as embracing soul, spirit, and body, and that the souls or spirits of all men must survive the dissolution of the body, and exist in happiness or misery forever.

Were we to express our views fully on every question and passage of scripture presented by brother White, we should require a large volume to contain them, in the most condensed form in which it is possible for us to present them. But this we presume he does not wish nor expect. We will attend to the most prominent of them, in the order in which he has stated them.

**First** - Is man composed of soul, spirit, and body in his Adamic nature?

**Answer** – Yes.

**Second** - Do the soul and spirit of man partake of the divine nature of God in the *new* or *second* birth?

**Answer** - Yes; and so does the body or flesh; but neither the soul, spirit or body of the Adamic man, becomes the divine nature, nor ceases to be the Adamic nature, until the death of the body. Peter says: "According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." etc. 2 Peter i. 2, 3. All the nature we have developed in us before the new birth is human nature - earthly, corrupt, depraved, and in which we were children of wrath, even as others. - Eph. ii. 3. In the natural, earthly body, soul and spirit, God implants the spirit of his Son; but this implantation does not make our human, earthly and depraved soul, body and spirit, the spirit of the Son of God; or we should no longer be mortal; for "Christ dieth no more; death hath no more dominion over him." But inasmuch as we receive that life and spirit which is Christ, we are partakers of Christ, or, in other words, of the divine nature. We understand that it takes the body, soul and spirit to constitute the man; but we have neither space nor ability to define any of these component and indispensible elements of which man is composed. But that all three are named as participants of what we understand the divine nature to be, is fully expressed in the following scriptures: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me." - Gal. ii. 20. This text proves that the body or flesh of Paul, and of the saints, was and are recipients and participants of the divine nature of Christ, and, beyond all controversy, not until we are subjects of the new birth, but at and *from* the time of the new birth. That the soul and spirit also participates in this divine nature appears, from the exclamation of Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." - Luke i. 46, 47. "The

spirit itself beareth witness with our spirit, that we are the children of God." - Romans viii. 16.

**Third** - Do the soul and spirit die when the body dies?

**Answer** - "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." - Eccl. xii. 7. The soul or spirit of man, according to our understanding of the scripture, cannot cease to exist; when the body dies, the soul or spirit is separated from the body, and as the body goes to the earth, so the soul goeth to God who gave it, to be disposed of in happiness or woe, according to the destiny by him appointed. Nor do we believe there is any suspension of the existence or vitality of the soul and spirit. The spirits of just men are made perfect, and immediately after they leave the body are with God, and enjoy his presence. God is the God of Abraham, of Isaac and of Jacob; yet he is not the God of the dead, but of the living. - Matt. xxii. 32. "Today shalt thou be with me in paradise." - Luke xxiii. 43.

**Fourth** - If so, what do you do with these passages? We could not reconcile the doctrine of the non-existence of souls and spirits with the passages referred to by our brother; and it is highly probable that, as far as we understand their sacred import, we use them the same as brother White does. We have not time to consider them separately, nor is it necessary in this place, as we both evidently regard them as proof that the spirits, or souls of men, continue to live when the fleshly bodies are in their graves.

**Fifth** - Brother White quotes 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." And then adds, "This does clearly show two births; the first a corruptible, the second an incorruptible, and that which was born first, was born second; not something else born again.

**Answer** - This conclusion is not quite so clear to our dull comprehension. That two births are implied, the one of a corruptible and the other of incorruptible seed, and that the saints are the subjects of both, we fully believe; but that that which was born first is born second, does not accord with our reading of the scriptures. First, because it is not so stated by Peter in the text, for he is evidently contrasting the two births. The one which is of corruptible seed is of the flesh, and goes to corruption, as he illustrates, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord (by which the incorruptible birth is effected) endureth forever." Now if that which is born of corruptible seed is afterward born of incorruptible seed, how could it then go to corruption like the grass or, like the flower of grass? Second, to our mind it conflicts with the words of Jesus to Nicodemus, John iii. 6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." What is a birth? It is evidently a bringing forth something which had a prior existence in a seminal head or progenitor. What was brought forth from our earthly progenitor is of a corruptible seed, is earthly, and, like grass, must wither and go back to the earth. But that which is born of the Spirit is not flesh, but it is spirit. And although the man who is born of the flesh, and is redeemed from the earth, is the recipient of that life which is born of God, and of that spirit, which is born of the Spirit, yet the one is not a reproduction of the other, nor is the spirit which is born of the Spirit of God made out of the flesh that was born of the flesh. Otherwise Nicodemus was right in supposing that the production of the fleshly birth must go again into the womb and be born. A fleshly birth does not bring forth spirit, nor does a spiritual birth bring forth flesh. The one is born of God, the other of the flesh. Every Christian has in his own experience all that we contend for on this subject. His fleshly corruptible nature which was conceived in sin, shapen in iniquity and going

astray from the womb, speaking lies, which now makes him groan, being burdened, and in which (unless his differs widely from what Paul was) there dwelleth no good thing; and the implantation of life and immortality, which, after God is created in righteousness and true holiness, which is called the *new man.* This *new* or *inner man,* is born of God, but the *old* or outward man, is born of the flesh. In the latter we serve the law of sin; but in the former we delight in the law of God. That which is born of the flesh, and is flesh, contains no good thing. That which is born of God, cannot commit sin, "because his seed (which is incorruptible by the word of God which liveth and abideth forever) remaineth in him and he cannot sin, because he is born of God." - 1 John iii. 9. We appeal to brother White, and to every saint on earth. Are your soul, body and spirit so born over again that in them you cannot, do not, commit sin? If they are really born of God, they cannot, neither can anything that is born of incorruptible seed be corrupted, or that which is born of the spirit die. Every Christian knows that there is a nature in him which is sinful, vile, and polluted. Each has a vile body which is to be changed and fashioned like the glorious body of our risen and glorious Redeemer: but every saint on earth knows that that change has not yet taken place in him; but like Job he can sometimes say in the spirit, "All the days of my appointed time I will wait till my change come." If all that was born of the flesh is born over again, of incorruptible seed by the word of the Lord which liveth and abideth forever, no part of us can die, nor sin, nor see corruption. Where or whence would there be any warfare in the Christian, if our whole nature were regenerated and born of God. What conflict could there be "Twixt reigning grace, and striving sin?" Let those who see and feel, and mourn no sinful passions, no vile affections, no doubts or fears, or unbelief, no wanderings from the pathway of holiness - those who are as holy and spiritual as they ever expect or desire to be, claim that their bodies, souls, and spirits are already born of

incorruptible seed; but such poor wandering sinful and sinning souls as the writer of this article, must, like Cowper's stricken deer, withdraw from the whole herd of such righteous ones, and seek society with those who are of broken hearts and contrite spirits; and standing afar off from all such, smite upon his breast and cry, "God be merciful to me, a sinner."

**Sixth** - "And from your, and brother T. P. Dudley's communications, I understand you to deny that man has a soul or spirit that lives when this body dies."

**Answer** - Elder T. P. Dudley is of age, he can speak for himself. If he holds any such sentiments, we have never inferred it from any communication of his, nor anything like it. We presume this is a misapprehension of his views altogether. But as for ourself, if by any fair rule of construction, our language in any communication we have ever made, publicly or privately, in the pulpit or through the press, a denial of the continued existence of the soul and spirit of both saint and sinner, after the decease of the body, can be justly inferred, we will confess that we have not sense enough to write intelligibly, or to make ourself understood on this important subject; for we certainly have never designed to convey any such idea in any communication we have ever made. But we candidly believe if brother White will review our files for the number of years he has been a reader of them, he will find us frequently avowing our full conviction that the soul and spirit lives on when the body dies, and that the bodies also shall all be raised from the dead at the appointed hour, and in their resurrection, but not before, the bodies of the saints shall be clothed with incorruption and immortality. The conflict between sin and holiness will attend us only to the end of our mortal pilgrimage; the warfare of the flesh and spirit will cease when the body dies. The soul or spirit, or angel of every saint, will instantly bask in the

fulness of eternal glory in the unclouded presence of the unveiled glory of God and the Lamb, as soon as the body dies. And the wicked also will instantly feel the weight of their awful doom as soon as their mortal bodies die. The life given us in Christ Jesus, and implanted in us by the new birth, is eternal life and cannot die; the soul and spirit of the saints in possession of it will go immediately to heaven. All that was earthly, sensual or vile in them will die with the body; all that does not die with the body, as we understand the subject, will be fully qualified to enjoy the unsullied glory of the supreme God, and mingle in the rapturous melody of glorified spirits in heaven.

As to the doctrines of the Campbellites, the Parkerites, the non-resurrectionists, or the modern missionists, we have no connection with nor fellowship for them. With brother White we can truly say that Christ and him crucified is enough for us. With our Bible in hand, the Holy Spirit to open its sacred treasures to our heart, - let these be ours, and we will cheerfully renounce all things else. We are glad to hear of the stately doings of our dear Redeemer in the churches in the vicinity of our dear brother White; and may it be his happy lot to lead many more of the precious lambs of Christ into the baptismal waters, if it be the pleasure of the Lord.

Middletown, N.Y.
October 15, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 413 - 421

# THE NEW BIRTH

JOHN 3:7 “Marvel not that I said unto thee, Ye must be born again.”

At the conclusion of our article on “Regeneration,” in No. 17 of the current volume, we proposed to give a more full expression in a subsequent number on the subject of the New Birth. This we have felt inclined to do in order to correct the impression entertained by some of our readers that we have changed our views on this vitally important subject.

The very emphatic manner of our Lord’s declaration to Nicodemus forbids the thought that any one of all the race of Adam can ever see the kingdom of God except he be qualified for such perfection by a spiritual birth. Our natural birth capacities us only for a knowledge of natural things, but cannot qualify us for an understanding of things beyond the sphere of nature. If it were possible for the natural faculties and perceptive power of a natural man to be so improved by education, moral, intellectual or religious culture as to enable him to see the kingdom of God, or comprehend, receive or know the things of the Spirit of God, our Lord would not have thus positively declared its utter impossibility. Nor would the Holy Ghost, by the inspired apostle, have corroborated the testimony, as in I Corinthians 2:14. “But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

By a natural man we understand is intended a man that is born of the flesh, or an earthly man, possessing all the natural elements and properties of a man. Adam, both before and after his transgression, was a natural man. The qualifying adjective is used in a scriptural sense to distinguish a man who is made of the dust of the ground, and inspired

with vitality and intelligence, from a spiritual man who is born of the Spirit. The distinction between the natural man and the spiritual is fully set forth in the two distinct headships, from whom the two distinct natures are derived. These two distinct progenitive heads are called, as such, the first and the second Adam: the one of the earth earthy, the other is the Lord from heaven. The first was made a living soul; the second Adam is a quickening Spirit. From the first or natural Adam emanates all our natural or earthly being; from the second Adam emanates all that spiritual, holy, heavenly and eternal life in which we are manifested as the sons or children of God. As our natural life, or natural man, or nature, descended from the earthly Adam by natural generation, and was developed by a natural birth wherein we were born of the flesh, even so our spiritual, eternal life is developed and brought into manifestation by a spiritual birth. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. As we were totally ignorant and unconscious of all that was transpiring in this world in the development of the things of nature until we were born of the flesh, so that it could in truth be said of us, Except we were born of the flesh we could not see or know the things of nature. So it is most positively declared of all who are born of the flesh that, “Except a man be born again he cannot see the kingdom of God.”

If, without a natural birth, we could not come into this world nor see the things of this world, must it not follow that a birth of the Spirit is an indispensable prerequisite to capacitate us to either see or know the things of the kingdom which is purely a spiritual kingdom, which flesh and blood cannot inherit? Then, let us not marvel that Jesus has said, “Ye must be born again.”

As neither spiritual life or spiritual capacity can be born of the flesh, so neither can natural life and natural capacity be born

of the Spirit. No amount of spiritual gifts can change, enlarge or perpetuate our natural man, or shield the earthly man from hunger, thirst, disease or death. Neither can any development of our natural powers, either physical or mental, contribute in the smallest degree to our spiritual life, perception or enjoyment. That nature in the Christian which is born of the flesh must, as well after the new birth as before, subsist on the productions of the same earth out of which our mortal bodies were fashioned; and that spiritual life or nature which is born of God must subsist on bread that cometh down from heaven, from whence that life proceeded. If spiritual consolation would sustain our earthly nature, Stephen would not have died in the full and rapturous view of the opened heavens, and of his exalted Savior; and if earthly comforts could sustain our spiritual nature, no child of God would ever despond while abounding in wealth and luxury.

In contemplating the gospel doctrine of the new and spiritual birth, we should not confound the birth either with redemption or remission of sins. As transgressors of the divine law, we could not possibly be saved from sin and wrath without redemption; but even redemption by the blood of Christ, and the forgiveness of all our sins, would not supply the place of being born again. Redemption has met the demands of eternal justice, borne the pains and penalties which are due to our transgressions and so secured for us the remission of our sins. All this was accomplished for us, if we are interested in it, many centuries ago; but still, until we were born again we could not see the kingdom of God, or feel the joys of his salvation, or know anything about the things of the Spirit of God. If it were even possible for us to put away from us all our transgressions, and perfectly obey the holy law of God, that would free us from condemnation, but could by no means make us any more spiritual than we were in Adam before sin entered into the world. For we are

expressly informed that the first Adam was not spiritual, but natural; but the second Adam is spiritual.

It is true, if we were not sinners we could not leave this present world, for the sting of death is sin; we could not be sinners if we were not subjects of God's government, for sin is a transgression of the law, and where there is no law, there can be no transgression. Hence we are told, "The strength of sin is the law." Nothing short of the redemption that is in Christ Jesus could deliver us from the power or strength of sin but a power fully equal to that of sin; and that must be equal to the law which is the strength of sin, therefore if we are saved, we may well exclaim in the inspired language of the apostle, "Thanks be to God which giveth us the victory, through our Lord Jesus Christ."

Redemption has removed the insuperable impediment which forbid our exemption from everlasting wrath, abolished death, opened the everlasting doors which were closed upon us, and bade the everlasting gates of life and immortality be lifted up, and thus brought immortality to light through the gospel. All this belongs to our redemption, but to qualify the redeemed of the Lord to come to the heavenly Jerusalem, and see the kingdom of God, and to behold the King in his beauty, and feel the power of the resurrection of the Son of God, and to enter into his resurrection life and immortality, we must be born again.

The question has been repeatedly asked and urged, "What is it that must be born again?" We would not dare attempt to improve on the words of our Lord: "Except a *man* be born again." The man that has been born of the flesh and is flesh cannot see the kingdom of God except he be born again. This is necessary, not to make him a *man,* nor to change him from a man to an angel, but to bestow on him a new spiritual, immortal and eternal life, which he never before

had, and which he could never have without being born of the Spirit, as he had been before born of the flesh. That man who was chosen in Christ Jesus before the foundation of the world, and consequently before he was manifestly the subject of any birth, before he was born either of the flesh or of the Spirit.

We think it will not be disputed by any intelligent Christian that all the children of God were personally elected or chosen of God, in Christ Jesus, before the foundation of the world, according to Ephesians 1:4. If this be admitted, it must follow that they all had a personal identity and existence as members of the mystical body of Christ before Adam's dust was fashioned to a man, and therefore prior to their first or second birth. The developments of time have demonstrated to us that it was the purpose of God that every one of his elect should, in the fullness of the dispensations of times, be born first of the flesh, and then be born again of the Spirit. Both of these births were ordained and provided for by the wisdom and decree of God, not to give them being or identity, for these they had in Christ before the world began. By the first birth they were to be developed in their earthly and fleshly nature in common with the whole natural posterity of the earthly Adam. This first birth was necessary that they might see and know the things of nature; for except they were born of the flesh, they could never have known the things of the flesh. "What man knoweth the things of a man, save the spirit of man that is in him?"

In the stupendous mystery of the hidden counsel and purpose of God, this fleshly birth and identification of God's elect with the family of mankind was indispensable to the development of the great eternal purpose which God had purposed in himself before the world began, that in the first Adam they should all die, and in Christ they should all be made alive. If we admit that God has saved us and called us

according to his own purpose and grace which was given us in Christ Jesus before the world began, then we cannot consistently deny that that purpose and grace provided for our being born of the flesh, and identified with all the rest of Adam's posterity, and with them sink into death by the transgression of Adam, and be quickened from the dead, and raised up from condemnation and wrath, be washed, cleansed and purified, and freely justified through the redemption that is in Christ Jesus.

Whether brethren can agree with us that the absolute purpose and immutable decree of God embraced our fallen state and condition, as well as our salvation from sin, death and hell, through his dear Son, or whether they regard our fallen condition as an after thought, occasioned by some unavoidable failure of his purpose, if it be admitted that our redemption from sin and death was predestinated, we must also, and unavoidably (we think) admit the indispensable necessity for the fleshly birth of all the children of God which were from everlasting identified and personally chosen unto salvation in our Lord Jesus Christ. By our natural birth then we enter into, and become a part of this world, are capacitated to see it, and to sojourn in it until, like a hireling, we shall have fulfilled our allotted number of days; but our first, or fleshly birth, while it capacitates us for knowledge of the things of nature, can supply us with no capacity for any thing beyond the bounds of this world; and hence the necessity that we should be born again in order that we may see the kingdom of God, and know the things of the Spirit of God.

In being born again, then, this man, who was chosen of God in Christ *before* the foundation of the world, and was born of the flesh *since* the foundation of the world, must, at some period still later than his fleshly birth, be born again, or he

cannot see the kingdom of God; he must be born of water and of the Spirit, or he cannot inherit the kingdom of God.

As our first or natural birth belongs to, and results from, natural generation, so our being born again belongs to, and results from, regeneration. The seminal life of all the posterity of Adam was created in him in the day when *they* were created. So the spiritual eternal life of the generation of our Lord Jesus Christ was given and secured to all the children of God in Christ when he was given to be the Head over all things to his church. The words of our Lord which we have placed at the head of this article were addressed to one who was already born of the flesh; and they are applicable to such only as are born of the flesh. A birth can only develop, or bring forth into manifestation, the same nature of which it is generated and born. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The first birth brings forth that life, flesh and nature in which we were created in the earthly Adam; but the second birth brings forth into manifestation that life, spirit and immortality which was given to us in Christ Jesus, as the second Adam, and the Lord from heaven.

Having thus briefly considered the subject doctrinally, we will now offer some remarks on the personal experience of this birth by the children of God, and point out some of the prominent evidences by which we know that we have experienced it, if indeed we are of that happy number. These evidences are discovered by comparing and contrasting the state, condition, capacities, elements and exercises of those who are, with those of them who are not, born again; as also by the peculiar exercises produced by the birth, while under the quickening operation of the Spirit in our passage from death unto life.

Before we were born again, we were dead in trespasses and sins, wherein we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others (Ephesians 2:1-3); in the full possession of all the elements of a carnal, depraved and sinning nature, and totally destitute of any spiritual life or knowledge. The carnal mind, which was all the mind we had, was enmity against God. Our selfish depraved propensities, with every imagination of our hearts, were evil, and only evil continually. Possessing at the same time exalted views of our own imaginary virtues, and of our ability to commend ourselves to the favor of God, and to secure for ourselves an inheritance of glory by our own works. Held under chains of darkness and strong delusion, believing lies, and sporting with our own deceivings. Every ray of divine truth shut out from our mind, and our mind totally incapable of receiving, appreciating, or even desiring a knowledge of the truth as it is in Jesus; hating that truth, and hating all who love or contend for it. Condemned already, and the wrath of God abiding on us, yet boasting of our goodness, and holding that God was obliged in justice to view things as we viewed them, and to save us on such terms as we proposed. In love with sin, at enmity against holiness, at war with heaven, and in league with hell. Calling light darkness, and darkness light; truth error, and error truth; and altogether ignorant of our real condition.

In this wretched state we all were by nature, and nothing belonging to, or emanating from our earthly birth could by any possibility comprehend or know the condition we were in.

By the new birth, a new life is implanted in us, and that life is light. The nature of that light is to make manifest the things

which by the power of darkness had been concealed from us before. Quickened by Christ, the Second Adam, who is a quickening spirit, we are made to see and feel our sinfulness, and our lost and helpless condition. We are alarmed to find that we are much worse than we had ever before supposed. The law enters, and sin revives; the purity as well as the inflexible severity of the divine law appears, and the same light which reveals this also shows us the enormity of our guilt, the justice of our condemnation, and the impossibility of salvation by the law. All our boasted abilities to save ourselves was withered and vain. Lost, helpless and despairing, our legal hopes yield up the ghost. The commandment came, sin revived, and I died. The incorruptible seed, by the word of God is deposited in our heart, and all that is felt of conviction and despair are but the legitimate consequence. The light of life now begotten in us reveals a holy God, a righteous law, and a poor guilt-stricken, helpless, and despairing sinner, justly sinking into everlasting perdition.

All this is, however, the effect of life. All this is a struggling for deliverance. As the birth into liberty draws near, the conflict becomes the more intense. “God, be merciful to me, a sinner,” is now uttered in the most terrible earnestness, as quivering under the unsheathed flaming sword, which justice has raised to strike the decisive blow; when lo! the birth reveals the Almighty Savior, who has died for our offenses, and arisen for our justification. The fiery sword was quenched in his blood. “Surely he has borne our griefs and carried our sorrows, and the chastisement of our peace was upon him; and with his stripes we are healed.”

Lo! Now the guilt is all removed, the terror is gone, the darkness vanquished by bursting light and refulgent glory. God’s method of saving sinners now appears, and the sinner is *born again.*

This is the birth, and that which is born is spirit. It is not flesh. It is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Being begotten and born of God, it manifests not only a new life, but a new relationship. The life which is manifested by this birth is not a revision of our Adamic life, but it is the life of the Father, by whom it is begotten; and it is the vitality of that which is born; hence in this new and heavenly birth, we are made partakers of the divine nature.

Christ, who is our life, is formed in us, and his sonship, his heirship, his inheritance of glory and immortality is born in us, and we are one with him, even as he is one with the Father. From this heaven-born spirit flows all the fruits of the Spirit which testify that we are born of God. As we have shown what are the works of the flesh which characterize the fleshly birth; so the new and heavenly birth is demonstrated by all the fruits of the Spirit of Christ which is given to us. Love, joy, peace, long-suffering, gentleness, goodness, faith, temperance, brotherly kindness, charity, etc., are some of the living fruits of this heaven-born child, this *new man,* which after God (not after Adam) is created in righteousness and true holiness. Now in the man who is born again two natures appear. The one is born of the flesh, and is flesh, full of lust, and in opposition to holiness, warring against the spirit, and constantly performing the works of the flesh, as described by Paul in Galatians 5:19,20. The other is born of God, and yields the fruits of the Spirit, as described above.

A conflict between the old man and the new, between that which is born of the flesh, and that which is born of the Spirit, a love for holiness, and hatred of sin; a love to God, and loathing of self; a love for the truth and aversion to error; a love to the saints, and desire to be in company and communion with them; an appreciation of the beauty of the

ordinances of Christ, baptism and the Lord's Supper; a veneration for the order and laws of the kingdom of Christ, and a desire to walk in them, with a deep sense of our own unworthiness, an ardent desire for the peace of Jerusalem, and prosperity of the church of God, with a relish for the doctrine of the gospel, and willingness to suffer reproach for defending it.

These are all scriptural, and therefore reliable evidences that those who possess them are born of God, and heirs of immortal glory, and joint heirs with Christ to an inheritance which is incorruptible, and undefiled, and that cannot fade away.

As our earthly nature which is born of the flesh is depraved and sinful, nothing pure and heavenly can proceed from it; and so that life which is born of God is pure and heavenly, no evil can proceed from it. "It cannot sin, because it is born of God."

The conclusion is inevitable, that all that is unholy and sinful in us is of the flesh which is born of the flesh; and all that is spiritual, pure and heavenly in us is born of God; born of incorruptible seed, by the word of God which liveth and abideth forever. No man can therefore glory in the flesh; for in our flesh dwelleth no good thing. He that glorieth must glory in the Lord, in that which God hath done for us. Every spiritual emotion, aspiration or thought is of that spirit which is born of the Spirit, by which we are qualified to see the kingdom of God.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high theme, still to sound forth his fame,
And crown him in each of our songs."

Middletown, N.Y.
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Elder Gilbert Beebe
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# THE NEW BIRTH

(A reply to Elder John R. Martin)

Elder Martin will, we trust, pardon our delay in replying to his inquiries. His letter had been filed with others, and overlooked until the present time. We will try to make our views more clear and intelligible to him, and to others who have failed to understand us on the vitally important subject of the new birth.

Our esteemed brother repeats the words which we used in our reply to sister Phillips in the Signs for Sept. 15th, 1876, namely, "That which is born of the Spirit is spirit; it never did belong to any other family, for it is born of God, and never was defiled with sin; it is born of incorruptible seed – and was never corrupted – being born of God; it was not purchased, redeemed nor adopted." Having quoted these words of ours, brother Martin asks, if the soul or spirit were never defiled with sin, were never corrupted, what necessity there was of being born again? Answer. The soul and body and spirit that were and are born of the flesh, were in that birth born of corruptible seed; they were not only corruptible, but actually became corrupted, defiled, sinful and depraved, and necessitated to be redeemed, washed, cleansed, purified and born again, in order to see the kingdom of God. But what we contend for is, that the spiritual life which is given to us in the new birth, is not born of blood, nor of the will of the flesh, nor of the will of man, but is born of God. And the scriptures testify that "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." – 1 John iii. 9.

We were trying to show that all in us which is born of the flesh is flesh, and all flesh is born of corruptible seed, has become corrupt, depraved and sinful. But all that is born of

God is born of incorruptible seed, by the word of God, which liveth and abideth forever. – 1 Peter i. 23. Our first or natural birth, which was of corruptible seed, developed or brought forth that life, in soul, body and spirit, which God gave us in common with all mankind in the earthly Adam. In him we all die: death has passed upon us all, for that all have sinned. If our natural birth constituted us children of God, it would also constitute all mankind children of God, and then we could see no need of a second birth to make us manifest as the children of God. But Jesus our Lord says, "That which is born of the flesh is flesh." Our fleshly nature was not produced by being born of the Spirit, nor was our spiritual life produced by a fleshly birth; for all men are born of the flesh, but all men have not the Spirit of God.

We presume that brother Martin believes as we do, that God gave us our natural life in common with all the human race in the earthly Adam, and that except we were born of the flesh we could not see this natural world or be manifested in it. And that he gave us spiritual, incorruptible, eternal life in Jesus Christ, who is the second Adam, and the Lord from heaven, and that a spiritual birth was indispensable to bring us forth in that spiritual life. None of our brethren, it is presumed, will contend that our spiritual, incorruptible and eternal life is born of the flesh, or descended to us by generation from the earthly Adam; or that our natural, mortal life or earthly body is the production of the new and spiritual birth. Now we hold that this natural man that is born of the flesh is a sinner, conceived in sin and shapen in iniquity. It is this earthly nature that is under the law, and that has transgressed the law and fallen under the curse, and which must be redeemed, washed from pollution and guilt by the blood of Christ, and then be born again, not of a corruptible seed, but of incorrupible, by the word of God, which liveth and abideth forever.

This Adamic man, born of corruptible seed, who has sinned, must be redeemed by the precious blood of Christ, and born again of a pure and incorruptible seed, or he cannot see the kingdom of God; for that life which la born of corruptive seed is corrupt and sinful. But we hold that eternal life which is given us in the new birth, being of incorruptible seed, is not susceptible of corruption or pollution; therefore it was not redeemed, for it was never defiled with guilt, and it cannot sin, because it is born of God, and his incorruptible seed remains in him, and he, or it, cannot sin, because it is born of God, and therefore of a seed that cannot be corrupted. This life is Christ in us, the hope of glory. "For, for me to live is Christ, and to die is gain." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "When he who is our life shall appear, then shall we appear with him in glory." "This life which was with the Father, and was manifested unto us." – 1 John i. 2. "Which God bath given us in his Son." – 1 John v. 11, 12. And which is hid with Christ in God. – Col. iii. 3.

This life, we have said, was never bought nor sold, was never condemned by the law, never needed redemption; but those of Adam's race who are by grace the recipients of it, were by nature children of wrath, even as others. This life in us is born of the Spirit, and is spirit; but it is not the spirit of the flesh, which is vile, but it is the Spirit of him that raised up Jesus from the dead, and which shall also quicken our mortal bodies in the final resurrection, when these mortal bodies shall put on immortality, and these corruptibles shall put on incorruption, and the saying shall be brought to pass, that death is swallowed up of life. We who have received this spirit still do groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. – Rom. viii. 23.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit

incorruption.” – 1 Cor. xv. 50. Why? Because it is born of incorruptible seed, and this earthly relationship which we now bear in our flesh, and in all our mortal powers and elements, must be dissolved by death; and when quickened in the resurrection by the Spirit which now dwells in all who are born again, they will bear the image of the heavenly Adam, as in our fleshly nature we now bear the image of the earthly Adam. Then when these vile bodies are changed, they shall be presented in glory as the children, not of the earthy Adam, but as the children of God, being the children of the resurrection. – Luke xx. 36.

We have tried to males ourself understood by brother Martin, and by all who read our views. We do hold that our body, soul and spirit, as born of the flesh, of corruptible seed, was corrupted, depraved, and justly condemned by the righteous law of God, did and do belong to another family than that of God, by nature were afar off, but are made nigh by the blood of Christ, and that in their new and heavenly birth they receive an incorruptible life, which is and always was pure and holy; and although we are still in these vile bodies, in which there dwells no good thing, we have the blessed assurance that our God will change our vile bodies, and raise them up from the dead by his Spirit which now (by the new birth) dwells in us. This mortal must put on immortality; it has not yet put it on, although we have received the spirit of adoption, as the earnest of our immortal inheritance, and the full assurance that these bodies, with all the corruptible elements to them pertaining, shall be sown as natural bodies, in death; but they shall be raised from the dead as spiritual, immortal bodies, in the likeness of the risen and glorious body of our Lord Jesus Christ.

We cannot claim that anything in or about us that is sinful, depraved or mortal is born of God, or is of an incorruptible seed, by the word of God, which liveth and abideth forever;

nor that anything in or about us that is pure, spiritual, incorruptible or immortal is born of the flesh in us, as our daily experience as well as the scriptures fully demonstrate, is flesh, and all that we receive in the new birth is spiritual, and that these two elements are contrary one to the other; in the flesh dwells no good thing, in the Spirit there dwells no evil thing. The flesh wars against the spirit, and the spirit wars against the flesh; and this warfare will continue until the earthly house of our tabernacle shall be dissolved, and we shall be clothed upon with our house which is from heaven. – 2 Cor. v. 1-5.

In conclusion, suffer a few words on 2 Cor. v. 17: "Therefore if any man be in Christ, he is (or as in the margin, let him be) a new creature; old things are passed away, behold all things are become new. And all things are of God," &c. In the context we are told, "That if one died for all, then were all dead." And that he (Christ) died for all, (all his people, or members,) that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. That is, from the time of Christ's resurrection and ascension to glory, we know him only as he is revealed to us by his Spirit. As he was put to death in the flesh, which was our flesh, which he took on him for the suffering of death, and he was quickened by the Spirit; all those for whom he died were baptized into his death, and raised with him from under the law, and unto and into newness of life. When he was known in the flesh, he was recognized as in our law place; but now being raised from the dead by the glory of the Father, he is no more known as the man of sorrow, nor under the law, nor subject to death, as death bath no more dominion over him. He destroyed death, and him that had the power of death, and brought life and immortality to light through -the gospel. To know him

after the flesh would be to know him under the law, for in being made flesh he was made under the law; but he has suffered for us in the flesh, and now is known to us in the newness of resurrection life, by the power of an endless life, in all the glory which he had with the Father before the world began. Now if any man be in him, he also is known in the fellowship of the Spirit, as crucified with him, raised up from the condemnation of the law, and a partaker of his resurrection life. The recognition of the saints is not on the ground of any fleshly excellence. The body is dead because of sin; but the spirit of life because of righteousness. The unity of the saints is in a unity of the Spirit. If any man has not the Spirit of Christ, he is none of his; but as many as are led by the Spirit of God, they are the sons of God. Our flesh is still mortal, corruptible, and under the irrevocable sentence, "Dust thou art, and to dust thou shalt return." Hence it is said, "If ye then be risen with Christ, seek those things which are above," &c. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth," &c. "For which things' sake the wrath of God cometh upon the children of disobedience. – But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ;but Christ is all in all." – Col. iii. 1-11. "For as the body is one, and bath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." 1 Cor. xii. 12,13.

From all these scriptures we see that it is not our perishable, corruptible bodies which are in Christ, but our life which is hid with him in God; and we see that our fleshly natures have not became new, but are dead because of sin. And all things which have become new to us are of God; none of them are of the earthy Adam, of the flesh, nor of the earth. To be in or present with Christ, is to be absent from the flesh, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him." 2 Cor. v. 6-9. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness." – Romans viii. 1,8-10. So then to be in Christ is not that our carnal nature is in him, but all the gifts of the Spirit, by which we are recognized as the members of his spiritual body, and which things to us are new, and of God, and which we have received in the unspeakable gift of God's dear Son. Old things, such as the law, with all its carnal ordinances, its cursings, and its thunderings, are passed away; and while abiding in him, we walk not after the flesh, as formerly, but after the Spirit. Not in the oldness of the letter, but in the newness of the Spirit.

We submit these explanations of our views to the consideration of our beloved brother Martin, and to all who are of the household of faith. So far as they are sustained by the scriptures, and opened to our understanding by the Spirit, may they be received; and wherein they are not so

sustained, may the Lord enable us all to detect all that is wrong, and to receive with joy all that is approved, and may his great name be magnified forevermore.

Elder Gilbert Beebe,
January 1, 1877

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# THE NEW CREATION.

WE are requested by friends in Kentucky to give our views of Psalm cii. 18, Isa. lxv. 17, to the end of the chapter, and Psalm cxxxix. 15 and 16.

The first passage in the order presented is Psalm cii. 18: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." The other passages appear also to refer to the same subject, and shall be noticed briefly in their order. To us it is evident that the Psalms were prophetic as well as devotional, and hence our Lord included them with the law and the prophets when he said, "All that is written in the law, and in the Psalms, concerning me, must be fulfilled - "and many portions of the Psalms have been expounded to us in the New Testament as having a prophetic allusion to the coming of Christ, his sufferings and death, and also of the glory that should follow. In this Psalm we trace, not only the individual experience of the children of God, the trials and straits they are sometimes called to bear, but also the state of God's people, first, unto the legal dispensation withering like the grass, and declining like the shadow. The law under which Israel existed stopped every mouth, and presented every man guilty before God. But the royal prophet and sweet singer is indulged with a prophetic view of the declining shadows of the former heavens, and the expiration of the legal covenant is its own limitation, when the Shiloh should come, and the sceptre depart from Judah, and the lawgiver from between his feet; when the enduring kingdom of Christ should be revealed at the resurrection of Jesus Christ from the dead. "Thou shalt arise." His body could not be left in the grave, nor his soul under the vengeance of the law. He must arise from the dead, and be exalted a Prince and a Savior, to give repentance to Israel and the remission of sins, "and have

mercy upon Zion." The law could show no mercy; mercy was unknown to the law; its rigid demands were, "The soul that sinneth it shall die," and the people of God could not be delivered from its condemnation independently of Christ's resurrection for their justification. The salvation of Abel and all the Old Testament saints was as firmly predicated upon the life, death, and resurrection of Christ, as is that of the saints of the present dispensation. Hence the mercy looked for by the Psalmist was connected with the rising of our Lord, and that at the time, yea, the set time to favor Zion. The time was never found in a legal covenant, but in him who is, and was, and is to be the end of the law for righteousness to every one that believeth. Connected with the resurrection and exaltation of Christ, and the establishment of his kingdom, the Gentiles were to participate in the joys of his salvation. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." But when? At the set time to favor Zion: on the third day from his crucifixion, "When the Lord shall build up Zion, and appear in his glory." Then the medium of intercourse with heaven, of communion with God should be developed, and God would "Regard the prayer of the destitute," which was what the law could not do; the prayer of the destitute could receive no commiseration or regard by the law; if we come to the law we must bring an offering, but the poor, destitute, perishing and despairing soul finds mercy and grace in the gospel.

"This shall be written for the generation to come," viz: the things embraced in the foregoing verses concerning the declining shadows and receding elements of the old dispensation, the resurrection of Christ from the dead, the deliverance of Zion from bondage, the medium of access to the throne of mercy, the extension of the gospel to the Gentiles, the building up of the church and everlasting kingdom of Christ, &c. This is what should be, and what was written by an order from the God of Jacob, by the spirit of

inspiration, and written too for the generation to come; the generation of which ancient Israel was a type. "A seed shall serve him, an d it shall be counted to the Lord for a generation." "A chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. A generation of sons; born not of blood, nor of the will of the flesh, nor of the will of man, but of God. For them the records of the Old Testament were kept, and the things that were written aforetime were written for their instruction and consolation. "And the people which shall be created shall praise the Lord."

It is quite probable that the difficulty with our inquiring friends is in relation to the new creation. It is certain from the positive testimony of the scriptures, that the natural creation was complete when God ceased from all the works thereof; and rested on the seventh day. We cannot therefore consistently think the expression in this text can allude to any new creation in a natural sense; but rather to the spiritual creation, which in distinction from the natural and the typical creation, or origination of them is called new. The gospel tent is in the New Testament particularly designated as a new order. First, It is not of this world; therefore it is not a part of the natural creation, or creation of nature; Even the flesh and blood of the saints do not inherit the kingdom of God: "Except a man be born again he cannot see the kingdom of God." Whatever we may anticipate in the glorious resurrection of the bodies of the saints, when their mortals shall put on immortality, certainly that will be no new or natural creation; but it will be what it is called, a resurrection. Neither could the bringing into visible existence the gospel church be embraced in the creation, or origination of the typical heavens and earth; for the gospel church is as distinct from the typical as Christ is distinct from Aaron.

The development of this new creation presented what John saw, (Rev. xxi. 1-5:) "And I saw a new heaven and a new

earth: for the first heaven and the first earth were passed away; and there was no more." This new heaven and earth was no new revision of the old, for the old had passed away. The law and the prophets were until John: at that time he came unto whom the gathering of the people should be, and whose substance was not hidden from God, and the members of whose mystical body were all written in God's book, and in continuance were fashioned, when as yet there were none of them developed to us. Out of the old receding heavens, the Jewish nation, John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. The church had her origin in God: "Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." Again, Jesus said, "I go to my Father and to your Father; to my God and to your God" and also that he proceeded forth and came out from God. Certainly the setting up of the head from everlasting, embraced the spiritual life of the whole body which that head represented, with all its members. The church, in her vital union with Christ, who in regard to his Sonship and Headship descended from God out of the eternal heaven, and whose body descended from God out of the typical heaven, (for it is evident that the Lord sprang out of Judah) must also have proceeded from God out of heaven in both these respects; as having her origin in Christ as the beginning of the creation of God, and the First Born of every creature. "Prepared as a bride for her husband." When the friend of the bridegroom standing without rejoiced because of the bridegroom's voice, he was acting by divine authority in making ready a people prepared of the Lord; and these were the lost sheep of the house of Israel. These came to John's baptism from Judea, Jerusalem and the regions round about Jordan; consequently they came also out of the typical heaven which was then dissolving. At the development of this New Jerusalem, "A great voice out of heaven" proclaimed, Behold the tabernacle

of God is with men, and he will dwell with them, and they shell be his people, and God himself shall be with them and be their God. The tabernacle in the wilderness was evidently a figure of the gospel church, its formation strictly according to the pattern showed Moses in the mount; its use, its furniture, the ark, the mercy seat, the fruitful rod, the golden pot, the manna, the tables of the law, the cherubim of glory, the candlesticks, the shew bread, and all in any wise pertaining to that building was emblematic of the church which God ordained to develop as the anti-type of the tabernacle. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building' Not of the typical tabernacle which was made with hands, but the real substance which the type referred to, and which was made without hands. Here the church of Christ is evidently brought to view as the tabernacle which God had pitched and not man, and emphatically called The Tabernacle of God. This church brought to view among the Gentiles was attended with the announcement that the tabernacle of God is with men, and he will dwell with them, &c.

And he that set upon the throne. Christ, who now sits upon his holy hill Zion. That king from whose presence the old heavens and earth fled away, said, "Behold I make all things new." The absolute production of anything by the immediate power and wisdom of God, without the 'least aid from men or angels, is properly a creation; and hence this divine development is called by the Psalmist a creation, and those to be developed as a people that should be created, whose spiritual creation was not in Adam, but in the Lord from heaven: for they are his workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that they shall walk in them. Henceforth, therefore, "If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new."

It is not left with this new creation to say whether they will or will not praise the Lord, but it is positively decreed they shall praise the Lord. Hence all the provisions of grace are made by Jehovah, that they shall be to the praise of the glory of God.

New Vernon, N. Y.,
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Elder Gilbert Beebe
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Pages 359 - 364

# THE NEW CREATION

## (Concluded)

WE come now to offer some remarks on Isaiah lxv. 17-25, which is the next scripture in the order proposed for consideration. However clearly this portion of the scriptures may describe, to our more enlightened brethren, what they call the millennium, or one thousand years' personal reign of the Messiah, either before or after the conflagration of the earth, we are unable to perceive that these scriptures relate to any such period. To us these scriptures seem to speak of the dissolution of the legal or typical heavens, and the introduction, rise and progress of the kingdom of our Lord Jesus Christ. At the commencement of this chapter, Jehovah speaks of the calling of the Gentiles, a nation which were not called by his name as were the Jews, and a people that had not sought after him. He had spread out his hands all the day, (or throughout the dispensation of the old covenant,) to a rebellious people, to national Israel; a people that provoked him to anger continually, which remained among the graves, and lodged in the monuments. This was and is peculiarly the case with the carnal Jews. The graves where Ezekiel saw them in his vision of the dry bones, and lodge in the monuments, or legal rites, ordinances and ceremonies which were figurative of good things to come, but which are now abolished. The day of their retribution is announced; but "As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so, saith the Lord, 'will I do for my servants' sake, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." This language appears to us to relate to the separation which took place when the Redeemer set up his kingdom. As the new wine is in the cluster, so God

had a spiritual people in the family of Israel; and for what that nation contained it was preserved until the execution of the word of the Lord, until his seed was brought out of Jacob, and the Inheritor (Christ) was brought out of Judah; (for it is said that our Lord sprang out of Judah) then was the name of carnal Israel left for a curse, and the spiritual people called by another name, even a name which is better than that of sons or daughters. In connection with these declarations of our God, he says, "For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." Can a doubt remain that this new created heaven is the church of our Lord Jesus Christ, and that its constituent members embraced that seed which came out of Jacob, as a remnant according to the election of grace? In this new heaven, the Inheritor of God's mountain is the Sun and Fountain of all spiritual light, whose cheering rays are reflected through all the inferior lights with which he has bespangled the new heaven which he has made. The stars which he has marshaled, and whose revolutions he governs, are such as John saw in the right hand of One like unto the Son of man. The clouds that constitute this spiritual firmament are those that the prophet Zechariah said the Lord would make "bright clouds" in the time of the latter rains, and anti-typical of that cloud which led Israel through the wilderness, and those out of which his doctrine should distill as the dew, and come down as the rain; as the small rain upon the herb, and as showers upon the grass. "The former shall not be remembered, nor come into mind." The gospel church is in all respects distinct from the old Jewish order, so that those who inhabit the heavenly Jerusalem, come not unto the mount that might be touched; but unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new

covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. The former shall be erased from memory, completely abrogated, rolled together and laid aside.

"But be ye glad and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy." This prediction was not applicable to that Jerusalem which was destroyed, and which was defined in the apostle's allegory as Hagar, the bond-woman, cast out, disowned, and not permitted to participate in the divine inheritance with the children of the free-woman. This spiritual heaven is not only the creation, but also the formation of our God: "This people have I formed for myself, they shall shew forth my praise." Time and space would fail us to notice particularly every expression in the prediction. This new heaven is the New Jerusalem, the holy city, the perfection of beauty out of which God has shined, and the inhabitants are the seed of the blessed of the Lord, and their offspring with them. By their offspring we are not, however, to understand their natural or fleshly offspring, but their spiritual children, such as Peter spake of in his discourse on the day of pentecost, saying, For the promise is unto you, and to your children, and unto all that are afar off, even as many as the Lord our God shall call; or in other words, "The generation to come, and the people which shall be created."

The third and last passage on which we are requested to remark is Psalm cxxxix. 15, 16: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In this psalm we understand David to be a lively figure of our Lord Jesus

Christ, and to personate him in connection with his mystical body, particularly in the text under consideration.

"My substance was not hid from thee." The substance of which David's natural body was composed, and all the members of his body were undoubtedly present to the omniscient eye of his Creator, before they were brought into development. But understanding, as we do, this figure to relate to the body of Christ, we derive still greater beauty and instruction from the passage. *Substance* is frequently spoken of in the scriptures meaning property, and certainly the seed of the blessed were his property. "The Lord's portion is his people, and Jacob is the lot of his inheritance." But in this case, by substance we are to understand that of which his body is composed; and it is expressly declared in the record of truth that the church is his body, and members in particular. In its application to the church of the Redeemer, this subject harmonizes with the general tenor of the word; for as it is here declared that his substance was not hid from God, when he was curiously wrought in the lowest parts of the earth, so it is declared that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And if he knows them now, he always knew them, for there is no mutability in him. He knew them well when he created them in Christ Jesus before the world was made. He knew them when he chose them in him before the foundation of the world, that they should be holy and without blame before him in love. He also knew them when he curiously wrought them, in their existence in Adam, or in the lowest parts of the earth. He knew them well when in their embryo state he saw them embodied in the family of ancient Israel, as the new wine in the cluster. Before this nation was born in one day; before John the Baptist came preaching in the wilderness; before the gospel kingdom was set up. Yet being unperfect. It was in embryo, but destined to perfection. Viewed as existing in the Adamic nature and under the law,

degraded with pollution and sin, in the lowest parts of the earth; even in this state the eyes of God were upon his people.

"He saw them ruined in the fall,
Yet loved them notwithstanding all;
He saved them from their lost estate;
His loving kindness, O how great!"

"But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ, (by grace are ye saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus." - Eph. ii. 4-7.

"And in thy book all my members were written." In the book of life, in the volume of God's decrees, in that book that was sealed, and on which there were none found worthy to look or able to open, until the Lion of the tribe of Judah appeared, who has broken the seals and disclosed the contents. "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God." - Heb. x. 5-7. What was written concerning Christ in God's book, was written in reference to his body, and that body was known in all its members, and all were written there. Nothing was left upon uncertainty, nothing was left to depend on contingencies or fortuitous events; all the members being definitely known, were accurately defined in the rec6rd of eternity.

Which in continuance were fashioned, when as yet there was none of them. Not only did the fixed purpose and recorded

decrees of God embrace all the election of grace as members of Christ's body, of his flesh and of his bones, but the precise fashion of that body was determined, the precise place which every member should occupy in the body. This was necessary to prevent confusion if all the members were an eye, where would be the hearing "and if all were an ear, where would be the seeing."

In the vision of the prophet, bone came to its bone, and in the development of that perfect body described in the eternal promise of Jehovah, the building is fitly framed together: "Holding the head, from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." - Col. ii. 19. As the pattern of the tabernacle was with God in the Mount, even so the form, connection, symmetry, and fashion of the church as the body of our Lord Jesus was in continuance with the Lord, when as yet no part of that church or body was brought forth into distinct church order. The harmony of such a body as that of the church of Christ required that its curiously wrought workmanship should be the result of infinite wisdom, and almighty power and grace. Were the members of the church of God thrown together, as the arminian doctrine of this world would represent, leaving men to put their powers in requisition, and by force or fraud to huddle together as many as they have power or art sufficient for, how confused would be the body, made up of such chance materials. But not so the perfect body of our adorable Redeemer. In continuance it was fashioned, and of that fashion, form and pattern, it must be, or it cannot answer the design of God.

We do not read that the fashion was commenced, but continued - implying that although in God's immutable mind there is no beginning; yet all his thoughts are firmly settled and unchangeably fixed, so that whatever is the result of his will, is and ever must be in continuance. No unforeseen

events can possibly alter the purpose, or cause the Lord to forego his purpose, or in the very smallest degree to alter the arrangement of the plan or fashion of the body. Not even so much alteration can be admitted as to place one sinner in the situation which God designed for another, any more than we could have an eye placed in a perfect body, where a nose should be, or a hand where a foot should be. When the mother of Zebedee's children requested that her two sons should occupy some particular places in the body, she was informed that the arrangement was already and unchangeably made. It is not mine to give, said Jesus, but it shall be given to those for whom it is prepared of my Father. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit; for the body is not one member, but many; if the foot shall say, because I am not the head, I am not of the body, is it therefore not of the body? But now hath God set the members, every one of them in the body as it hath pleased him." - 1 Cor. xii. 19 16 and 18. If, therefore, every member of the church of God is set in the body of Christ, precisely as it hath (in the past tense, for in continuance this body was fashioned when as yet there was none of the members developed) pleased him, then nothing has been left for the members, the world, nor the devil to arrange; nor shall they be suffered to derange this body, by disposing of the gifts of God for him differently from his eternal design. It is his province, not ours, to set them. He does not require of us to make an ear of a hand, nor an arm of a leg, nor a foot of an eye, nor a minister of a deacon, nor a deacon of an apostle, nor an apostle of an elder, for he has set the members every one of them in the body as it hath pleased him.

Whether it has pleased us or not, is not the important thing; God's own pleasure has been consulted, and his counsel shall stand and he will do all his pleasure. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." - Ephesians iv. 8-13.

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Elder Gilbert Beebe
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# NEW SCHOOL COURTESY.

"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." – Acts xxviii. 22.

As a specimen of the manner in which the apostolic Baptists are spoken of by all the harlot daughters, of her who sat upon the scarlet colored beast, (Rev. xvii. 3,) we present our readers with the following choice scrap from the puritanic columns of the *New York Observer,* by that paper credited to "Correspondence of *New York Examiner:*"

**HARD-SHELL BAPTISTS IN GEORGIA.** – In ecclesiastical matters the Baptists predominate. You will find their churches everywhere. There are, however, not a few irregular churches which call themselves Baptists, that are a disgrace and a reproach. The antimission element in them is strong, and their predestination ideas are awful. They practice feet washing which is an ordinance with them. Their church buildings are generally erected in the woods, and most commonly are without windows or doors. Their preachers are of the "wang-doodle" sort, and play on the "harp of a thousand strings." We call them "Hard-Shells." – *Correspondence N. Y. Examiner.*

The above squib having encountered the scrutiny of the *Examiner* and the observation of the official *Observer,* must express the sentiments and feelings of the popular religionists of our day towards the church of God which he has purchased with his own blood. It is seldom that we notice the ravings of these fanatics, but now while they are exulting in their late revival, their world-wide union, their unbounded love and charity, their "Evangelical Alliances," it may be worth our while to "show up" from their own journals, that while they with trumpet tongue proclaim

their union and fellowship for almost everything else, their ranking venom remains unabated towards those who preach and practice only what is authorized by the King of Zion, and was preached and practiced by the apostles and primitive church of the Most High God.

Their extensive vocabulary of slurring epithets has been hard run to find sufficiently reproachful invectives by which to express the excessive hatred they feel toward that sect against which they can all unite in pouring out their most malignant contempt.

Should the reader inquire what there is in this hated sect that so excites all other religious sects as to draw down their united and consolidated maledictions, the answer may be found in the extract which we have copied from their papers. Let us attend for a moment to their complaints.

First. Our shells are too hard. The precise meaning of our learned and pious assailants by these terms, may require the aid of one of their theological dictionaries to define; but as our soul has not come into their secret, and as we have no access to their lexicons, we will only give what seems to us to be most probably intended. There is no other sect in Christendom against whom all other sects in all ages subsequently to the setting up of the kingdom of our Redeemer, have been so constantly at war, have fought so hard, and have so unitedly concentrated all their efforts and with so little success as against them. Doctor Mosheim in his Ecclesiastical History, was honored among them with a passing notice, as a sect against which all other religious sects had concentrated all their powers, but had failed to exterminate them; and their origin, the Doctor says, is lost in the remote depths of antiquity. Is it strange then that they should complain of our invincible shells? They have found it hard to "kick against the pricks." God has appointed salvation

for walls and bulwarks. The gates of hell cannot prevail against this sect, for the God of Jeshurun rides upon the heavens in her help, and in his excellency on the sky. The eternal God is her refuge, and underneath are the everlasting arms, and her enemies shall, by the decree of God, be found liars unto her, and she shall tread on their high places. Empires have arisen and fallen, thrones have sprung up and crumbled back to dust, ages have rolled on, generations have passed, and yet

"Bullwarks of mighty grace defend
The city where we dwell;
Her walls of strong salvation made,
Defy the assaults of hell."

We are not surprised then that in their stupid ignorance of Zion's impregnable battlements, her enemies should call her hard shelled. Their battering-rams can make no breach in her walls, nor can all their fawning, flattering seductions cause her to yield. Not one of her stakes shall ever be removed, nor shall one of her cords ever be broken.

"From age to age she has defied
The utmost rage of earth and hell."

But another complaint is that they are not a few. This is probably what troubles them more than the invincibility of their shells. All the Arminian workmongers have been long and confidently predicting and praying for their utter extinction, we could now refer to scores of predictions in which they have prophesied that in a few years all of them would be gone. One of their champions in this country predicted more than twenty-five years ago, in his public preaching, that he would live to preach the funeral sermon of the last one of them. But the poor infatuated man did not know how very short that sermon would have to be, even if

he should live so long; for quicker than the lightning's flash the earth shall pass away when the last of that sect shall be called home to his mansion in the skies. "Now a few." Ah, that is the trouble! We have not numbered Israel, but from the statistics of our enemies a few years ago they reported upwards of twenty thousand of our order in Georgia, and we believe at this time there is nearer fifty thousand than twenty thousand of our order in that State, who have now bowed their knees to the missionary Baal, and nearly as man in several other of our southern and south-western States. This is truly appalling to our enemies. "Terrible as an army with banners."

"Irregular churches!" Wherein are they irregular? Because their shells are hard, and their enemies cannot soften them; or is it because they do not, cannot, will not, be reckoned with the nations? Irregular because they will not unite in the schemes of modern priestcraft, because they continue steadfast in the apostle's doctrine and fellowship, because they contend earnestly for the faith which was once delivered to the saints? Irregular because they stand aloof from and have no fellowship for the numerous voluntary religions, unscriptural associations or societies for evangelizing the heathen and converting the world, making war against the Arminian mother and her whole brood of institutions?

There is an anti-mission element, too, which disturbs the enemy. But can the *Examiner* or the *Observer* tell us of any mission element of the apostolic church in the days of the apostles, that is not retained in that church which they denounce as hard shell, irregular, a disgrace, and a reproach? We know of none. In what respect are they a disgrace and a reproach? Are they immoral in their walk and deportment? Will the *Examiner* or *Observer* dare charge them with licentiousness, or that they are behind any other sect on earth for honesty, sobriety, Bible benevolence, and a strict

conformity to the laws and institutions which Christ has given to his church? We have traveled in Georgia, and have there been told by disinterested citizens who disliked their doctrine, that there were none in that state whose credit stood so fair as that of the church which these papers would stigmatize as hard shells, irregular, &c.

"The anti-mission element in them is strong." So strong that all the carnal reasoning, flattery or frowning of the missionary stock-jobbers cannot overcome it; so strong when considered in connection with their "awful predestination ideas," that it is impossible to make them believe that the eternal destiny of untold millions of the human family hangs on the amount of dollars and dimes collected by the mission societies and mission agency of modern antichrist. If their predestination ideas could be shaken, and these hard shelled Baptists made to believe the doctrines of free will, free agency and human power; that salvation is of him that willeth and of him that runneth, and not of God who sheweth mercy; and that the new birth is of blood and of the will of the flesh, and of the will of man, and not of the will of God, then perhaps their shells might be softened, and become sufficiently mellow to allow them to turn away from the truth, and be turned unto fables.

"They practice feet washing." O horrible! Who would have thought it? In this nineteenth century, in which the fashionable religion of the world swaggers forth in golden slippers, that a sect could be found so antiquated in their faith and order as to believe the Bible doctrine of predestination, and even obey the precept and follow the example of the Son of God, in washing the saint's feet. But cannot these Georgia Baptist be enlightened on those subjects? Are their shells so adamantine that they cannot feel the force of the argument that predestination belonged to a former age, and that none but the poor, despised

followers of the Nazarene, who do not count their own lives dear unto them, and who have no aspirations for the applause of the religious world, think of paying the least respect to the words of him who, when he had washed his disciples' feet, said, If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet?

And still another grievous fault is found in them: "Their church buildings are generally erected in the woods, and most commonly are without windows or doors." If these old "hard shells" had a little more ambition for show, would they not erect their church buildings with windows and doors, with towering domes and cloud-piercing spires, in the cities, villages and public places, so that they might stand at the corners of the street to pray where they might be seen of men?

In Georgia the meetings are generally very large; we have seen several thousand persons present at their stated monthly meetings, and for the benefit of shade for horses and mules, also for the accommodation of the immense congregations, who frequently are compelled to leave the house and resort to a preaching-stand in the grove, they have found the woods preferable to other localities for their meetings. But one thing the correspondent of the *Examiner* omitted to mention, which is the well known fact, that all other religious professors also usually erect their houses in the woods, and they, too, are many of them without windows or doors. Windows and doors are of but little utility in that warm climate where, if they had them, it would afford more comfort to the audience to have them open. We hope, under all the considerations, that the Old Hard Shell Baptists have not committed an unpardonable sin in erecting their meeting houses in the woods, or in failing to make them more costly and splendid. So far as we could learn, their houses were generally paid for honestly, and

without so much begging, conniving and swindling as has characterized some of those who ridicule them.

Last, but not least, their preachers are not generally manufactured to order at theological schools; hence they are to be ridiculed as of "the wang-doodle sort." By the very classic term "wang-doodle" we presume is meant that the preachers of the Old Baptist order are not graduates from charity schools of divinity, but generally, like those in the primitive church, called and qualified by the great Head of the church, from the fishing boats, from the farm or work-shop, whose speech and whose preaching is not in the wisdom of this world which cometh to naught, that the faith of their hearers should not stand in the wisdom of men, but in the power of God. "Wang-doodle," as their preaching may be in the uncircumcised ears of will-worshipers, God has chosen them to bring to naught the wisdom of this world. Their preaching of Christ crucified is foolishness to them that perish; a stumbling-block to the Jew, and "wang-doodle" or foolishness to the Greek; but unto them that are called, both Jews and Greeks, it is Christ, the power and wisdom of God.

"They play on the 'harp of a thousand strings.'" There may be more truth in this assertion than our revilers intended. If by the harp, the gospel of the grace of God be intended, God has made his ministers skillful musicians to touch the strings of that heavenly harp in a manner that has frequently awakened the liveliest sensations of joy in the hearts of all who know the joyful sound. The gospel of God our Savior has many strings, but they are all in the most perfect harmony, no discordant sounds, no jargon like that produced by the Babel-builders. In Revelations we are told that they who have the seal of God, have harps in their hands, and sing a new song which none but the sealed of God can learn, and the them of their song is, "Great and marvelous are thy works,

Lord God Almighty; just and true are thy ways, thou King of saints."

We have perhaps occupied too much time and space in noticing this little squib, but it is worthy of special observation that there is nothing charged in it upon the Old Order of Baptists but what will equally apply to the church of God in her primitive order, excepting, perhaps, the adjective "wang-doodle," and the place and manner of building their meeting houses. The churches of the saints were by the Jews and Pagans regarded as irregular Baptist churches. They stood aloof from and had no fellowship with the mission operations of the Jews who compassed sea and land to make proselytes. The predestination ideas of the apostles of the Lamb were considered awful by their adversaries. They washed the saints' feet, and their preachers were of the sort which are now classified by their opponents, "wang-doodle," and they played on the same harp with its numerous strings, which still fills the kingdom of Christ with the most heavenly melody.

Middletown, N.Y.,
September 1, 1858

Elder Gilbert Beebe,
Editorials Volume 4
Pages 130 - 137

# NEW SCHOOL DOCTRINE.

It is some time since we have treated our readers to an exhibition of the progressive corruption of the New School Baptists. Now, lest our New School neighbors should charge us with neglect, and our readers should forget that there is a difference between truth and error, we have selected the three following articles from the "Cross and Journal," of Columbus, O., of December 4th 1846:

## "ADVICE TO NEWLY ORDAINED CLERGYMEN.

"Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturous faith will be daily tested by calls to unflinching self-denial. Your one work is to win souls to Christ; not to produce a certain general decency and amendment in the face of society around you, but as God's instrument, and through the power of Christ's name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you who is not under it converted to the Lord, or built up in his holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and craft; unless you slumber he will not seem to sleep. Reckon, then, first on opposition. And then secondly, remember that in all this you will have a real work to do. Let this thought be always with you. Go out to visit in your parish, not because you ought to spend so much time in visiting you people, but because they have souls, and have committed to you (feeble as you are) the task of saving them, in Christ's strength, from everlasting burnings. Be real

with them, strike as one that would make a dent upon their shield of hardness, yea, and smite through it to their heart of hearts. When you preach be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house, in plain, strong, earnest words. Let your sermon be your own, made up of truths learned on your knees from your bible, in self-examination, amongst your people. And to make them such as this, spare no pains or trouble. Deal much in the great truths which the blessed God has taught us of himself; beware of always tarrying amongst the graves and corruption of our fallen, tempted state, but rise up to God and Christ and the Holy Ghost, and bear your flock with you there. To lead them for themselves indeed through the Spirit, to believe in the person of the Eternal Son, and so to stand before the Father, accepted in the Beloved, this is life eternal.

"REV. S. WILBERFORCE."

# "TO A MOTHER.

"You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being, destined to live forever! It is destined to be happy or miserable! You, the mother; you, who gave it birth, will be the instrument, in the hands of God, of good or ill to its soul. Its character is yet undecided, its destiny is placed in your hands. What shall it be? That child may be a liar; you can prevent it. It may be a thief; you can prevent it. It may be a murderer; you can prevent it. It may descend into the grave with only an evil memory behind and dread before; you can prevent it. Yes, you, the mother can prevent all these things. Will you, or will you not? Look at the innocent! Tell me again, will you save it?

Will you watch over it? Will you teach it? Warn it? Discipline it? Subdue it? Pray for it? Or will you, in the vain search of pleasure, or in the gaiety of fashion or of folly, or in the chase of some other bubble even in household cares, neglect the soul of your child, and leave the little immortal to take wing alone, exposed to evil, to temptation and everlasting ruin? Look again at the infant! Place your hand on its little heart. Shall that heart be deserted by its mother, to beat, perchance, in sorrow, disappointment, wretchedness and despair? Place your hand on its side, and feel that heart beat. How the blood is thrown through its little veins! Think of it; that heart, in its vigor now, is the emblem of a spirit whose ceaseless pulsations will be those of sorrow or joy forever. Go on and count off a century. In some place that spirit will be beating. You may change to meet it. Beats it then in sorrow! Oh, mother, I would not for the world suffer the agony you will feel, when you find your child ruined, desolated, destroyed, a wretch, and its spirit beating with a life that cannot cease!”

# “JOY IN HEAVEN.

“My children, if you like to do good, to make the poor happy, and to comfort the afflicted; if you like to receive their warm thanks and blessings, and to see the tear of affection and thankfulness stand it their eye; then you love to help the missionary society. The blessing of them that are ready to perish comes upon the head of every little boy and girl who helps to send the gospel to the heathen. You cannot hear their thanks now; but if you meet them in heaven, they will thank you there. Mr. Scott, of Demarara, says that he once visited a very excellent negro woman on her dying bed. He took leave of her as though he never expected to see her more in this world. Just as he turned away, she made signs of wishing to say something else. He drew near her bed side, when, with her dying breath, she made the inquiry, ‘Whom

shall I see in heaven?' He replied, 'Jesus, for he appears in the midst of the throne as a Lamb that has been slain.' 'Yes, yes; but who else shall I see?' Mr. Scott replied, 'All the good people of former ages are now in heaven; you will meet them.' But,as if not yet satisfied, she said, 'Shall I see any of the missionary society?' meaning the friends and supporters of the society. Mr. Scott said, 'Do you wish to see them?' 'Oh! yes, yes, Massa, and say 'Thank you for the gospel.' Dear young readers! How will you feel in heaven, when happy ransomed souls come near and say, 'Thank you, thank you for the gospel; you sent the gospel to me!' With a heart full of more love and joy than the heart can hold here, you will tune your harp afresh, and burst forth into a louder song; and the song will be, 'Not unto us, O Lord, not unto us, but unto thy name give glory.' – *Miss. Rep.*"

The three articles copied above from the "Cross and Journal," afford incontestable evidence of the fearful apostacy of the New School Baptist, from whose organ these articles are copied, and of the truth of divine revelation, that "evil men and seducers shall wax worse and worse, deceiving and being deceived." The people who publish, patronize, and love to read and encourage their children and neighbors to read such sentiments as these extracts contain, claim to be Baptists, and think us unkind and destitute of charity because we cannot recognize them as Baptist of the primitive or apostolic order. They profess to hold the doctrine of predestination, election, and special and efficacious work of the Holy Ghost in quickening and regenerating the children of God. They also profess to hold that men in a state of nature are dead in trespasses and sin; and that salvation is of God, "not of works, lest any man should boast," and from these distinguishing sentiments of the primitive saints they declare that they have never swerved.

It is humiliating to the feelings of sensitive Baptists to see such doctrines as the New School seem to glory in, palmed on the world under the sanction of those who have usurped their name. Our object in calling attention to the corruption and blasphemy of their doctrines is not to raise against them a spirit of persecution, but of pity. As citizens of our great and mighty Republic, we would not abridge their privileges to think, decide, and act for themselves in matters of religion, and the same rights which we would award to them we would also grant to Roman Catholics and Mormons, and all other denominations of professed worshipers, so long as their free enjoyment of such rights as citizens shall not invade or infringe the equal rights of all other citizens of our country. We do not say, however, that in holding such sentiments as they publish, and yet claiming our name, they do us no injustice, or that they do not invade our rights; but our God will judge them.

Who will undertake the task to reconcile the doctrines contained in these three articles, with the confession of faith to which they have set their hands?

We will not weary our readers with a lengthy examination of the doctrinal corruption of these extracts; such a service is not called for, as we have none among the Old School Baptists, not even babes in Christ, that cannot readily detect the heresy which is so glaringly displayed. A few of the more prominent outrages upon the Spirit of truth we will notice.

First,  The “advise to ordained clergymen.” This description of bloated humanity did not exist among the Baptists in the apostolic age, and in subsequent centuries it was originated and held for ages exclusively in the church of Rome. The daughters of the Romish “beast” found it convenient to dignify their preachers by such titles as Reverends, Clergy, Doctors of Divinity, &c., and to degrade their members as

laymen; but this aristocratic distinction has never, until comparatively modern times, found its way among professed Baptists, and never into the church of God, for no unclean thing can enter there. But the New School Baptists claim now to have clergymen, and we know not but their claim is as valid as that of any other branch of modern anti-christ. Their work, as set forth in the article of "advice," is "To win souls for Christ." they have not to feed the flock of God; for the sheep know not the voice of strangers. Not to preach Christ and him crucified; to the Jews a stumbling block, and to the Greeks foolishness; for they are unacquainted themselves with that kind of preaching, and they are of the number of those who themselves stumble at the word, being disobedient, whereunto also they were appointed. They are not to regard the word or Spirit of God as their oracle, but receive advice from the wise men of this world. Instead of preaching as did the apostles, that there is salvation in none but Christ, New School clergymen are to assume that every soul in their respective parishes is committed to them to save, "in Christ's strength from everlasting burnings." This they are themselves to believe, and this they are to try to make their parishioners believe, and they are advised to act upon this principle. If this task is committed to clergymen, we demand by whom was it committed, and when, and where? But enough of this.

Second, The address "To a Mother." With one breath the young clergyman is represented as having the task of saving every soul in his parish; the work committed to him exclusively, to convert them, to save them, and finally to "rise up to God, and Christ, and the Holy Ghost, and bear their flocks with them." To convert and save them, and finally take them to heaven, is in the first lesson made exclusively the task of the clergyman, and in the next breath the same work is tasked upon the mother of every child. Now this is a riddle which would require the erudition of a college-bred

clergyman to unravel, how the clergyman can be exclusively the savior of every soul in his parish, and yet that every mother is required to save her own children! “O consistency,” &c. Now, if the mother can prevent her child from being a liar, a thief, and a murderer, and from going to its grave with only an evil memory behind, and dread before; if the destiny of every soul is placed in the hands of mothers, what has Christ, or his blood, or his righteousness, or the Holy Spirit’s quickening work to do with salvation of men? Can we possibly believe such doctrine without rejecting the whole testimony of the scriptures? Can we so reject the testimony of the scriptures without becoming infidels? If not, are not all who teach such doctrine, whether New School Baptists or others, infidels? We leave our readers to form their own conclusions.

Third. The third article shows what kind of a heaven the arminians are looking for. According to their description of it, it is a place where little boys and girls are to receive “thank you” for the pennies they have given to missionaries! This, reader, is New School Baptist doctrine. The poor black woman, with all the religion that the missionary Scott cold give her, and all the penny-worths of gospel that little boys and girls had sent her, could not die in peace, anticipating only the pleasure of seeing Jesus there, exalted upon the throne, and meeting the innumerable company of all his redeemed there, the missionary bears witness that she seemed to be “not yet satisfied.” She could not die in peace until assured by her false guide that she could meet in heaven the greater object of her solicitude and of her gratitude, and have an opportunity to bestow her thanksgiving on those whom she was taught to believe were more justly entitled to it than Christ. If such be the heaven anticipated by arminians, missionaries, and New School Baptists, how thankful ought all christian people to be that God has laid up in store for them a better inheritance; that

while the poor deceived Ethiopian converts to missionism expect to be employed in looking up the boys and girls who gave them the gospel by the penny-worths, they shall be employed in immortal anthems of praise unto God and the Lamb for ever and ever. And then shall they be satisfied, and completely satisfied, when they awake with his likeness.

Little boys and girls may be induced to tease their parents for pennies to lavish upon the insatiable avarice of greedy missionaries, but that the joys of heaven are to be measured out by the penny-worths, and heathen converts there employed in thanking such saviors for the gospel, out-Romes Rome itself.

New Vernon, N.Y.,
February 1, 1847

Elder Gilbert Beebe
Editorials Volume 2
Pages 737 – 744

# NEW SCHOOLISM AT THE WEST.

MR. J. M. PECK, one of the editors of the *Banner and Pioneer,* is engaged in inflicting on the readers of that print a series of articles, in which his professed object is to show the rise and progress of the mission cause in the Western States, particularly in Illinois. His object seems to be twofold; first, to show what a mighty champion he has been in the cause of New Schoolism in that part of the country, and. thus vindicate himself from the implications cast on him by the no less ambitious missionists who have somewhat eclipsed. him by pitching their tents in that land, and offering some improvements to his earlier plans of operation. The other object is evidently to repeat his oft reiterated complaints. against the Old School Baptists of the West.

By his own showing, Mr. Peck, when he first visited Illinois, found the churches all settled on the old ground. Not a solitary New School Association among them; and as soon as he and his colleague began to insinuate their new doctrines, the Illinois and Sangamon Associations passed resolutions, disfellowshiping the whole missionary craft.

Mr. Peck admits, or rather appears to boast, that for some years he was the only Baptist missionary in. that country. Happy would it have been for the church if thus it had remained; but such was not to be the case. Missionaries have been subsequently poured in upon them, until the churches have, suffered the most severe afflictions in consequence of their multiplicity.

We have no thought, at present, of attempting a general review of Mr Peck’s essays; the game would not pay for the ammunition. We only wish to notice that “the legs of the

lame are not equal," as we have been often noticed in the *Banner and Pioneer* as a new sect, as a New Test party, and our claim to the distinction of Old School Baptists frequently disputed. We show from his own pen that what the Old School Baptists of the West are now is what he found them to be when he first intruded himself upon them. For some years, he says, he was the only Baptist missionary in the country, We believe this to be a fact. Again he says, "At that time there was not a Bible Society in Illinois." One Missionary Society had been organized in 1818, but became defunct in 1820.

From these statements from his own pen, if we had no other testimony on the subject, we perceive that until he troubled Israel in those parts, there were no missionaries nor Mission Societies, Bible Societies, nor anything of the kind, known among the Baptists in that country. The Lord in his providence paralyzing his efforts by sickness, the churches had rest until 1823. For he says, "In December, 1823, he fitted up a French cart and horse, as the most convenient and least expensive vehicle his circumstances permitted; provided a box for a seat, and obtained from the Missouri Bible Society a quantity of bibles and testaments, and from his own stores and those of the late Rev. Mr. Giddings, then a Presbyterian minister of St. Louis, a large quantity of missionary pamphlets, reports, tracts, &c. With this armament he started," and, as he shows, was not unsuccessful in scattering alarm, discord and division among the Old School Baptists of that country.

How very different this sort of armament must have looked from that which the Baptists of that country had been used to - the *whole armor of righteousness,* recommended by the apostle Paul. Eph. vi. 13-18. How contemptible must his French cart, missionary reports and tracts, with his Pandora box mounted, have looked to those who acknowledged no

other armament for the soldiers of Jesus than truth for a girdle, righteousness for a breastplate, the preparation of the gospel of peace for shoes, faith for a shield, salvation for an helmet, and for a sword, the word of God. How ridiculous has Mr. Peck shown the pretensions of himself and party to be in claiming the classification of Old School.

ALEXANDRIA, D. C.,
January 1, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 569 – 571

# NEW SCHOOL LETTER.

THE following letter from a New School Baptist in Virginia, may serve as a specimen of the spirit, as well as doctrinal orthodoxy, depth of thought, and knowledge of scripture, characteristic of many of those with whom we have to do. Mr. Newly is probably a disciple of the famous Wm. F. Broadus; and, for his information, we will assure him that we are not hostile to the truth of Jesus; but we find great discrepancy between truth of that high character, and the pretended truths of Newly.

We would gladly express some gratitude to our sapient informant, for his assurance that we are mistaken in thinking ourself persecuted by the New School, were it not for our scepticism in regard to the truth of his assertion - he may be mistaken. As to the implied charge of our having the spirit of the apostles when they erred, we shall only say, that we wish no harm to any one of the human family; and have uniformly disclaimed the idea of defending our faith by any other instrumentality than that of “The sword of the Lord and of Gideon;” or in other words, by those weapons which are not carnal, but spiritual, and mighty through God to the pulling down of strong holds. The apparent paradox in the doctrine published by the great apostle to the Gentiles, is perfect harmony to the Old School of our Lord Jesus Christ; to them it is by no means hard to conceive, that although Paul, and all the election of grace, were chosen in Christ before the world began, that in the gathering together in one, all that are in him, some are baptized into his mystical body earlier than others are.

As to the other passages referred to, we have seen them before; and we believe if Mr. N. should ever be blessed with a ray of light from above, he will be willing to quote the

scriptures as they read, and no longer wish, by disjointing, perverting, misapplying, and confounding different subjects together, to darken counsel by words without knowledge, or to handle the word of God deceitfully. True, the Great Captain of our salvation by the grace of God - not by the works of men, tasted death for every man, or son; “For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.” Is Christ the captain of the salvation of those who are finally damned? If not, every man here spoken of has exclusive reference to the *sons.*

That our Lord Jesus is the propitiation for the sins of the whole world, shows that his propitiatory sacrifice was not confined to the Jews, but embrace them which are afar off, even as many as the Lord our God shall call. We conclude that if the labors of Paul had been applied to our correspondent, his efforts would have been salutary in saving him from his arminian delusion. We are acquainted with the words spoken by Paul at Mars’ Hill; but the words connected therewith, appear to be a kind of appendix by our correspondent, for his own convenience; as we have never met with any thing of the kind in the scriptures of truth. We were never before in possession of the fact, that the tower of Silome fell upon those who did not repent. Our Lord has told us that it was not because they were sinners above others; but Mr. N. is of a different opinion, it would seem.

The next quotation: “Jesus told the people to repent and come to him for life.” We would thank our friend to inform us when and where Jesus spake these words. The balance of the quotations show for themselves a lamentable want of bible knowledge. It is true, like the pharisees of whom Paul bore record, he has plenty of zeal; but not according to knowledge. Had Mr. N. closed his epistle without attempting to support New Schoolism by the scriptures, his letter would

have been passed by in silence; but oar opponents so rarely attempt to sustain their dogmas by the scriptures, we have considered the present worthy of some special attention.

*Newley's Cross Roads, Dec. 31,1835.*

SIR: - It becomes my duty, having the distribution of the Rock Mill mails, to say to you, that there is no such man as Wm. B. Jones, he having gone home some time since. As I have given the “Signs of the Times” a passing notice, and. knowing what you believe, as also all the Old School in this quarter, so called, and professing myself to be a Baptist, I will trouble you with a few texts, which may be of service, if you are not hostile to the truths of Jesus. Before I quote them, I beg leave to remark, that you suppose yourself persecuted by the New School Baptists; which is not so; you persecute yourself, by not preaching as Jesus and his apostles preached; and you are railing at those who are the true-followers of Jesus - the Baptist people - for I never did believe any were true, but those baptized by immersion. But have you not the spirit of those apostles who were willing to call fire from heaven, as Elias did, and consume a multitude and for which they received a strong rebuke from Jesus? Any man would believe that Paul was chosen in Christ before the world began, according to his writings to the Ephesians; but in another book Paul says, Aquila and Andronicus was in Christ before he was. Christ tasted death for every man, and is a propitiation for the sins of the whole world. And Paul says, there is no difference between the Jew and the Greek; and he further adds, that he had labored more than all the apostles, that he might save some. Paul says, that God commandeth all men everywhere to repent, and if they do not repent, they must be damned. The tower of Siloam fell upon those who did not repent. Jesus told the people to repent and come to him for life. He also says, If any man

hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world.

I fear preachers will have trouble upon trouble, who preach not the whole gospel, and read it as it is written; but must see, and clearly see a chance for salvation through Christ, unless he has committed the unpardonable sin. God loves mankind - and if he did not love them he would not afford them life; for in him we both live and have our being. Man was made after his image, and is blessed above all his creatures. And Paul says, Christ is in all, except we are reprobates. We are also told, that no man speaking by the Holy Ghost, calleth Jesus accursed. I have heard hundreds. say our Savior, who had never made a profession of religion, but was really good men. I have gone perhaps further than my limits permit, and with such stuff as you are not willing to believe, although it is the truth. I want Old School and New School Baptists to be one people.

Yours, with respect,
POLLARD NEWLEY.

NEW VERNON, N. Y.,
January 29,1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 279 – 282

# NEW SCHOOL THEOLOGY.

AN obituary published in the last number of the *Christian Index,* (so called) after stating that the deceased little girl, (aged about 10 years) was "in a course of discipline to become an early follower of the blessed Jesus," says: "Only a few hours before her death she desired that her little stock of money should be devoted to the missionary cause, thus casting all that she had into the Lord's treasury. Blessed legacy! May the news of its glorious effects be conveyed to her in that paradise above by the heathen redeemed (under heaven) through its influence."

# REMARKS.

THAT widows' houses should be plundered, silly women led captive, laden with iniquity, the example of the unnatural wretch that boasted of withholding a house and home from his wife and children, and his conclusion to neglect the body (as he termed his brutal course) rather than the soul, and to contribute fifty dollars per annum to the popular institutions, (as mentioned in our 16th number,) should be lauded as an example worthy the imitation of christians by the American Baptist Mission Society; and that even the death-bed of little girls and boys should be haunted by these ravening wolves in human form, does not constitute all our objections to the benevolence (what a burlesque on the name!) of the New School. That on which we animadvert is, that persons claiming the Baptist name should be recognized as such while teaching the doctrines embraced in these extracts, viz:

1. That the child mentioned in the obituary was in a course of discipline .to become an early follower of the blessed Jesus; as though according to the Popish or Pedo-Baptist notion, we

could train our children mechanically for heaven, without grace.

2. That the ill-gotten plunder clandestinely taken from the poor deluded, dying child, will redeem some from hell, for whom the blood and righteousness of Christ had failed to secure salvation.

3. That through the modern missionary humbug a way of communicating the affairs of earth to heaven is really brought into requisition.

4. That the harmony of heaven is frequently arrested by the arrival of heathens, redeemed by money, ascribing salvation to their golden idols, or to any other object than to. the abounding grace of God unto the chief of sinners, and consequently,

5. The introduction into heaven, and into the presence of a thrice holy God, whose glory he will not give to another, nor his praise to graven images, a system of downright idolatry, in direct terms blasphemously contradicting the express declaration of God himself, that he is the only Savior.

6. The evident bearing which this doctrine is designed to. have upon the weak, the ignorant and the dying, that the little gaudy effects which death is about to remove them from will not only serve as a peace offering to secure the divine favor for themselves, but that they possess a kind of super-rogatory virtue, sufficient to save others who, in the absence of it, would be eternally lost.

In the letter copied from the *Watchman* into our sixteenth number, with the introductory enconium by the Board of the American Baptist Mission Society, and the editorial puff, on which we were prevented from remarking at large, for want of room, we have the true spirit of the modern mission mania

flowing from its very fountain. The Board of the great national institution, glorying in what should be their shame, furnished the letter to the *Watchman,* desiring its publication, because it exhibited so much of what they understand to be the spirit of the gospel, and in the hope that others may cherish the same spirit, and go and do likewise, viz: rob their families, and place that which a bountiful providence has furnished for the comfort of their wives and helpless children into their pious hands. Our object in again calling this subject up is to impress upon the minds of our readers what the Board of the American Baptist Mission Society profess to believe is the *true Spirit of the gospel.* Who would not hire missionaries to go to the ends of the earth to preach to the poor heathen that the true spirit of the gospel requires of them to neglect their wives and children, and give what they are now wasting in providing house and home and sustenance for their families to the mission institutions?

The editorial puff by the conductor of the *Watchman* deserves a passing remark. He says that a revival of religion has been recently enjoyed at the place where the letter was Written, and prays that *the genuineness of all the revivals from which we hear may be evinced by equally precious fruits,* (money.) What delicious fruits are these - twenty dollars, and a threat to rob his wife and two small children of thirty dollars more during the current year!

We see, as we have often seen before, that the spirit of the gospel, in their estimation, is the spirit that will give them money; the spirit that will rob one's family, break asunder the sacred ties of conjugal obligation, that will make the husband neglect his wife, parents neglect their offspring, and make a man worse than infidel. (See 1 Tim. v. 8.) Yea., the spirit that would arrest the clammy hand of death itself to grasp a few pence which a dying child may be about to leave. Such a spirit, better suited to the character of the imps of

hell, than to be coupled with the sacred name of the christian religion, is deemed by the New School Baptists productive of genuine revivals of religion, of the salvation of the heathen, and able to open a mail-route to the world of glory, to carry intelligence to departed spirits of what is on earth resulting from the idols which they in their lifetime have set up. May the Lord in mercy deliver us from such delusions, for ever and ever. Amen.

ALEXANDRIA, D. C.,
October 1, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 528 – 531

# NOT BY SUCCESSION BUT BY WHO ARE CALLED

Since the apostles of the Lamb have finished their course with us in the flesh, no history of the church of God should be allowed to lure us from the doctrine which they taught, the judgments they recorded, the ordinances they have enjoined; nothing is to be added nor aught diminished from the perfect standard of faith and order they established, which is confirmed by all the valid authority of earth and heaven. What they have bound on earth is bound in heaven, and what they have loosed on earth is loosed in heaven. The question with us now is not or should not be: What was believed or practiced in the church one hundred or a thousand years ago, but rather, what was the faith which was once delivered to the saints? We are not now to ask: Are our ministers by succession of ordination, through the dark ages of papal abominations – traceable to the apostles? But rather let it be asked: *Are they such men as the Holy Ghost commanded the church to separate to the work whereunto He had called them?*

Gilbert Beebe, 1800-1881

# OLD FASHIONED BAPTISTS.

MR. AMOS SNELL, a writer in the *Christian* (so called) *Secretary,* of Hartford, Connecticut, in explanation of the above phrase, which it seems he had previously used in a communication to that paper, writes as follows:

"Although there may be people that endeavor to maintain sentiments that are unscriptural, and still claim to be the Old School, or old fashioned stamp in distinction from others, there is justice in their claim only so far as they have been of long standing, and without change. Yet I think them not old-fashioned gospel Baptists; for an unscriptural sentiment or practice never helps to make a scriptural person or denomination, notwithstanding a paper to support their cause may be sustained by 1600 subscribers, and the devil may have a hand in it, yet this does not alter the case. What I understand by an old fashioned gospel Baptist is, to believe what primitive christians believed, and practice what they practiced, as it respects an exhibition of sentiment; in other words, to obey the commands of God, and practice the ordinances of the gospel according to their design. I suppose a Baptist is to be known as such when his sentiments and practice agree with the bible; then if this is indefinite, the commands and precepts of the bible are altogether ambiguous; and I believe every consistent or old fashioned gospel Baptist will feel a deep interest in the circulation of the bible, and as they love to sit under the sound of the gospel, and have their children and friends enjoy the same, acting from a fixed principle at heart, they will endeavor to do all in their power that can consistently be done, that their fellow men may enjoy the same privilege, and sustain the cause of missions by their alms and prayers, looking into the old fashioned bible for this rule: "Go ye into all the world, and preach the gospel to every creature." It would be a

natural consequence for such a Baptist to be perseveringly engaged in the temperance cause, for Paul, that I consider one of them, reasoned on temperance, and our guide, the bible, says, “Be temperate;” in short, be diligent in every scriptural benevolent operation of the present day, without covetousness, and not in any case give half-way fellowship to the unfruitful works of darkness, or the unscriptural inventions of men, in theory or practice. You spoke of new fashioned Baptists as though my remarks implied there were such. I think in some respects we have reason to fear there are such, and even in New England. The Baptists, or the sentiments of such as I have endeavored to describe, I think surpass in age the western or southern school sentiment, the exhibition of which originated in the wilderness of Judea and in Jordan’s stream, in some of its parts, and the rest not long after at the time the first Baptist that I have ever heard of commenced his public labors, more than eighteen hundred years ago. For this reason I have supposed such to be the most consistently entitled to the name of Old Fashioned Gospel Baptists.

“Yours in christian lore,
“AMOS SNELL.”

# REMARKS.

WE have not the means of knowing on whom Mr. Snell intended to bestow the application of this sentence; but as we are not aware of any set of Old School Baptists in the United States except that in which our name is enrolled, who have taken a stand against the corruptions in doctrine and in the practice of those who “say they are Jews, and are not, but do lie, and are the synagogue of Satan,” we are led to the conclusion that we are the “sect which is everywhere spoken against;” and on this conclusion we will venture so far to correct the statement that it may at any rate give a

more correct idea of who we esteem to be the Old School Baptists.

And first, he represents them as endeavoring to maintain sentiments that are unscriptural. Mr. Snell has not condescended to tell us ‘what unscriptural sentiment the Old School Baptists undertake to maintain, but like all others who have attempted to slander us, has thrown out the insinuation in a way calculated to make a false impression on the mind of the public, and then dodge behind the ambiguity of his own language, if called on to substantiate his insinuations, by saying, I did not say there *were,* but that there might be such a people. This is certainly the most contemptible and cowardly method of attacking the character or standing of any individual or class of men ever practiced among the fallen sons of Adam. We, however, challenge Mr. Snell, or Canfield, or any other writer or editor, to point out one or more unscriptural sentiment held by the Old School Baptists. We do not say that we are free from error, but we have a right when charged with error to demand of our accusers to show by the word of God wherein we err. We wish to be understood that being accused of attempting to maintain unscriptural sentiments, we do hereby challenge all the writers and editors in the United States to show by the bible any one or more sentiments held or advocated by the Old School Baptists which are unscriptural. If this challenge is not promptly met by our opponents, the reason why cannot be disguised.

But let the scene be reversed. Let the New School demand of us to point out by the bible wherein they are unscriptural in doctrine and practice, and we will meet them promptly, with bible in hand. “In meekness instruct those who oppose themselves, if peradventure God may give them repentance to acknowledge the truth.” Amos Snell is right in regard to our claiming to be of the Old School or Old Fashioned stamp,

in distinction from others; and we also admit that there is justice in the claim so far only as this school has been of long standing, and the sentiments and practices by which it is distinguished without change. Hence it is that we reject from our fellowship in doctrine and in practices every sentiment and ordinance which has not been of at least eighteen hundred years standing; and on this ground prefer to bear the jeers, insults, ridicule, slander and persecution of the advocates of the new order, rather than to relinquish one point of the primitive faith delivered to the saints, or originally established in the gospel church, or admit into our faith or practice aught that is not fully warranted in the New Testament. He adds, "Yet I think them not old fashioned gospel Baptists," &c.

Passing the thoughts of Mr. Snell, we agree that unscriptural doctrine, unscriptural practices, with sixteen hundred, or as many thousand patrons, with the devil in the bargain, can never make a scriptural person or denomination; for if it would, it would follow of course that the New School party laden as they are with their unscriptural doctrines and practices, including all the mass of inventions planned and brought forward by men and devils, against which the Old School from the days of John the Baptist have uniformly contended, would have to be recognized by us a scriptural body. . But Amos Snell further states that what he understands to be an old fashioned gospel Baptist is, to believe what primitive christians believed, &c. To this we say amen; this is the very thing for which we contend, and for which we suffer the loss of all things. But will Amos Snell consent to be tried by this standard? He says that he supposes a Baptist to be known as such when his sentiments and practice agree with the bible, and so say we. Let us then come up to this rule, compare our faith and practice with the bible, and see according to the supposition of Amos who is on the Lord's side, and first let the Old School Baptists be

weighed in this balance of the sanctuary. They reject all the popular schemes of the day, because they can find no bible authority for them. They endeavor to walk in all the ordinances of the gospel, as did the primitive saints, and being sensible of their shortcomings through the weakness of the flesh, they call on all who profess to know and fear God, to show them if in any particular they err, that they may abandon their error. Thus stands the case of the Old School Baptists. Now let our friend Amos get into the scale, let him be measured by the divine rule, let his own statement be compared with the bible, and the discrepance will appear.

He speaks for himself and says, "I believe every consistent or old fashioned Baptist will feed a deep interest in the circulation of the bible, and as they sit under the sound of the gospel, and have their children and friends enjoying the same privilege, and sustain the cause of missions by their alms and prayers." So much then for Mr. Amos Snell's belief or faith. But from whence has he received it? On what is it founded? Not one word of bible from Genesis to Revelation to support a single item of this popular creed. Hence we adopt the language of Moses and say, "Their rock is not as our Rock, our enemies themselves being judges." But hark! Amos invites us to look into the old fashioned bible for a rule. Rule for what? Why what he has just stated above: the patronizing of Bible Societies, and missionary operations of his creed. Well, let us hear what his scriptural rule says. Here it comes. "Go ye into all the world and preach the gospel to every creature." Now for the question: How does this rule and the above statement of Amos' belief compare? The rule commands one thing, and the faith of Amos embraces another and quite different. Hence we may say to Amos, as Daniel read to the king of Babylon, "Thou art weighed in the balance and found wanting." But bear with us, Amos, If we tax your patience a little. it is so seldom that our opponents

quote scripture to us, that we feel disposed to bestow on this text more than a passing remark.

1. By whom were these words spoken? By the Great Head of the church, to whose hands all power in heaven and on earth was committed.

2. Unto whom were these words addressed? Not to all the world, nor to all the church, but to the apostles of the Lamb.

3. Did the apostles and primitive preachers of the gospel understand and obey this command of our Lord Jesus Christ? They certainly did.

4. In obeying this command of Christ, did the apostle and primitive preachers of the gospel organize Theological Colleges, Seminaries or Schools? Did they spend three, six, or more years, after receiving this commission, to prepare themselves for the ministry? Did they form or patronize Bible Societies, Tract Societies, Sabbath School Unions, temperance or any other societies other than the church of the living God? They did not.

5. Were they hired by or dependent on Missionary Societies composed of professors of christianity, and unregenerate men and women? Not at all; freely they received and freely they dispensed the gospel.

6. If then the primitive preachers of the gospel understood and obeyed all that Christ commanded in this text, without going into any of the above measures, which are so popular in this day, we ask again, How far does this text go to prove the position assumed by Amos Snell, and with him all the New Light Baptists of our country? Indeed it is so far from sustaining their schemes, that it proves them to be uncalled for and unscriptural, and consequently anti-christian.

We have already extended our remarks as far as we shall be able to insert in the present number. We therefore leave the subject to the consideration of our brethren, believing that all who fear God and tremble at his word, will examine for themselves.

NEW VERNON, N. Y.,
April 1, 1835

Elder Gilbert Beebe
Editorials Volume 1
Pages 217 – 223

# OLD HERESY IN A NEW DRESS.

THE heresy to which we have had occasion to allude on a former occasion appears to be gaining among the new orders of religionists in these parts, and probably elsewhere. The outlines of the theory are, 1st, that the death of Christ has removed, or taken away all sin from the whole human family, so that no son or daughter of Adam can be damned for being a sinner.

2d. That God now requires every human being to believe the above article on pain of damnation.

3d. That the long cherished doctrine of a necessity of a change of heart, a certain exercise of mind, &c., (what we commonly call christian experience) is a deception of Satan, designed to cheat men out of their souls. And that the mental powers of men in their natural state are fully competent to exercise the faith of the gospel, and believe to the saving of their souls; that those who wait for God to do anything more to prepare them for the exercise of spiritual things will wait in rain, and be finally damned for refusing to believe.

The above are the general outlines of the new-fangled theory, subject to such modulations and variations as the exigencies of times and circumstances may require. We have ourself heard the substance of the above boldly asserted in a public assembly, by a man professing to be a minister of Jesus Christ.

New Vernon, N.Y.,
July 15, 1843

Elder Gilbert Beebe
Editorials Volume 2
Page 299

# OLD LAWS OF VIRGINIA.

THE following are extracted from an old collection of the laws of Virginia. They appear to have been in force as late as the year 1773, in which year the "Collection was published" at Williamsburg. The first Act in the book provides for the erection of a church or chapel of ease in every parish.

"Chapter III. An Act against persons that refuse to have their children baptized.

"Whereas many schismatical persons, either out of averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical invention, refuse to have their children baptized;

"Be it therefore enacted by the present General Assembly and authority thereof, That all and every person or persons, that in contempt of the divine sacrament of baptism, shall refuse, when they may carry his or their child or children to a lawful minister in that county where he or they dwell, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the parish and half to the informer." – *Southern Literary Messenger*.

New Vernon N. Y.,
Jan. 16, 1843

Elder Gilbert Beebe
Editorials Volume 2
Page 133

# THE OLD SCHOOL BAPTISTS' COMPLETE COMPENDIUM.

We have recently received letters of enquiry from brethren in various parts, asking information concerning a work said to bear the above title, published in Portland, Maine.

A circular has been sent to many of our Old School Baptist brethren, setting forth that this is "an invaluable book, and every Old School Baptist should have it."

As we have no knowledge of either the book or its publishers, we are inclined to think the whole thing is a "Yankee Trick." We know of but two or three persons in the city of Portland, that we recognize as Old School Baptists, neither of whom are publishers. From the fact that the author of the circular has not sent us a copy of his work to examine, nor of his circular, but has sent them broadcast to such of our subscribers as have given their names and address through the "Signs," we presume it was not intended to give notice of the imposition until too late to prevent the hoax. The recommendation of the work by the "Methodist Evangelist," and the so called "Christian. Observer," is strong presumptive evidence that the work is not designed for the approval of our order of Old School or Primitive Baptists.

Middletown, N.Y.
July 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Page 227

# THE OLD SCHOOL DEFINED

**FORASMUCH** as we have discovered in this city, and elsewhere, a spirit of inquiry into the reason of our being distinguished by the above cognomen, we esteem it not only our duty, but also our privilege, to define our use of the terms; and in doing which, we will briefly state what we conceive to be the real difference between the ***Old School Baptists*** and the New School. Before we enter upon the definition proposed, we will notice negatively a few things which we do not intend by the term.

**First**. We do not intend to convey the idea that we advocate any system of mere scholastic divinity whatever.
**Second**. Nor do we wish to be understood that from the poverty of bible language we are driven to the necessity of coining words with which to distinguish ourselves from others, as it is only in consequence of the general perversion of the language of the sacred scriptures by nominal professors, that it becomes necessary for us to submit to such names as the scriptures do not furnish, in order to be known in distinction from those who have stolen the livery of primitive saints to serve their own masters in.
**Third**. We do not by our use of the term design to be understood as dissenting from the ground which has been occupied by the Regular Baptists from the days of John the Baptist until the present time, but the very opposite, to wit; that we are precisely what all orderly disciples have been in all ages of the gospel dispensation.

With these brief preliminary remarks, we will proceed to our explanation. The time has been, gentle reader, when the name of a Baptist was an index to the character, faith and practice, of those who bore it; but that, alas! is no longer the case. We have lived to see the day so long predicted by the

apostles of the lamb, in which many should depart from the faith, giving heed to seducing spirits and doctrines of devils, and by reason of whom the way of truth should be evil spoken of; and in the dreadful apostasy, it has become a matter of no inconsiderable difficulty to know by the profession of a man what he does in reality believe.

At the present moment we have among us, bearing the Baptist name, those who hold nearly every sentiment which has been esteemed heterodox and corrupt by the Baptists of past ages - Baptists who, like the idol gods of which we read, have come newly up. Witness the Seven-day Baptists, the Free-will Baptists, the General or Open-communion Baptists, the General-atonement Baptists, the Fullerite Baptist, the Campbellite Baptists, with many other kinds, whose sentiments are as discordant and confused as that of their more ancient brethren, the builders of Babel. The above classes, with but very few exceptions, all are united in regard to the popular system of modern benevolence, however much they may differ on other subjects, there are at least some popular idols at whose shrine they can unitedly prostrate themselves. Nor are there many points in doctrine, or in practice, by which the Primitive Baptists have been distinguished, which some of the above named classes do not openly oppose. And hence it is that we who cannot conscientiously depart from the faith of the gospel, and the order of the Lord's house, are compelled to draw the line of demarcation between them and ourselves; and as we can no longer be known in distinction from them by the e simple unqualified name of Baptists, rather than to appear amalgamated with them, we are content to be known as ***Old School Baptists***.

The time and circumstances connected with the appending of this discriminating qualification to our name as Baptists, were these: After the missionary phrenzy had broken out among

the Baptists, and the poisonous infection, like an epidemic, had spread itself throughout our churches, and when those laboring under the dire contagion turned away from the word of the Lord, (as their rule of faith and practice) and were turned to fables, those who had remained steadfast in the apostles' doctrine, and had not yielded to the winds of doctrine which had blown tempests of fire-brands, arrows and death among our churches, published a circular to all old-fashioned Baptists n the United States, to convene with the Baptist Church at Black Rock, MD., to take into consideration the trying state of Zion, and to encourage each other in maintaining that form of sound words and practice handed down to us by the grad Head of the church and his apostles, in opposition to the new schemes and inventions of the day, which, like the flood which the dragon poured forth, seemed to be calculated to carry away the woman (church) which had brought forth the man-child who was to rule the nations with a rod of iron. At the time and place appointed, ***the chosen tribes went up***, the old veterans of the cross assembled - not to organize a convention for legislative purposes, nor to constitute themselves a standing body, in distinction from the church of God, but to worship god, to unite in solemn prayer to God, in behalf of his afflicted Zion, and to take sweet counsel together; and having met, a free interchange of sentiment was obtained, which happily resulted in a unanimous resolution to stand fast in the liberty wherewith Christ has made us free, and not to be entangled with the yoke of bondage which was then being applied to the neck of thousands who had once ranked with Regular Baptists. On that occasion it was, upon mature deliberation, thought advisable that we who could not fellowship the new doctrines which had gained among those of our profession, or their newly invented machinery for converting the world, should ***from every brother that walketh disorderly withdraw ourselves***. And being at the same time unwilling to desert the Baptist name because

others had perverted it, or "to give up our choicest flowers because spiders could pervert their sweets to poison." We selected from the list of epithets which our new-measure brethren had most bountifully bestowed on us, that of "***Old School Baptists*** ." We also at the same time prepared an address to our brethren throughout the country, in which we fully stated our views, and our objections to the newly invented institutions of the day; and in that address we did most solemnly admonish those of our Father's children who had been beguiled by the new divinity systems which were in being, to return to their Father's house, where there is bread enough and to spare; and warned them of the consequence of their forsaking the Fountain of living water, to hew to themselves cisterns which could hold no water.

In the foregoing remarks we have informed our readers how we came in possession of the title, "Old School Baptists," and that the school to which we allude is none other than the school of Christ, where Jesus our Lord by his word and spirit presides, and teaches his children as never man taught. It remains for us to point out the difference more minutely between our order of Baptists and those who are in distinction from us generally known as New School Baptists; and we hope that every Baptist reader will, in reading the leading features of the two parties, be able to discover the which company he belongs. Our object is not to make proselytes to our views; we want none with us except such as are so from principle; yet we desire so to present the real difference, that even the very babe in the kingdom may understand where he is and where he belongs.

**The Old School Baptists believe, that God from eternity set his love upon his people, marked them out as the election of his grace, and ordained them to an inheritance of eternal life in Jesus Christ, who in accordance with the purpose and grace of God, in the**

**fulness of time came into the world, was made under the law, to do the will of God, as it was written of him in the volume of the book. And as this is the will of the Father, that he shall lose nothing of all that was given him, so he shall certainly raise them all up at the last day. We believe that our blessed Savior has finished the work which his Father gave him to do, that he has saved his people from their sins, {Matt. i. 21} that he has borne their sins in his own body on the tree, has put away sin by the sacrifice of himself, and brought in everlasting righteousness for all those whom his Father gave him; so that by his stripes they are healed, and by his one offering he has perfected forever them that are sanctified, or set apart to him in the covenant of peace; and consequently 'All that the Father giveth him shall come to him; and he that cometh to him he will in no wise cast out." And on the other hand we as firmly believe that "No man can come unto him, except the Father who hath sent him draw him;" and consequently we believe that he pillars of heaven are no more firm than the salvation of all the redeemed of the Lord; and that all the arts, sciences, machinery, wealth, power, influence, or industry of men or angels, can no more increase or diminish the number or safety the people of God, than they can tear him from his throne, or change the thing that has gone forth from his mouth.**

The New School Baptists generally profess to believe also that the doctrine of the above paragraph is true, and they often tell us that they believe it as firmly as we do; but yet they do not believe that it is profitable to preach it. It will, in their judgment, discourage sinners, and lull the saints into a state of carnal security; it will hinder revivals of religion, and stop the progress of the work of the Holy Ghost in the conversion of sinners; hence they do not feel disposed to

preach it, nor to countenance those who do. We say the New School generally hold such language; but some there are, and not a few, who boldly deny the doctrine in toto, and assert that the death and intercession of Christ saves no one; that he did not die for sinners, but for sin; and that he saves none, but has rendered it possible for all to save themselves! But still there is not so great a discrepancy between these, as one would at first imagine, for even those who in words admit that Christi is ALL, and in ALL, do in works most positively deny him; for the new theory is, that the economy of salvation is a system of means, and that the benevolent (so called) institutions of the day are admirably calculated to enlarge the Messiah's kingdom, and save many, who without these would perish eternally. Thus, for example, Judson wrote to the American females, saying, "Some, yea many precious souls might have been saved from the quenchless fires of hell, where now they must suffer eternally, had you not been afraid of being thought unfashionable," &c. and to this sentiment of infidelity New School Baptists of America have most heartily responded from the pulpit and from the press.

Now if the most orthodox of their party can countenance Judson, and contribute to support him in this his presumptuous stand against the doctrine of God our Savior, and revile us, as they have done most shamefully, for exposing the corruption of the sentiment, can they still consistently believe that salvation is of the Lord? To admit this heresy, what do we not admit? If some are now in hell, who might have been saved by the ladies' superfluous dress or jewels, these either ***were*** or they ***were not*** of the elect of God; they were or were not redeemed by the blood of Christ; they were or were not subjects of eternal love, electing grace, and of the intercession of Christ; hence, if they were of the elect, their being now in hell shows that election saves no one. If they were redeemed by Christ, it shows that the

blood of Christ has no power to save. If they were the objects of Christ's intercession, if follows that the Father does ***not*** always hear Christ, or that eternal love, or electing grace, or both, or all that god has done for the salvation of his people, was infinitely inferior to the vain trappings of our American ladies, since these sinners were interested in all this work, and are in hell notwithstanding all.

Or if our new lights will try the other horn of the same beast, and say that those ***many precious souls,*** whom Judson says are in hell, and who might have been saved there from by our ladies, were not eternally loved, chosen, redeemed by the blood of Christ, and that they had no part in the intercession, grace or righteousness of Christ, it follows then, of course, that our New School Baptists do not believe that salvation is of the Lord; seeing they hold that souls for whom he has made no provision in the economy of redemption through the death of Christ, might have escaped the damnation of hell by the sovereign virtues of the ladies trinkets.

**Again, the Old School Baptists believe that the scriptures of truth are a complete and all-sufficient rule for the christian's faith and practice.**

But the New School believe that the scriptures contain only a general outline of the christian's duty; and the are required to set their wits at work to fill up the blank - see report adopted by the General Convention of New School Baptists, at Cincinnati, Ohio, in 1833, as copied in the "Signs of the Times," Vol. II. No. 8.

**The Old School believe that God has chosen, appointed and ordained al the means which are necessary for the accomplishment of his purpose in the salvation of his**

**people, and that he will assuredly bring them all into requisition in his own time and way.**

But the New School hold that the devising of means to accomplish the work of the Lord, and the bringing of them into requisition, is left with them.

**The Old School Baptists believe that the church of the living God, the ground and pillar of the truth, is the only divinely authorized religious society on the earth; and that this community is, according to the word of the Lord, composed exclusively of baptized believers in the Lord Jesus Christ; and that all other professedly religious societies in the world are not up by men, without divine authority, and are consequently anti-christian.**

But the New School believe that it is well pleasing to God and calculated to advance his cause, and that it will augment the number of his elect, &c., for them to go on without precept or example, and institute a number of professedly religious societies, which shall be composed of such as have money, and will pay a stipulated sum into their hands, without distinction of character - none being rejected but the poor and moneyless; and that it is their right to organize such professedly religious institutions, upon constitutions which would exclude Peter and John, if they were destitute of gold and silver as they were at the beautiful gate - Acts iii. 6; or even our Savior himself would be constitutionally debarred from a seat, if he should come to them as empty handed of the glittering dust as he was when called on to pay tribute.

**The Old School believe that it would be a violation of the law of Christ as expounded by the apostle James, for us in our religious society to give the preference to the rich, or say to him that comes in goodly apparel,**

**Sit thou here in a godly place, and to the poor man, Sit thou at my footstool.**

But the New School will sell birthrights in their religious societies for a stipulated sum; to the poorer class, a simple membership for what they can pay; a life membership to him who can pay more; a directorship to him who can pay a still higher price; and Dr. Ely did go so far, when on a tour of religious mendicancy in Orange Co., N. Y., as to sell for twenty dollars, an everlasting life membership in the Sunday School Union, for a Mr. Powell, who had been dead at that time about two years; this fact was announced in one of the public newspapers of that county, probably with a view of inducing others to come and buy an everlasting religious inheritance for their deceased relatives and friends.

**The Old School believe the great Head of his church has reserved in his own hands the exclusive right of calling, qualifying, sending forth, and of sustaining his ministers, of appointing to them the field of their labors, and the term of their service; and that all those professed ministers of the gospel who do not acknowledge Christ in this department of his government, are anti-christian, and are to be rejected from our houses and pulpits in that character, on pain of the displeasure of our gracious Prince and Savior.**

The New School, however, are of an opinion quite to the reverse. They believe that the commission given ***to the apostles*** by him who held all power in heaven and on earth, was intended for the church in general, and that even unregenerate sinners (provided they will give money) may unite in the execution of the functions of the great commission; and that the words of the commission, "***Go ye***," are to be understood, "***Send ye***." Hence they feel themselves called on to form themselves into incorporate

bodies, for the purpose of taking this part of the divine government out of the hands of Christ; and they hold it to be their privilege to call pious young men who choose to preach rather than to work, and after putting them through their theological machinery, ( a process requiring from three to seven years drilling) appoint to them their field of labor, and the amount of their hire; nothing doubting that one of these philosophical dunces or learned novices of their own production is worth at least one dozen such as the God of heaven has called, and qualified, and sent to the work of the gospel ministry.

**Old School Baptists believe that the effectual calling and spiritual birth of all the ransomed of the Lord, is the work of the Holy Ghost alone; that it is the Spirit that quickeneth, and the flesh profiteth nothing.**

But the New School believe that the conversion of sinners is a work which is to effected by the use of certain means lodged in their hands, and consequently that the flesh profiteth a great deal; but they will condescend to admit, that where the sinner proves too obstinate for them, they are at liberty to call to their aid the work of the Holy Spirit, never forgetting, however, to direct the Spirit when to come, what to do, and how to do it; and lest there might be some misunderstanding, they will generally arrange the sinners whom they have predestinated to life and salvation, upon consecrated seats, or anxious-benches; and when they have got all things in readiness, they will assay to notify the Spirit, and call him to finish the work which they have so graciously begun.

**The Old School believe that the atonement made by our Lord Jesus Christ was for the elect of God exclusively; and that all for whom the blessed Savior**

**died, shall and will assuredly be saved with an everlasting salvation.**

But the New School are divided among themselves on the subject of the atonement; some of them holding that it was universal, and others, with Fuller, that it was sufficient for all mankind; yet considering the atonement, or word of Christ in the matter of saving sinners, a subject of minor consideration, they put it down in their list of non-essentials; and notwithstanding their differences, all unite in carrying on their work, agreeably to their general plan of operations.

**The Old School Baptists believe it to be their duty to withdraw their fellowship and nominal connection from the New School, as from disorderly walkers.**

But the New School remonstrate, and say, Only let us be called by thy name, to take away our reproach, and we will eat our own bread and wear our own apparel.

In the foregoing remarks we have stated some particulars in which the Old Fashioned Baptists differ from the New.

**Reader, to which side do you belong?**

Elder Gilbert Beebe
Alexandria, D.C., January 27,1837

# THE OLD AND THE NEW MAN.

“So then with the mind I myself serve the law of God, but with the flesh the law of sin.” - Rom. vii. 25.

If Paul had in him these two opposite principles, and both to identified with his person that with the one he *himself* served the law of God, and with the other at the same time *he himself* served the law of sin, was he like all other christians in these respects? Have all christians in them a mind with which they themselves serve the law of God, or can any man be a christian who has not such a mind? And have all christians, like Paul, a principle or law in their members which is at war with this law of the mind, and with which they themselves serve the law of sin? Or is the flesh of some christians so purified by regeneration that they are unlike Paul, and have no wicked propensities in their flesh whereby they serve the law of sin?

If all christians are like Paul in these particulars, and like him serve the law of their God with the mind, and with the flesh serve the law of sin, are both of these opposites born of God; Or is that flesh in them which wars against the Spirit, only born of the flesh: or has it been born over again and made holy by a spiritual birth? And if it has, why does the apostle admonish christians to crucify it with its affections and lusts, and how can the christian with it himself still serve the law of sin? If in our flesh there dwells no good thing, and in that which is born of the Spirit there dwells no evil thing, if that which is born of God cannot commit sin, because his seed abideth in him, and *he* or *it* cannot sin because he is born of God, is it heretical or wicked for a christian to believe that all the corruption's within him are born of the flesh, and none of them are born of God, and that all that is pure and holy

within him, is born of God, and no part of it is born of the flesh?

I of this mind with which the christian *himself* serves the law of God, the apostle says, "We have the mind of Christ," and another mind, or law, which he saw in his flesh he calls a *carnal* mind, which signifies a fleshly mind. With the mind of Christ he serves the law of God; but the *carnal* (or fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed can be. These two minds must be very opposite. One of them is not, and cannot be subject to the law of God, and with the other we serve the law of God. Are both of these minds born of God, or is that mind which cannot be subject to the law of God, born of the flesh? The carnal mind is enmity against God, while the law requires love to God, and love to our neighbor, and on these hang all the law and the prophets. Is that fleshly mind which cannot obey the law of love, born of God? Or is that mind which can and does love God, with all the heart, might and strength, born of that flesh in which there is no good thing?

We think all christians will unite in the conclusion that all within them that is carnal, earthly, depraved and vile, is born of the flesh, and will continue to annoy them until they shall be by death delivered from these bonds of corruption, until this earthly house or mortal tabernacle shall be taken down, dissolved and fall, and our mortal bodies will not be animated with immortal life until God shall change them and fashion them like the glorious body of their risen Redeemer, and that change will not come until the resurrection, when if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken their mortal bodies by his Spirit that dwells in them. Then, and not until then, shall they be satisfied: when they awake in his likeness.

Strip the subject of all vain speculations, and all futile attempts to analyze the natural soul, body, or spirit of man, in trying to make out what we possess that is born of earth, or born from above, and it will be easy for every heaven-born child to perceive that all that we possess as identified with our persons in our present state that is born of God, bears the image of the heavenly, and all within us that does not bear the heavenly image is born of the flesh, and not of the Spirit.

With a clear understanding of their complex character, as now in an earthly body which clings to the earth, and lusts after the things of the earth, and wars against the spirit of their mind, and makes them groan, being burdened, and also clearly understanding that they also are the happy recipients through grace, of eternal, or immortal life, that Christ is formed in them the hope of glory, that God has revealed his Son in them, that God has shined in their hearts to give them the light of the glory of God, shining in the face of Jesus Christ, they will be prepared to appreciate what the inspired apostles have said of the *old* man, and *new* man, the *outer* man, and the *inner* man, together with the admonition to put off the old man with his deeds, and to put on the new man, which after God, is created in righteousness and true holiness.

A clear scriptural understanding of this subject will serve also to obviate the difficulties which may harass their minds in regard to the nature of the christian warfare. The saints are often tempted to doubt the reality of their own experience because they find in them so much of what is earthly, sensual and devilish, so much unreconciliation to God, so much murmuring, such vile affection, and strong propensities to depart from the living God, and to run into forbidden paths. If, say they, we were born of God, would it be thus with us? Can a nature which is born of God, grovel in the

dust, and be so opposite to the spirit and purity of God? Certainly that which is born of God cannot commit sin, cannot disbelieve or doubt what God has said, 8w. But when they hear an inspired apostle declare that it is no more I that doeth it, but sin that dwelleth in me, that the new man in them only, is born of God, loves God, loves holiness, loves the brethren, and serves the law of God, and that with his flesh, or earthly nature, he serves the law of sin, and does the things which he would not, and leaves undone the things which he would do, it gives them sweet relief. "From whence come wars and fightings among you?" Thus the apostle James interrogates the saints. Do they arise from that new man which is after God created in righteousness and true holiness? Certainly not. They cannot proceed from that in us which is born of God, for that cannot commit sin, for the seed abideth in him, and he cannot sin, because he is born of God. Whence are they then? "Come they not of your own lusts?" Our flesh lusts against the Spirit, and that which is born of the flesh is flesh. Here is the source of wars among christians. But as that which is assailed by the flesh is Spirit, and is born of the Spirit, it wars against the corruption's of the flesh. The life, or animation in the christian which is of the flesh, shall die, and if we walk after the flesh, as the body is death, and it is dead because of sin, ye shall die. There is nothing else in the flesh; but if ye through the Spirit (which is born of God) do mortify the deeds of the flesh, ye shall live; for the Spirit is life, because of righteousness. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." Let us remember that if we walk after the Spirit, we shall not fulfill the desires or lusts of the flesh. If the saints could at all times walk after the Spirit, there would be no wars and fighting among them; that is, no biting and devouring of one another; they would lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and as new-born, heaven-born, spirit-born babes, we would desire the

sincere milk of the word that we may grow thereby. This spiritual food is adapted to the child of the new birth; it will not nourish the child of the flesh. Our fleshly natures are of the earth, all their sustenance must come from the earth, and be obtained from thence by the sweat of the face. But that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever, must be sustained by the milk of that living and abiding word.

Middletown, N.Y.,
November 15, 1858.

Elder Gilbert Beebe
Editorial Volume 4
Pages 161 - 164

# THE ONE TALENT.

(Matt. xxv. 24, 25.)

Brother E. McKinney, of Missouri, desires our views on Matt. xxv. 24, 25, "Then he which had received the one talent came and said, Lord, I know thee that thou art a hard man, reaping where thou has not sown, and gathering where thou has not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." These words are part of a parable which was spoken in connection with the several parables of servants left in charge of their Lord's household, to give them their meat in due season, the parable also of the ten virgins, and of the sheep and the goats; all of which, we think, were spoken in admonition to the disciples and especially to the servants of the household of our Lord to rule, and feed the members of his house in due season until he should return from his journey. A special application is probably had to the time of his being delivered up to be crucified, and extending to the period when he should, by his spirit, return to them, as he did by his spirit on the day of Pentecost. This was a time of peculiar trials, in which they did not know at what hour their Lord would return to them. These servants, according to chapter xxiv. 42-51, were his, Christ's own servants, on whom he had bestowed gifts qualifying them to feed and watch over the household; and those of them who should at his coming be found in the faithful discharge of the duties enjoined on them were pronounced blessed; but if any of them should say in their hearts, My lord delayeth his coming, and should begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant would come in a day when they looked not for him, and cut them asunder, and appointed them their portion with the hypocrites; and there should be weeping and gnashing of teeth.

We do not understand this to mean that these unfaithful servants should be sent down to hell; but that in the wholesome discipline of the church and kingdom which was to be set up, they should be cast out from the fellowship of the saints, and mingle with hypocrites; for within the walls of the holy city is the tree of life, and they are blessed and happy who do the commandments of Jesus, that they may have right to the tree of life – to the privileges of the church of God; for without are dogs, sorcerers, hypocrites, &c. – Rev. xxii. 14, 13.

*Then*, at that time, when the king should return and sit in the throne of his Mediatorial glory, shall the kingdom of heaven be likened unto ten virgins; for the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods, and to one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey. Observe these recipients of the talents were not only servants, but they were *his own* servants. They were of different capacity or ability, but all alike as his own servants, and the gifts were distributed according to their several ability. Even so has God set the gifts in the church which is the body of Christ, as it hath pleased him. He knows the several ability of all his members, and has wisely varied the gifts which are for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, so as to accomplish his design; and he that has but one talent, has as much according to his capacity as he that has five, and is under no less obligation to be actively engaged in the use o fit as he would be if he had five. It may be thought an easy matter to say that this slothful and wicked servant was an alien. But has our Lord ever bestowed any gift for the feeding and edifying of his church on any but his own servants? And may we not press home to ourselves a still more soul-stirring inquiry, Have *we* not ourselves complained

almost in the very words of this wicked and slothful servant? Have we always been free from murmuring when paddling our little canoe so near the shore, while we have witnessed the superior gifts bestowed upon those of greater capacity bounding over the raging billows of the broad ocean with safety and ease? Nay, have we not concluded, and said in our heart, Our gift, if it be indeed a gift, is too small to be of any use, we will hide it in the earth; for if the Lord requires us to occupy a gift, he is a hard master, reaping where he has not sown? If our Lord would give us five talents, and make us equal in point of gifts and ability to the most gifted, then we would be satisfied that he had sown, and had a just right to reap; but as he has not, we are afraid, and think it more prudent to hide or conceal what little we have, and return it to him at the day of reckoning.

This wicked slothfulness is not peculiar to those who are called to the work of the gospel ministry. Some of the new-born children have said in their heart, My hope, which I cannot quite throw away, is so small that I am afraid, and will keep it hid, in the earth, in the secret chambers of my earthly heart, and wait until the Lord shall give me as clear an evidence as I think he has given to others, then I shall not be afraid, and will no longer hide it. It will then go and tell the church what the Lord has done for me. Our Lord is entitled to a revenue of praise for every gift however small it may appear to us, and if we cannot use it to any great profit and edification of others, we should at least put it in the bank, or church, where it would be appreciated by the saints and through the saints produce *usury*, of praise to God.

At the time of reckoning, the slothful servant of the one talent is severely reproved, and chastened. The enjoyment even of his little hope or talent is taken from him, and given to him who has ten talents, and the slothful servant is cast out from the light and liberty of the faithful, into darkness,

and in company with hypocrites, where there is weeping and gnashing of teeth. “For whom the Lord loveth he chasteneth.” If we understand correctly, it is the chastened child of God who for his disobedience is cast into outer darkness who weeps, for none but God’s own dear children weep when cast into that darkness which is the element of the ungodly. They truly weep when they remember Zion, and the privileges which they once enjoyed. But it is the company into which they are cast who gnash upon them with their teeth. Derisively their enemies require of them to sing the songs of Zion in the strange land; for without are dogs, sorcerers, hypocrites and scoffers.

May we all be admonished by the application of these parables, especially those who are called to feed the church of God, when allured by the delusive vanities of the world to drink in the intoxicating doctrines of men, and to smite their fellow servators – or to neglect the gift that is for them, however small it may be, for, “It is a fearful thing to fall into the hands of the living God.” Nor would we have the little trembling ones who feel afraid because they have not as great an evidence as others, fail to ponder well the application of the admonition of this parable. Small as their talents may seem, it is the Lord’s, and in the improvement of it they shall be enlarged, and shall enter in through the gates into the Holy City, and have right to the tree of Life. But with their Lord’s money hidden, they must have for their associates the scoffing enemies of the cause of God. “Joy is sown for the righteous,” and “The willing and obedient shall eat the good of the land;” but the disobedient shall be beaten with many stripes.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
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# ON MARRIAGE

We are requested by a correspondent to give our views on Romans 7: 2, 3. "*For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*" From this apostolic *exposition of the law of God* upon the subject of matrimony, we are fully sustained in asserting that nothing short of the death of the husband can so exonerate the wife from her marriage obligations as to leave her at liberty to marry another man. That cases may and do sometimes occur in which a wife may lawfully separate from her husband, or a husband may put away his wife, we believe the Scriptures are sufficiently clear and to the point. See Matt. 5:32; also 19:9; but in no case do we find authority for such persons to marry again. Cases may occur in which a separation may take place against the will of one of the parties, and not for the cause mentioned, Matt. 19:9; but in such cases the parties are forbidden to marry again. "*But unto the married I COMMAND, yet not I, BUT THE LORD, let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband.*" (I Cor. 7:10, 11) "*The wife is bound by the law as long as her husband Liveth.*" (I Cor. 7:39) From the plain testimony of the Scriptures as referred to above, we give it as our decided conviction that no married wife can, under any circumstances whatever, marry another man while her husband is living, without involving herself in the crime of adultery. Nor can a man marry again while his wife lives, without involving the same sin. We do not say, first husband and first wife, for a second marriage does not constitute the

parties husband and wife, where this legal impediment exists.

A bill of divorcement, legally obtained, may in the eye of our civil code disannual a former marriage contract, so that, as far as the civil law is concerned, the parties may contract to live in adultery with impunity, and their issue be legally their heirs; but the Bible gives them no such liberty. Nor has the God of heaven given *any authority* to any *earthly legislature* to divide asunder what God has joined together.

We could as soon extend our fellowship and approbation to the direct crime of adultery, where no separation has taken place between the husband and wife, as where such separation has taken place, a divorce obtained and the new connection legalized by the marriage of parties where one or both have a living wife or husband.

We know there is a difference of opinion among professors of religion on this subject; but we have ever refused to perform the marriage service, in any such case, as we should as soon connive directly at or countenance the sin of adultery. We hope NEVER TO HEAR OF AN INSTANCE AMONG OLD SCHOOL BAPTISTS; nor can we hold any as Old School Baptists who would thus live in adultery. The very use the apostles makes of this law, in the text at the head of this article, shows that the church of Christ could not be lawfully wedded to Him, in her visible Gospel order, until she became dead unto the law. Her being put away and cursed by her former husband, (the law) did not release her - *she must die,* and she did die to the law; Christ became the end of the law, for righteousness to every one that believes. We might extend this article; but we hope enough is said to satisfy the mind of our inquiring correspondent.

Elder Gilbert Beebe, Sept. 15, 1840
Editorials, Vol.1, pg. 637

# OUR EXISTENCE IN CHRIST BEFORE THE WORLD WAS.

Roadhouse Station, Ill., November 6, 1868.

**Dear Brother Beebe:** - I now sit down to write a few lines to you, and must say that your editorial in reply to brother Vanmeter has been a mystery to me in one or two points. I must say there is a contradiction abroad somewhere; and it is for instruction I write. You stated, and truly too, "That which is born of the flesh is flesh," nothing else, "and that which is born of the spirit is spirit," and nothing else. Now you say that the same that was born by ordinary generation is in time born of the spirit. If I understand you, it leaves me in the same fix that Nicodemus was in. I will say that if the same man is born again, it is spiritual and I suppose it is incorruptible, and if this is the case, sin cannot approach it. Then this mortal has put on immortality, in part, but I find no such Scripture; but find that we have this treasure in earthen vessels, if in us at all, and the excellency is not of men, but of God. This is the same leaven which a woman hid in three measures of meal, till the whole was leavened. Now if the Adamic man is born and made spiritual, it is all leavened and is not a progressive work, as I have thought, to be completed in the resurrection. Now I think this new birth is clearly set forth in the words, "Christ in you, the hope of glory." You made one point, that the inward man and the outward man are commensurate, and after the new birth there is but one man, and he is solely of the Lord, and I won't have such an idea. To be born is to develop. Now in developing godliness through the prepared or subjugated body, there is a manifestation of righteousness which was not there before. Now if it perfected the Adamic man, Paul did not understand it clearly when he said that with his flesh he served the law of sin, and "O wretched man that I am, who shall deliver me

from the body of this death." Now this same body that was born first is born again, and the second birth leaves it still a body of death. Being born again surely does not make it spiritual, or it would not die.

Dear brother, I would be well pleased if you would write me a letter and give me your views on the inward man, and what it is, and also the outward man and what he is, just in as short a way as you can, and direct it to Road House Station where you send the "Signs". And as my time is up in December, I want you to stop it then. I write you in good feelings for instruction.

Yours truly,
A.W. Murray.

**Reply to Brother Murray:** - Dull and bungling as we are in expressing our views, we are surprised sometimes at our failure to make our views intelligible to our brethren, and still more surprised that any of them should understand us so very differently from what we mean. If we were as unsuccessful on all points in attempting to make ourself understood as we have been on the subject of the first and second birth of the children of God, we would return our pen to the wing of its mother goose, and leave the statement and defense of the truth to abler writers. We have not been without our fears that the late agitation on the regeneration and the new birth, at least to some of our readers, had a tendency to darken counsel, rather than to edify. Whatever we publish as our views on any subject, we give only as our views, holding none of our brethren responsible for them, only so far as they find them sustained by the Scriptures and made plain to their understanding. We neither ask nor desire any one to accept as true what we hold, or set forth, any further than our views are sustained by the unerring Scriptures of truth. And we have confidence in the Old

School, or Primitive Baptists, that they will carefully compare what we publish with that sacred standard before they endorse it. But we must request them to consider candidly what we say before they condemn it; and in no case allow themselves to misconstrue or misrepresent what we advance. By *our* words we are willing to be judged; whether by them we be condemned or justified.

In replying to our brother Murray, we will make this one more effort to express, as explicitly and plainly what are our views, as we can.

First. It is our firm conviction that all the men, women, and children who belong to the elect family of God had an existence in Christ Jesus before the world began, and consequently before they had any of them been born at all, either of the flesh or of the Spirit.

Secondly. That their existence in Christ before the world began was so personal that no change could possibly be made, the inheritance of every one of them, for time and eternity, was assigned to each personally, definitely and unchangeably. That they were all of them loved personally, blessed with all spiritual blessings personally, and personally chosen in Christ Jesus before the foundation of the world, and that each and all were so definitely identified in the choice, love, grace, and gift of God that no one of them could possibly be misplaced, overlooked, or fail to fill the destiny appointed or to receive the spiritual blessings which were given them in Christ, or any one of them fill the place in the body of Christ which God hath ordained for another.

Thirdly. That they were all regarded as the children of God, and heirs of immortal glory before they were any of them made partakers of flesh and blood; and consequently before any of them were born of the flesh or of the spirit.

Fourthly. We hold that it was the counsel, purpose and ordination of God to bring all these heirs of glory into manifestation by a first and a second birth, preserving through both births the identity they had with him before the world began.

Fifthly. That their identity, individuality, and personality being anterior to their first and second birth, depended on neither the one nor the other, except to subserve the great purpose of God in their manifestation, which he ordained should be in the fullness of the dispensations of times.

Sixthly. That their first birth, or their being born of the flesh, was ordained for their manifestation in the flesh, as the children of the first Adam, of whose nature they were to partake, in whose transgression, depravity, and the mortality they were to be involved. And that until they were born of the flesh, they could not see the natural world into which they were to be born. And that when any one of them is born of the flesh, that man is born once. That man who was chosen of God, in Christ, is now born of the flesh, and can see the world into which he is born. That man, who was a man before he was born, now by his birth partakes of humanity, mortality, and corruption, and requires to be redeemed from sin, death and condemnation.

Seventhly. That very man, who was a man, as chosen of God in the election of grace, and whose name was written in heaven, in the book of the Lamb, and has been born of the flesh is by his one birth only revealed or manifested in the earthly nature which God ordained for him; but before he can be made manifest in a spiritual nature he must be born again. As there is natural life given to this man in his earthly birth; for that which is born of the flesh is flesh, so there is nothing natural given to the same man when he is born again, as that which is born of the Spirit is spirit.

Eighthly. The vessel of mercy whom God afore prepared to glory by his first birth receives his mortality and in his being born again the same man receives his immortality. "I give unto them eternal life (John 10:28)." "That he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee," etc. Now being born of the flesh, and born again of the Spirit possesses both flesh and spirit, which Paul says are contrary the one to the other; he now possesses both mortality and immortality; his mortality is born of the flesh, and the flesh continues to be mortal as long as the man, so born, remains in the flesh. The immortality is born of the Spirit of him who only hath immortality, and continues to abide in the man who has experienced both births and possesses both conflicting natures which must both continue in him until the one is swallowed up of the other; until the flesh shall yield to the spirit, until this mortality shall be swallowed up of life. Then, but not till then, shall this mortal put on immortality, and this corruptible put on incorruption, the spirit shall then triumph over the flesh, when the flesh shall go down to the grave, and there be sown a natural body, and thence be raised a spiritual body, changed and fashioned like the resurrected body of our Lord, who has already risen from the dead, and become the first fruits of them that slept.

**1.** Now let us consider Christ as the first fruits, the perfect sample of what his saints shall be in their resurrection! Was Christ the Son of God, and perfectly identified in that full relation to the Father before he was born of the virgin, or begotten from the dead in his resurrection? Did his being made of a woman, under the law, or his resurrection constitute him the Son of God, or did he exist in his Mediatorial glory with his Father before the world began, the same as he will when the world shall be no more? See John 17:5. Had he the same glory with the Father before the world was that he ascended to when he went up with a shout?

**2.** Did Christ in his incarnation possess two whole and yet distinct natures in his one person? Was he both God and man at the same time? Was he properly the Son of God, and the Son of Man; and did his Godhead compose any part of his humanity or his humanity compose any part of his Godhead?

**3.** Was he the subject of two births, one of the virgin, when he was made flesh, and the other when he was quickened from the dead by the Eternal Spirit, in his resurrection from the dead? Before answering these last interrogatives, read Matthew 1:21; Luke 1:35; and Acts 13:33.

If then it be admitted that Christ possessed two whole natures in his one person, the one called flesh, which could suffer and die, and the other Spirit, which could not die, but had power to quicken and raise the dead, is it hard to infer that those who bear his image can also, being born first of that flesh of which also in like manner he took part, and then being born again of an incorruptible seed which liveth and abideth forever, be while here in the flesh, possess two distinct natures? The one born of the flesh, the other born of the Spirit, the one human, the other divine? One mortal, the other immortal; the one depraved and possessing in it "no good thing," the other perfectly immaculate?

It is testified of our Savior, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. And the Word was made flesh and dwelt among us (John 1:1-3 & 14)." Would it now be proper for us to raise the question, What part of the Word was made flesh? We are told it was the Word which was God. No less the Word because it was made flesh, no less God because identified with flesh.

So with the men, or people, which were with, and in, Christ before the foundation of the world, they are no more, nor are they any less, the people of God because they are made flesh, born of the flesh, and are thereby partakers of the transgressions, pollutions and mortality of the flesh, than they were before the world began. The man who was chosen in Christ Jesus in eternity was in time born of the flesh, defiled and involved in guilt and transgression, and washed from pollution and guilt by the atoning sacrifice of Christ. That same man, who was a man chosen in Christ from everlasting, and who was born of the flesh, and made flesh, is born again of a heavenly birth, receives a spiritual life from God, which is distinct from the life received by him in his first birth, and in his two-fold nature of flesh and spirit, dwells among us. Brother Murray has entirely mistaken, and misread us, in regard to our "making the point" which he condemns that the inward man, and the outward man are commensurate of the new birth. Such a thought never entered our heart; nor have we ever contended that our Adamic nature is born over again in the new birth, nor that it ever has or ever will be made spiritual. It is certainly not so now, and if it was it would cease to be Adamic; for Paul testified that Adam was not spiritual but natural; that Christ the second Adam is spiritual. To be spiritual then is to partake of the life and nature of Christ, not of Adam.

We have not time to discuss this subject in private correspondence with those who do not choose to patronize the "Signs". We have about all we can do in addition to our pastoral and other ministerial labors to write for the "Signs". We are very prone to be prolix in our articles, but the shortest way in which we can answer the last questions proposed we say: the outward man is the flesh, that is born of the flesh; and the inward man is the spirit, that is born of the spirit.

Brother Murray has mistaken us in regard to the old nature, which is born of the flesh, being born again of the spirit, and made spiritual. We hold, as we have tried to explain, that the subject of grace had an identity before he was born at all, either of the flesh or of the spirit; when born of the flesh, the fleshly nature produced by that birth became identified with him, so that he who before existed in Christ is now manifest in the flesh, and receives a fleshly corruptible, and depraved, dying nature. And the same person, man, or identity, who has received this earthly nature (it must be the same, or some other), also receives a spiritual, pure, incorruptible, imperishable and heavenly nature which is born of the Spirit, with which he also becomes identified; and that this man, person or identity retains both these antagonistic natures, and is identified with both, as long as he continues in the flesh, and until the one of them shall be swallowed up of the other, until the mortal shall put on immortality, when death shall be swallowed up of victory. In this complex state in which flesh and spirit are component parts the same person, we may properly speak of the man or person who is born, and born again, as a sinner, and of the same man or person in whom both natures now exist, as a saint. He is as black as the tents of Kedar; and at the same time, he is as white and comely as the curtains of Solomon. Or, as Erskine says:

"To good and evil, equal bent,
I'm both a devil and a saint."

"I am crucified with Christ," "I am dead with Christ, nevertheless I live; yet not I, but Christ liveth in me." Paul uses the personal pronouns, *I* and *me,* identifying him, in both natures, thus, For I know that in *me* (that is in my flesh,) dwelleth no good thing, for the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is therefore no more I that do it, but sin that dwelleth in me. For I see another law [or governing power] in

my members, warring against the law of my mind, and bringing *me* into captivity to the law of sin which is in my members. O, wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I *myself* serve the law of Christ; but with the flesh the law of sin (Romans 7). Now when we can comprehend how the apostle could *himself,* with his mind serve the law of God without the concurrence of his fleshly nature, but in direct opposition to it; and how he *himself* could with his flesh serve the law of sin, without involving his spirit, in any participation in that service; and how he could say without contradiction, "I *myself* serve the law of sin, and yet it is not I that do it, but sin that dwelleth in me." I serve the law of sin; I *myself,* serve the law of God; but in such a way that it is not I, but sin that dwelleth in me. I am a wretched man, involved in a body of death; nevertheless I live, yet not I, but Christ that liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, etc. Then we shall have less trouble in distinguishing between the flesh and the spirit, the old man, and the new, the outer man and the inward man, the natural man and the spiritual man; and how these two opposite natures emanating from opposite sources and produced by distinct births, can form the elementary parts of a Christian. Then shall we all better understand the words of our Lord, in which he has informed us that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and we shall be less likely to conclude that anything earthly is born of the Spirit, or anything spiritual is born of the flesh.

Middletown, N.Y
December 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 299 – 306

# OUR MOTTO.

WHEN the hosts of the alien were encamped around about the little trembling band of Israel like grasshoppers for multitude, and all human prospect of escape from captivity had fled - the despairing tribes were reduced to the necessity of looking alone to God for deliverance. The manner in which it pleased the Lord to give deliverance and victory to Israel, was the very opposite to what human wisdom would have suggested. The Lord would neither suffer Gideon to go with his thirty-two thousand, nor with his ten thousand men: “Lest Israel should vaunt themselves against the Lord, saying mine own hand hath saved me.” The first work of preparation for the onset was the reduction of the strength of their numbers, and to convince them that the work would be accomplished by the mighty arm of the Lord. How effectually did the Lord stain the pride of men in removing from them all on which they would be inclined to rely! and when they were brought down sufficiently, Gideon was instructed to advance with his three hundred men, divided into three companies,. with directions to take their positions round about the enemy,. without a single implement of war, excepting a trumpet in every man’s right hand - with no weapons, offensive or defensive - no sword, nor shield, nor bow; but relying on the Lord as their Shield and Buckler, their High Tower and their Defence. Every man was to carry his empty pitcher covering, a lighted lamp in his left hand, and to await the signal from their leader, at which every pitcher was broken, the united light of three hundred lamps at once flashed forth upon the surprised enemy, attended with the simultaneous shout of three hundred voices, crying, as in one breath, “The sword of the Lord and of Gideon!” How dreadful was the consternation of the Midianites at this display of the arm of the Lord! More dreadful to their ears was the sound of the name of the Lord than all the thunder of the battle clash;

and more terrific to their eyes the radiant flame than the glitter of a million spears! The dreadful majesty of the God of Israel shining around them; and the terror of his name, echoing from the trumpets on every side, filled their hearts with dismay and their ranks with confusion.

We are inclined to believe there is something in this figure analogous to the manner in which the Lord is conducting the conflict of his people, at this day, with the host of their opposers. The numerical strength of those who contend for the primitive order of the house of God, is greatly reduced; and they are taught by very many important admonitions, that they are not to rely upon human wisdom nor human might; their pitchers (mere earthen vessels) are empty of themselves, and only to be broken in the contest, while the light of that treasure which our God has committed to earthen vessels, is to shine forth with the united declaration of our sole reliance upon the sword of the Lord and of our glorious leader Jesus Christ, from every one whom God has honored with a place and rank among the very few by himself designated to follow their illustrious Leader into the field. Not the sword of human power, of human wisdom, literature, science or fame; but the sword of the Spirit, which is the word of God. While the *motto* of our enemies is, "*Attempt great things, expect great things,*" which motto truly expresses their confidence in their own skill and perseverance; the confidence of the people whom God has chosen shall be expressed by the *shout* of Gideon's little army, whose reliance was restricted to "The sword of the Lord and of Gideon." And although the sword of the Lord and of our Leader is at this day invisible to the enemies of Zion, as was that sword in the days of Midian; yet its glittering blade shall flash upon them in as unexpected a moment as in the case of their prototype, and shall be as effectual as on that memorable occasion.

A few words, then, of admonition to those who can lap water like dogs, may be seasonable. Brethren, remember the charge that was given to the three hundred men: “And he (their leader, who, in this particular at least, was a figure of the Captain of our salvation,) said unto them, Look on me, and do likewise; and behold when I come to the outside of the camp, it shall be, that as I do, so shall ye do; when I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of the camp, and say, The sword of the Lord and of Gideon!

It is of the utmost importance that the little company whom God has preserved from bowing to Baal, should keep their eye fixed upon the Author of their faith, and imitate his divine example. We are to cry, The sword of the Lord! and rest assured that God will use it effectually, in defence of his Israel and the discomfiture of his enemies.

NEW VERNON, N. Y.,
September 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 709 – 711

# OUR RELATION TO ADAM.

DEAR BROTHER BEEBE: – As I have never asked the favor of you before, I now ask, Do we now stand in the same relation to Adam as we did before the flood? As God destroyed all of Adam's posterity save one righteous man and his family, it seems to me that we sprang from a righteous stock, as every tree bears fruit of its kind. Please answer, and oblige.

Yours with the best of feelings,
J. BARKER.
Moscow, Texas. March, 1881.

REPLY. – The destruction of all others of mankind did not change the natural relation of Noah to Adam, for it is in Adam all die; and Noah, though a righteous man, and although saved from the destruction of the deluge, still retained the mortality of all the human family; and the antediluvians generally lived to a greater age than any of the descendants of Noah since the flood. We are told by the apostle that death reigned from Adam to Moses, and that death reigned by one man's offense. From the time of the flood to the days of Moses was about eight hundred years, and from the days of Moses until this day death, unabated mortality, continues to reign over all the children of men; and as all who die, die in Adam, the relation to him in our earthly nature continues the same as it was before the deluge.

Whatever may have been set forth figuratively by the flood, and the salvation of Noah and those that were with him in the ark, as Noah himself was a descendant of Adam, the linage connecting Adam with all the postdiluvians of mankind is unbroken by the flood. Although Noah, Abraham and David, as chosen patriarchs, figuratively represented the chosen generation and royal priesthood of our Lord Jesus Christ, it was not in their fleshly descendants; for Noah's

fleshly seed developed the same depravity and mortality as all others of mankind. And Abraham's seed was not reckoned in the flesh; "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." – Rom. ix. 6-8. And of the seed of David he said, "Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things, and sure." – 2 Sam. xxiii. 5. It is true of its own peculiar kind. Adam, the earthly tree, bears the fruits of sin, depravity, rebellion and death. But Christ is the Root and Offspring of the tree of life, and the fruit of that tree is of its own peculiar kind, and all who eat of its fruit shall live forever; "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." – 1 Cor. xv. 22, 23.

Elder Gilbert Beebe,
Middletown, N. Y.

Signs of the Times
Volume 49, No. 9.
May 1, 1881.

# OUR SPRING ASSOCIATIONS

The Baltimore Association was held in May at Harford, Maryland, and we learn from brethren who attended that the season was pleasant and refreshing. It was not our privilege to meet with them, as we had intended, but we rejoice to learn that the churches and brethren are steadfast in the faith, and in peace and harmony among themselves.

We were permitted to attend the Delaware, at Bryn Zion, Delaware, where we enjoyed a refreshing season from the presence of the Lord. No discordant sound was heard during the meeting. The churches are generally small, but composed of members who, like those John saw with the Lamb in Rev. 18, are, "Called and chosen, and faithful." Brother Thomas Barton, who has labored long and faithfully in the bounds of this Association, though pressed with age and infirmities, was able to attend, and in his preaching and conversation, seemed to still retain the "dew of his youth." Elder Ephraim Rittenhouse is doing good service among these churches. His views of divine truth seem to be clear and vivid, and his gifts manifestly of the Lord. He is in the vigor of life, and gives evidence that he prefers Jerusalem above his chief joys. These two devoted servants of God comprise the ministry, and their time is divided among the several churches.

From the Delaware Association we came through Philadelphia, where there is a small church of our faith and order, who meet regularly on the first day of each week, like the Primitive saints, in a *large upper room,* and devote the time to prayer and praise, speaking to themselves in psalms and hymns, and spiritual songs. They have no settled pastor, but occasionally receive visits from ministers of Jesus, as they pass through the city, or as they visit them expressly for the purpose. Passing through that city, we visited

Southampton church. We spent two or three days in the company with Elder Daniel L. Harding, who has been sorely afflicted with disease for a long time, and has had to endure several surgical operations on his person. We were pleased to find his general health somewhat improved. He has been able to fill most of his regular appointments in the church; but unable, from the nature of his complaints, to travel abroad much. He has been graciously supported in his painful afflictions, and we hope and pray that he may be restored to health, if it be the pleasure of the Lord; for we esteem him as a precious brother, whose gifts are highly appreciated in the church, and among our churches generally. We spent the Sunday with him at the Southampton church, preached twice on that day at their meeting-house. Their meetings are well attended, the church is large, and the brethren and sisters seemed to be dwelling together in love and unity. With the brethren of that church we came on, being brought on our way by the kindness of our dear brother, Deacon J. V. Willard, to the Delaware River Association, which was held with the Second Hopewell church, at Harberton, N.J.

This meeting was well attended, and the season was delightful. All the brethren and sisters seemed to enjoy it. At present there are but four churches in this Association, but the aggregate number is about four hundred members. The First Hopewell church contains two hundred and eight members; the Kingwood, sixty-nine; Southampton, eighty-six; and Second Hopewell, thirty. Elder P. Hartwell is the pastor of the First and Second Hopewell churches. His ministry among them has been remarkably blessed, not only in the great ingathering of members, but more especially in edifying, instructing and confirming the saints in the truth. Elder Conklin is pastor of the Kingwood church, and his labors are abundantly blessed to the church, especially in his faithful and unremitting labors in word and doctrine. His general health has been much better for the last six or eight

years than for many years previous to that time. Elder D. L. Harding, as we have already mentioned, is with the Southampton church. These three previous brethren supply faithfully the four churches, and as far as they have opportunity extend their labors in traveling abroad, comforting and confirming the churches generally.

Our own, the Warwick Association, was held on Wednesday, Thursday and Friday, after the first Sunday in June, with the New Vernon church. The first day of our session was very rainy, but on the second and last days of the feast, the assembly was very large for our country. We were favored with the attendance of a goodly number of our brethren in the ministry from abroad; all of whom came to us in the fulness of the blessing of the gospel of peace, and with one accord preached Jesus Christ and him crucified, greatly to the comfort and edification of all the saints.

The next Association we were permitted to attend was the Chemung. This was held with the Chemung church at Waverly, in a very pleasant and commodious meeting-house, very kindly offered for our use by the New School Baptists of that place. The churches of this Association are generally small. All the old ministers have been called from their labors on earth to their crown in glory, excepting our venerable and dear old brother, Elder Joseph Beaman. But God has not left himself without witnesses in that part of his vineyard. Within a few years past, two brethren of promising gifts have been raised up and set apart to the work of the gospel ministry in their bounds, namely, Elders Chester Schoonover, of Asylum, Pennsylvania, and P. W. Doud, of Mainsburgh, Pennsylvania. Elder John Donaldson and Elder K. Hollister also supply, a portion of the time, some of the destitute churches. This meeting was well attended, and was principally devoted to the preaching of the word, and all seemed to regard it as a precious season. From Chemung, we went on in company

with Elders G. Conklin and W. Housel, and attended a meeting on Monday with the little church near the Horse Heads, where we were joined by Elders Beaman and Smith, and on the day following, proceeded on our way by railroad to Hornellsville, where we were met by brethren and teams to convey us to the Conference of Western New York. This meeting was held with South Dansville church, which is under the pastoral care of Elder N. D. Rector. This conference is chiefly composed of the brethren scattered abroad in the Western and Northwestern parts of this State, many of whom are living remote from any regularly organized church of our order, who seldom have the opportunity of social intercourse with their brethren. Elders Beaman, Smith, Conklin, Housel, and Beebe were present with Elder Rector, and we enjoyed a pleasant and interesting time.

At all of these meetings Christ and his cross was all our theme. Although our country is involved in a merciless and cruel war in which thousands and even hundreds of thousands of the flower of our country are being sacrificed on the bloody altar, not a lisp of any thing of a political character was heard from any of the pulpits, nor during the discussions of those meetings. Peace and harmony prevailed, over all the clamor of war; and the spirit of "Peace on earth, and good will toward men" seemed to pervade the hearts of all the saints. Earthly thrones may crumble to the dust, and the very best forms of human governments may be uprooted, nations, kingdoms and states may be dashed to atoms, but of the increase of the government and peace of the Wonderful Counsellor, there shall be no end. (Isaiah 9:7) "Wherefore we receiving a kingdom that can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Hebrews 12:28,29)

Middletown, N.Y.,
July 1, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 212 – 215

# ORDINATIONS

**Brother Beebe:** If it is not asking too much, I would be glad if you would take up the subject of Laying on of the Hands of the Presbytery, in the ordination of Elders and Deacons. What is the practice of the Old School Baptists? If it is their practice, by what authority? Please give your views through the "Signs of the Times" and oblige one who wishes to know the truth.

Yours truly,
Abraham Foutch
Vandalia, Iowa
April 11, 1864

**Reply:** There is not a perfect uniformity in the practice of Old School Baptists in their manner of setting apart their Elders and Deacons to their respective callings. In the ordination of Elders, however, it is the general practice to call a council, or Presbytery, to be composed of Elders and brethren from sister churches whose concurrence in behalf of the churches in regard to the call and qualifications of such candidate for ordination is deemed essential to their future usefulness; inasmuch as the Elders are set apart for service in all the churches of the same faith and order, where they may have occasion to officiate in their sacred vocation. When such concurrence is obtained, the most general custom is to recognize the brother as an Elder in a public manner. First, a sermon is preached suitable to the occasion, then a prayer is offered, and at the same time the hands of the Elders present are laid on the head of the candidate, after which a solemn charge is given to the candidate by some Elder father in the ministry. Then the right hand of fellowship is extended to him with a few appropriate remarks in which he is

recognized as a regularly ordained Elder of our faith and order.

We have said there is not a perfect uniformity as to the ceremony. Some brethren have doubted the propriety of laying on *our empty hands,* as we can not impart to the brother the gifts of the Holy Ghost. It is by them supposed that the laying on of our hands would imply that the gifts of the Spirit were pretended to be so given, and others perhaps have objected to the ritual from other reasons.

As our own views, however, are asked for, with out any design to disparage the views of others or to provoke any discussion or controversy on the subject, we confess that our convictions are in favor of the formalities which we have described. There can be no public recognition without some formality, and if we have rightly read the scriptures, it was an apostolic custom to set brethren apart to the work of the gospel ministry by fasting and prayer, and with the laying on of hands, to faithfully charge them before God and the elect angels to preach the word, and also to give them the right hand of fellowship to go and preach to the Gentiles the unsearchable riches of Christ; and the apostle tells us we have them for our example. There were many cases of the laying on of hands, where the design does not to us appear to have been to convey the gifts of the Holy Ghost, but simply to set apart brethren to the work where unto the Holy Ghost had called them.

With regard to Deacons, as their office is local, or generally confined to the church to which they belong, there does not appear to be any necessity of a council from abroad; and our churches generally ordain their Deacons by the unanimous voice of the church, solemnly invoking the blessing of God upon them to make them useful in their sacred calling. Still

there are some churches who set them apart in about the same way in which Elders are ordained.

Middletown, N.Y.,
May 15, 1864.

Elder Gilbert Beebe
Editorials Volume 6
Pages 38 – 39

# I PETER 1:22

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

As we intimated in a late number, we now offer such views as we have on the above text, in answer to the request of brother George Fettenger, of Iowa. The apostle addressed the saints which were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, and having set forth the grand principles on which their salvation was established, he proceeds to instruct and admonish them in perfect harmony with the foundation of their faith and hope. “Forasmuch,” says he, “as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God seeing ye have purified your souls in obeying the truth,” etc.

The principal inquiry of our correspondent seems to be as to the meaning of the apostle, in regard to their having purified their souls, when the Scriptures so manifestly teach that the cleansing and purification of the saints is attributable only to the blood of Jesus Christ, which alone can purge us from guilt, and present us holy and unblamable in the sight of God. We must observe that the apostle in the connection had clearly established the doctrine of salvation by the sovereign grace and atoning blood of our Lord Jesus Christ. Their

standing and acceptance before God was in Christ. Elected, or chosen of God in Christ before the foundation of the world, and that according, not to their works or merits, but according to the foreknowledge of God the Father, and through the sanctification (separation, consecration, or setting apart by regeneration,) of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. The saints had not therefore purified their souls by virtue of any meritorious action of their own, nor do we understand this text to speak of expiation for sin, or atonement for guilt, for that is very positively ascribed in the verses immediately preceding, to the precious blood of Christ, as possessing the only power or virtue that can possibly redeem sinners to God. But the purification of their souls, in the sense of this text, is from the defilement of error, which they had received by tradition from their fathers, by which they had formerly been defiled; which had led them to confide in the flesh, and to follow and obey the flesh in its dictations, and that in disobedience to the truth. But now, being sanctified, or set apart by the Spirit, and as the apostle adds, Being born again, not of a corruptible seed, but of an incorruptible, by the word of God which liveth and abideth forever, they have received the truth, and the truth has set up its throne in their hearts, and by the sanctification of the Spirit unto obedience, they have obeyed the truth, are governed by the power of the truth, and in obedience to the mandates of the truth as it is in Jesus, they have laid aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as new born babes they desire the sincere milk of the word, that word by and of which they are born again, as being congenial with the new life which God has given them in their new and heavenly birth, they by their obedience to the truth have cast off, or laid aside, their former malice, guile, hypocrisy, etc., and thereby they have purified their souls in obeying the truth. As all error is defiling and filthy, so the truth, which is the opposite of error, is pure, and heavenly in its nature. Truth

flows from the word of God by which they are born again, as the sincere milk of the word of God that liveth and abideth forever. Thus while obedience to the flesh, to traditions of the fathers, according to the flesh, corrupts and defiles, the opposite course of obedience to the truth, purifies and cleanses from falsehood, deception and hypocrisy. Under the ceremonial law the Israelite who transgressed the law was pronounced unclean. But a faithful obedience to the precepts was considered clean. God said to Israel, “Wash you, make you clean.” How? The manner is pointed out. “Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow,” etc. - Isaiah 1:16,17. But it may be asked, How had the saints addressed by Peter purified their souls by obeying the truth? The apostle tells how: through the Spirit, unto unfeigned love of the brethren. An effort of the flesh to cultivate a love for the people of God, or the things of the Spirit, can at the most, only amount to a neat counterfeit. There is no brotherhood to, or fraternal love for, the saints felt in reality until we are born of the Spirit, for, All flesh is as grass, and all the glory of man is as the flower of grass, which will soon wither, and fall away. Hypocrites may make great professions of love and feign an ardent love, but it is not reliable; it is not the love of God shed abroad in the heart by the Holy Ghost, but an imitation, a deception; but that love which is the fruit of the Spirit is real, vital and lasting as eternity, for it is the love of God, and is therefore eternal and immutable, and is consequently unfeigned; it flows out freely, spontaneously, sincerely and ardently to the brethren, to their kindred in Christ. Not only in times of prosperity, when religion walks abroad in silver slippers, but when brethren are oppressed, despised, afflicted or persecuted. To know that a dear brother or sister is in distress, and needs consolation and sympathy, then will this love findvent, it will gush forth in the most unmistakable and undisguised tenderness. It will not say to a

needy and destitute brother, Be warmed, and be clothed, and at the same time withhold the things which are required; but it will weep with those who weep, and mourn with those who mourn, and if necessary divide with him the last loaf, or the last dollar or dime. That love which is induced and cultivated by theory or tradition from sire to son, and grows only out of the flesh, and exhibits only the fleshly passions which belong to our depraved nature, is just as corrupt and polluted as the nature from which it emanates; but that which we receive in the new birth, is as pure and holy as the fountain from which it proceeds. When through the Spirit therefore the saints obey the truth, they love one another with a pure heart fervently; the heart is made pure, it is sprinkled from an evil conscience, and the law of Christ who is essentially the Truth, as well as the Way and the Life, is written in the pure heart, the new heart which God gives to his people. Then the good man, out of the good treasure of his heart, brings forth good things; from such an heart, unfeigned love proceeds; but all pretension to christian love which comes from any other source is feigned, deceptive and unavailing before God.

The very expression of the apostle, Seeing that ye have purified your souls by obeying the truth through the Spirit unto unfeigned love of the brethren, implies that none but such can be profited by the admonition, See that ye love one another with a pure heart fervently.

We are told that because iniquity should abound, the love of many should wax cold. And is not the same cause at all times productive of similar effects? This was the case, according to the words of our Lord, when the abomination which maketh desolate, stood in the holy place, and the fearful judgments of God were poured out upon the ancient Jerusalem. And at all other times when iniquity has abounded, has it not had the same tendency, that is, with many? Not with all, for some have manifested their love to God, to holiness, and especially

to the brethren more abundantly at such times. But prevailing iniquity in the world serves to discriminate between feigned and unfeigned love. Far beyond any other time that any of the present generation have known, the present is a time in which iniquity abounds; the man of sin is permitted to scatter fire-brands, arrows and death, broadcast through the world, and do we not see that many who formerly professed to love the people of God most fervently, are giving the saddest evidences that their love, if not feigned, has grown lamentably cold? Are there not brethren in this day, ready to deliver up brethren to the sword, with whom they have hitherto professed to be in fellowship and love? If we see such in hostile array against each other, and ready to consign each other to death, must we not conclude their love, if they ever had any, has reached the freezing point? But let us, dear brethren, whose hearts are cleansed from dead works to serve the living God, heed well the admonition of our text, and See that we love one another with a pure heart, fervently; that we may know how good and how pleasant it is for brethren to dwell together in unity, keeping the unity of the Spirit in the bonds of peace.

Middletown, N.Y.,
July 1, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 19 - 23

# I Peter 3:8

"Finally, be ye all of one mind."

This eminent apostle of our Lord Jesus Christ, in common with all the other apostles of the Lamb, was invested with divine authority to establish in the church of God every principle of faith and order which can ever be lawfully entertained in his kingdom. No religious organization can ever be recognized as a church of Christ or a branch of the church of Christ, unless standing in the apostles' doctrine, conforming to their decisions, listening to their instructions and accepting all their decisions in judgment on all parts of the law of Christ. The apostle John lays down this rule of judgment, this infallible and everlasting test of fellowship, and criterion by which the saints of God shall know, without the least shade of uncertainty, who of all the professing world are of God, and who are of the world, and not of God. He says, "We [that is the apostles, and the apostolic church, which holds the apostles' doctrine and order] are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." "They [that is, they whose spirit and doctrine are not of God] are of the world; therefore speak they of the world, and the world heareth them." (I John 4:5,6) To hear the apostles, in a scriptural sense, is to receive their instructions, accept and abide by their decisions in all they have said, and to obey their injunctions and heed all their admonitions. He that is of God will do all this, and if any who profess godliness do not in this sense hear the apostles, it is because they are not of God, but are of the world. This decision is infallible, whether applied to individuals or to churches. By this rule the church is commanded to "try the spirits", and by it they are to discriminate between truth and error; between the Spirit of God and the spirit of the world, or of antichrist.

In conformity with this unerring rule let us examine the admonition of Peter, which we have placed at the head of this article. It is given as a finality, admitting of no amendment, of no abridgment, of no alteration. "Finally." This word is used not only to express in this place irrevocable decision, but also legitimate deduction from the instructions contained in the context, in which the duties of all the saints to God and to men are distinctly and authoritatively laid down; as citizens of the world, to kings and governors, magistrates and rulers, of wives to husbands, children to parents, and of servants to masters. These are the instructions immediately preceding, and the "finally" of our text is expressive of the general summing up of what they amount to, or the unanimity of consent with which they must be accepted by all who are of God, all who are to be held in fellowship as "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience," etc.

"Finally, be ye all of one mind." Unanimity of sentiment is indispensable to church fellowship. Of the church, in her original organization at Pentecost, we are informed that her constituents gladly received, or heard, the doctrine of the apostles, that their union was so perfect that they were of one heart and one soul. They on whom God had poured out his Spirit were pricked in their hearts, gladly received the word of the apostles, were baptized in that faith and order, continued steadfast in the apostles' doctrine and fellowship. They could not possibly be in the latter, if not in the former, for if they were of God they would hear the apostles, according to the infallible rule copied from the apostle John, and if any one of them stood not in the apostles' doctrine, his spirit was of the world, and not of God. No one was allowed to dissent from the apostles' decisions on any one of those positions taken by them, on the plea that he had a right to his opinion independent of the apostles, or of the church of God in which apostolic rule and order are maintained. The

apostles have not so decided, that if any man teach otherwise from their instructions that it is only a matter of opinion, and he has a right to such opinion, and his brethren and the church should tolerate such independence. No one is to be recognized as being of God who does not yield every opposite opinion, and bow to the decision of the holy apostles. Paul says, "If any man teach otherwise, and consent not to wholesome words," etc., he is proud, knowing nothing; that is, knowing nothing of the things of the Spirit of God. How can he, if his spirit is of this world, and not of God? No man knoweth the things of a man, save the spirit of man that is in him; even so the things of God knoweth no man, but the Spirit of God. They are spiritually discerned, therefore the natural man cannot know them, and consequently he knows nothing, and in his blindness and ignorance he dotes about questions and strifes of words, whereof cometh envy, strife, railings, etc. From all such the command of God through the apostles is, "Withdraw thyself;" and all who are of God will hear this last, as well as all other of the apostles' commands and decisions, admonitions and exhortations.

As all the fraternity of the household of God are required to be of one mind, as our apostle has decided, then it follows, of course, that no member of the brotherhood has a right, or can be tolerated by the church, in holding sentiments or opinions discordant with the mind of the church, which is based upon the decisions of the apostles. How can the church of God be distinguished from the world, or from antichrist, if there be no unity of faith, no unanimity of sentiment, no agreement in doctrine and practice? It is indispensable to the existence of an orderly gospel church that all her members should be of one mind, and to be of but one mind; it is equally indispensable that all shall be of one spirit. If all are born of the Spirit, and led by the Spirit of God, then all will have the mind of Christ, and in that mind there is unity. That mind is always in perfect harmony with all the teachings of

the apostles, and will recognize their high authority, as inspired judges of the spiritual tribes, to establish forever the order of the church of Christ.

But, one demands of us, Have I not a right to my own opinion? Must I pin my faith on the sleeve of another? While we believe that all intelligent beings must have settled convictions and opinions of their own, and as members of the human family no man or set of men has a right to domineer over the conscience or judgment of his or their fellow men, and while as citizens of the states and nations freedom of thought and independence of opinion is the inalienable right of every man, so far as relates to the authority of his fellow men to control his thoughts, provided, however, that he, in his freedom of thought, does not infringe upon the equal rights of others, by entertaining unwarrantable thoughts or malicious feelings against his neighbors, yet, while admitting all this independence of thought to men of the world, we at the same time hold and contend that as a member of the body of Christ no one has a right to entertain thoughts or opinions independently of the faith of the church to which he belongs. This point the apostle has settled in our text: "Be ye all of one mind."

When called out of the world we are commanded to renounce the world and its doctrine, spirit and opinions, and on the profession of faith in Christ we professed to gladly receive the doctrine of the apostles, to take on us the yoke of Christ, to learn of him, and to take his word as the man of our counsel, the standard of our faith and the rule of our practice. In short, we relinquished all claim to an independent position, we gave ourselves to the Lord, and by his will, to one another, were baptized into one body, surrendered our individuality, became all one in Christ, a perfect unit; no more our own, for we were bought with a price; members of Christ, and members of one another. No

reservation of rights which we did not hold in common with the church of the living God.

As to the right of thought, take for example the case of Peter with Simon Magus. How terribly sharp was his rebuke: "I perceive that the thought of thy heart is not right. Repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Upon the plea of independence and right to think differently from the doctrine of the church, how is heresy to be detected and disposed of? The divine rule enjoins on the church to reject an heretic after the first and second admonition. Heresy is understood to be thoughts and words which are opposite to, or not in harmony with, the doctrine of Christ, as laid down by the apostles and held by the church. They were heretics who resisted Paul, as Jannes and Jambres withstood Moses, and Paul describes them as being of the sort which creep into houses, who lead captive silly women. He says they are heady, high-minded, and lovers of pleasure more than lovers of God, having a form of godliness, but denying the power (or authority over them) thereof, and he adds, "From such turn away." Timothy is commanded to "shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." There are many such examples of heresy recorded, and the peremptory command in every case is, "From such withdraw thyself."

Now it must be seen that the church of God has no right to tolerate a diversity of sentiments or opinions on any matter of faith or practice which has been established by the authority of Christ, through his holy apostles. While on every matter only involving personal interests or rights we are admonished to be lenient, kind, forbearing, longsuffering and

gentle, we are not allowed to trifle with the order of the church as positively established by divine authority. Those who are unwilling to yield their own independence, or who claim the right to dissent from the rules and authority of Christ in his church, should never be admitted to membership. Except they become as little children they cannot truly enter the kingdom of God; this is an indispensable prerequisite to membership in the church of God. No church can be all of one mind where this rule is not strictly adhered to.

It has been thought by some that there are exceptions to these divinely established rules; that the church has no authority over our worldly matters, such as belong to our domestic or political relations with mankind. If that be so, why did our Lord require that we render to Caesar the things that belong to Caesar, and to God the things that belong to God? The apostles have laid down rules which are binding on all Christians, to regulate all their social, civil, political and domestic relations in the church and in the world. This fact is overlooked by many, and quite repudiated by others, but it is nevertheless true. They have given no rules for the world to be governed by; the world is not responsible to the church, nor the church to the world; the kingdom of Christ is not of the world, nor are the governments of the world of the church; they are quite separate and distinct. The apostles only sit on their twelve thrones to judge the twelve tribes of Israel. "Them that are without God judgeth." All within the precincts of the kingdom of Christ are in their social relations to associate only as the apostles have directed. This department embraces the social relations of husbands and wives, parents and children, masters and servants, people and magistrates, rulers and ruled, and we hold that the apostles have clearly laid down and explained to the church of God the laws of Christ, commanding Christians to be governed by them.

By his law the Christian can have but one wife; the parent must provide for those of his household, or he denies the faith. Children must honor and obey their parents; servants must honor and faithfully serve their masters, and every Christian, by the law of Christ, is to submit to every ordinance of man, for the Lord's sake, whether it be to the king, as supreme, or to the governor, as unto them that are sent by him for the punishment of evil doers and for the praise of them that do well, and every soul is to be in subjection to the higher powers. They are commanded to pay tribute, and, as good law-abiding citizens, render honor to whom honor, and tribute to whom tribute is due.

Therefore, if any man seeks to evade the laws of the house of God by denying the right of the church, or of his brethren, to meddle with his politics, or his secret lodges, or oath-bound covenants, it is an evident mark of disloyalty to the King of Zion, and a virtual repudiation of the authority of Christ in his church over his members. Can the admonition of our text be duly regarded if conflicting views be entertained by her members? Is it possible they can all be of one mind if a portion of the members are allowed to deny responsibility to the church, and regard any part of their walk and deportment as being beyond the jurisdiction of the church to which dissenters profess to belong? Can two or more walk together except they are agreed? To be all of one mind in the church, as the divine law requires, can only be practicable where all the members are required to receive and continue steadfastly in the apostles' doctrine and fellowship, withdrawing from all who depart from the faith.

We cannot repudiate the apostles' instructions, decisions, admonitions and exhortations and still be a church of Christ, nor can we tolerate in our churches such as the apostles command us to withdraw ourselves from, without repudiating them and their doctrine; nor can we repudiate the apostles,

as enthroned in judgment over the church of Christ, and still retain Christ as our King; for when the Son of man shall sit on the throne of his glory, then shall his apostles also sit on twelve thrones, judging the twelve tribes of Israel. If the apostles do not sit over us in judgment, then neither does Christ preside over us as members of his spiritual kingdom. The church of God is the body of Christ. The necessity of unity in the body, harmony in all the members, is strikingly set forth in the figure of a perfect body. A double-minded man is unstable in all his ways, and if the members of Christ be not all of one mind, where is our stability? If in the body one hand claims to be independent of the body, not moved by the same volition, but by some spasmodic or rebellious impulse, it cannot work in harmony with the other. If one foot resolves to journey southward and the other northward, the rebellion of both against the government of the body would prevent the travel of the whole body. Or, if to compromise the matter, the feet be each in turn to have its way, the unstable body alternately swayed by its refractory members would, like the pendulum of a clock, vibrate back and forth, and make no progress. But the rule to be applied in case of such disorder and schism is, If thy foot offend thee, cut it off and cast it from thee; or if it be the hand, or the eye, or any other member, and let all be of one mind. Let those who are refractory, if they cannot by gospel rule be reclaimed, go to their own company, where they can enjoy their independence of the body among their kindred spirits. Of the church it is said, "There is one body, and one Spirit, even as ye [all her members] are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all."

Middletown, N.Y.
November 1, 1865.

Elder Gilbert Beebe

# I PETER 3:18,19

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison."

Sister Patterson of South Dansville, N.Y., has expressed a desire to know how we understand this scripture, especially the eighteenth verse. We will give such views as we have, hoping they may be edifying to her, and others who desire to know the truth.

The context, and almost the whole of the epistle, is devoted to the encouragement of the persecuted and scattered saints, with instruction and solemn admonition and exhortation. As the saints were then suffering severely for the truth's sake, the apostle gives them, and us, to understand that it is the will of God that his people shall suffer for well-doing. He says, "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." It is undoubtedly good for us to suffer chastisement for our faults, and in such a manner as the Lord in wisdom may direct, whether by his ministration of the rod, or by allowing the enemies of truth to persecute us. But good as his fatherly chastisements may be for our faults, it is far better when by his will we are enabled to bear the frowns, reproaches and cruel persecutions of our adversaries, for a strict and conscientious adherence to the truth and order of the gospel. If all manner of evil be said of us falsely for Christ's sake, or because we honor and obey him in all things, then may we rejoice and be exceeding glad. The apostle says, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God, resteth upon you: on their part he is evil spoken of; but on your part he is glorified. But let none of you suffer as a

murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." As an encouragement to the saints thus suffering for righteousness' sake, the text proposed for our consideration, was written. "For Christ also has once suffered for sins, the just for the unjust; that he might bring us to God; being put to death in the flesh; but quickened by the spirit."

While in this text the great doctrine of redemption, reconciliation to God, and salvation through the blood and righteousness of our Lord Jesus Christ is clearly stated, a bright and glorious example is presented for the encouragement of the saints, unto whom it is given, not only to believe on him, but also to suffer for his sake. Are we to be falsely accused, our names cast out as evil, our rights trampled upon, our liberties taken from us, and our very existence disputed by wicked and malicious men, and must we, when guilty of no crime, tamely submit to all this? Look at this example. Behold the beloved of the Father, the adored of all holy beings in earth and heaven, the just, the holy, the immaculate Lamb of God, suffering for sins. Ah yes, for sins! For himself bear our sins in his own body on the cross. He suffered for sins; the just for the unjust. As the holy and the just One, his Father from heaven bears record of him, the Holy Ghost as such descends from heaven upon him, the law and the prophets testify of him. The saints inspired of God bear witness saying, "Just and true are thy ways, thou King of saints." And the very court which delivered him to be crucified was constrained to acquit him of all the false and malicious charges made against him. "I find no fault at all in this just man," said Pilate. No guile was in his mouth; yet as a sheep before her shearers is dumb, so he opened not his mouth; not even to assert or plead his innocence. Yet to bring his people to God, he must suffer and die. He manifested his character as the just by his exact obedience

to the just and righteous law of God, and in all the complete satisfaction rendered to all its jots and tittles; and his perfect right to that character is vindicated by his resurrection from the dead. He was put to death in the flesh; but quickened, and justified by the Spirit.

If then it was the will of God that his only begotten Son, in whom he is well pleased; so holy, so just, separate from sinners, and above all, one so much higher than the heavens, should suffer, shall we be surprised, discouraged or disheartened that it is the will of God that his people, his members, shall participate in his sufferings? Shall we desire to know him and the power of his resurrection, and object to the fellowship of his sufferings, and conformity to his death? Though holy, just and pure, it was just that he should suffer, bleed and die, to bring us to God; for all the iniquities of all his people were laid upon him, and he by relationship to them, possessed the right to redeem them, to bear their griefs, carry their sorrows, and assure the chastisement of their peace, and heal them with his stripes. As their surety, God in justice laid on him the iniquities of them all, and he in equal justice, bore them in his own body on the tree, and put away their sins by the sacrifice of himself. Those for whom he died were enemies to God by wicked works, unrighteous, ungodly and unjust, and by nature children of wrath, even as others. But God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us with Christ. “He was delivered for our offenses, and was raised again for our justification,” and we are freely justified through the redemption that is in Christ Jesus.

Here the great object of his suffering is made known: it was to bring us to God. This end could not be attained in any other way. It was not possible that the blood of bulls, goats or other victims, which had been offered continually under

the law should cleanse us from guilt and purge our conscience from dead works, or bring us to God. But he by his own blood has entered into the holiest of all, even unto heaven itself, having obtained eternal redemption for us. Thus has he by one offering perfected forever them that are sanctified. In the accomplishment of this, our text reminds us that he was put to death in the flesh; but quickened by the Spirit. His Spirit being the life and immortality of the Eternal God, he could not in that Spirit die, nor be recognized as under the law which we had transgressed. “But we see Jesus, who was made a little lower than the angels, for the suffering of death.” “For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death.” “The word was made flesh and dwelt among us.” “He was made of a woman, made under the law, that he might redeem them that were under the law.” “He took not on him the nature of angels, but he took on him the seed of Abraham” “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” “But he was quickened by the Spirit.” That is, by the spirit of life and immortality, which now dwells in the hearts of his saints, of which they are born, when born by the Spirit, and by which they are sealed to the day of redemption. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you (Romans 8:11).”

This Spirit which raised up the crucified body of Jesus from the dead is the same that we now have an earnest of, and shall quicken and animate our resurrected bodies in the world to come. It is the Spirit of life, of immortality, and is expressly called the Spirit of Christ. “If any man have not the Spirit of Christ, he is none of his.” But as many as have this Spirit of God, they are the sons of God; for it is only by being born of this Spirit that our relation to God as sons is, or can

be, made manifest. The apostle informs us moreover that this resurrection Spirit is the same by which he went and preached to the spirits in prison. To Abel, Enoch, Noah, and to all the Old Testament saints, patriarchs and prophets who were born of this resurrection Spirit, and through it were savingly acquainted with him, held communion with him, and by him found access to the throne of grace. This is the Spirit of which he testified by Isaiah, saying, “The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Those prisoners to whom he preached deliverance, he did not go to them in his fleshly body; for he had not in their day become incarnate; but he went to them in this Spirit, and by this Spirit dwelt in them. We are told that they searched diligently what, or what manner of time the Spirit of Christ which was in them did signify, when it (the spirit of Christ in them) testified beforehand of his sufferings and of the glory that should follow. Christ, by his Spirit, was in the prophets, and in the Old Testament saints, and in them preached; as instanced by Peter in the connection of our subject, in the days of Noah, while the ark was preparing. Noah by this Spirit was a preacher of righteousness to the anti-diluvians. And certainly it was by this Spirit of Christ that God at sundry times and in divers manner spake to the fathers by the prophets, the same by which he has in these last times spoken to us by his Son. It is the same Spirit which raised up Christ from the dead, the same that was shed upon the apostles on the day of Pentecost, and the same which (in measure) dwells in all who are born of the Spirit, in all ages. It is called, as we have seen, “The Spirit of the Lord God,” by which the head of the church is anointed, and identified as the Christ, which name and title signifies the Anointed. Christ publicly declared this scripture fulfilled in him, manifestly, or in the eyes of those whom he was addressing, when he read

to them in the book of Isaiah the prophet, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound (Isaiah 61:1,2).”

The spirits in prison to whom Peter says he, by the Spirit of his resurrection, went and preached, are by Isaiah called captives, to whom he went and proclaimed liberty. Prisoners, to whom he by that Spirit went and preached the opening of the prison doors. To them Zechariah 9:9-13 says “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the fold of an ass.” “And he shall speak peace, (or preach good tidings) unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to day do I declare that I will render double unto thee.” These must be the prisoners to whom Christ by his resurrection Spirit went and preached deliverance. They were prisoners in a perishing condition, in a pit where there is no water, yet prisoners of hope; for God had promised them deliverance.

Every saint may find an illustration of this subject in his or her personal experience. Only look back to the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Once were ye under arrest, proved guilty, condemned, sentenced and thrown in prison; the walls were strong, the bars were massive, and your escape by human power or agency, impossible. The apostle Paul most clearly attributes the quickening, enlightening and salvation of the saints to the Spirit and power of the resurrection of our Lord,

as also the faith by which the saints believe on him. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all (Ephesians 1:18-23).”

Carnal professors may believe according to their powers of human agencies, schools, tracts and moral suasion, etc. but God’s people believe according to the working of that mighty power of God which he wrought in Christ when he raised him from the dead, and exalted him far above all heavens. Thus we see that the Spirit and power of the resurrection of Christ is the Spirit and power by which the risen and glorified Savior went and preached to Abel, Enoch, Noah and Abraham, who rejoiced to see his day, saw it, and were glad. And the same resurrection life, power and Spirit, is that by which Gentile sinners, embracing the saints at Ephesus, and all the faithful in Christ Jesus everywhere, are quickened and delivered from bondage, and from prison houses, and brought into the liberty of the gospel. They are raised up together with him, and made to sit together with him in those heavenly places, which are far above all principality, power, dominion or government in this world, or that which is to come. This resurrection Spirit and power is implanted in all the saints; by it they all were quickened and born; by it they are sealed to the day of the resurrection of their mortal bodies; for *if* it dwell in you, he that raised up Christ from the dead shall also

quicken your mortal bodies by his Spirit, which dwelleth in you. (See Romans 8:11.) Well might Peter say, and every saint respond, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy bath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through *faith* unto salvation ready to be revealed in the last time (1 Peter 1:3-5).”

Middletown, N.Y.
March 1, 1867.

Elder Gilbert Beebe
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# I PETER 3:18-20

In our last number, Brother J. W. Livingston called for our views on I Peter 3:18-20:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waiting in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

In our attempt to comply with the request of our brother to give our views on this text, which has puzzled those of more light and understanding than we possess, we hope we may not be left to darken counsel by words without knowledge, or to embarrass, instead of edifying, those who honestly enquire after the truth. We frankly confess that the latter part of this text has been very dark and obscure to our mind, and what we shall present on the subject is only to be regarded as *our views,* until at least the reader shall find them sustained by the testimony of the scriptures.

In the context, the apostle has been treating upon the new and spiritual birth, which is of incorruptible seed, by the word of God which liveth and abideth forever; in distinction from that birth which is of corruptible seed, or of the flesh, which (like grass) is corruptible, and the glory of which is as the flower of the grass, which must also perish, or fall away. The subject of this new birth, like the living and ever abiding word from which it proceeds, must live and abide forever; and those who are so born, as new born babes, desire the sincere milk of the word (that is, of the word of God which liveth and abideth forever), as it is congenial with the production of the new birth which is by the same word.

Having drawn the line between the distinct elements of which the Christian, in his present state, is composed; the one of the flesh, which is grass, corruptible, mortal, and perishable; the other, of incorruptible seed by the word of God, and therefore, incorruptible and abiding, he goes on to show that in our earthly and fleshly standing, the relationship in the flesh is not annulled, nor changed by our new birth; the production of the corruptible and that of the incorruptible seed are brought into personal identity, for the time being, but still in opposition to each other, insomuch that the spirit wars against the flesh and the flesh against the spirit; or, the corruptible against the incorruptible, until the grass shall wither, and the flower thereof shall pass away. Having defined this subject in the most lucid manner, Peter proceeds to show some of the obligations which are binding on Christians in their personal relations to each other and to mankind, in the flesh, as well as what is enjoined on them as children of the spiritual and immortal birth. In their spiritual identity they are “a chosen generation” - to show forth the praises of him who hath called them out of darkness into his marvelous light. In their flesh they are admonished to have their conversation honest among the Gentiles, and to submit to every ordinance (or constitutional law) of man, for the Lord’s sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers. Honor all men, love the brotherhood, fear God, honor the King. “Servants,” that is Christian servants, for Peter as an apostle has nothing to do with any but Christians, “be subject to your masters, with all fear; not only to the good and gentle, but also to the froward.” The same as Christians in their fleshly relations are bound by the laws of Christ to be loyal to kings and governors, or to whatever form of constitutional government they may be placed in the providence of God, to let every soul be subject to the higher power. “Likewise, ye wives, be in subjection to your own husbands,” and in all our fleshly

relations, to observe the same rules and authorities which would be binding on us if we were not Christians. And as this fidelity is enjoined on all Christians, not only to the good and gentle, who may have dominion over them, but also to the froward; the apostle admits that a faithful obedience to these laws of Christ will, beyond all doubt, subject them sometimes to suffer unjustly from the dominion of tyrants, still he says it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing, and then adds the words of our text, giving us a pattern and example in the person of our divine Lord and Master.

"For Christ also hath once suffered for sins, the just for the unjust." He would not call on his children to suffer unjustly from the froward and tyrannical, who may have a brief authority over them, if he had not himself suffered the just for the unjust. The will of God was so that Christ should suffer, though holy and harmless, and separate from sinners; although no guile was found in his mouth. He did not object to drink the bitter cup, which was pressed to his holy lips, saying that he had violated no law, transgressed no rule that was binding on him, but recognizing his Father's will in the matter, he said, when pressed with the unutterable agony, "If it be possible, let this cup pass, nevertheless not my will, but thy will be done." Learn then, ye suffering Christians, to bear with patience so far as men are concerned, and when reviled, revile not again. Christ suffered for sins - not for sins which he had committed, for he knew no sin. Holy, pure, spotless and immaculate in every respect, he was emphatically just, but he suffered for the sins of the unjust. He was crucified by wicked hands, of those whose wicked hearts were full of violence. But who were they? The Jews and Romans! The men of Israel and the Gentiles were the immediate agents in the bloody tragedy on Calvary!

"But knotty whips and jagged thorns
In vain do I accuse;
In vain I blame the Roman bands,
And the more spiteful Jews-

'Twere you, my sins, my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And unbelief the spear."

The sufferings of Christ were vicarious. He suffered the just for the unjust. The Lord has laid on him the iniquities of all his people. He was delivered for our offences, and was raised from the dead for our justification. And he has himself said, "I lay down my life for the sheep." The chastisement of our peace was upon him, and with his stripes we are healed. The sufferer was personally just, but those for whom he suffered were legally unjust. He was as a lamb without spot or blemish; but those for whom he bore the penalty of the divine law were guilty sinners, and by nature, children of wrath, even as others; and the object or design of his sufferings was that *he might bring us to God.* "All we, like sheep, have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." There was no other way to bring us to God, or to reclaim us from our wanderings, but by redemption; and none but Jesus had the right of redemption, he being the nearest of kin; and none but Jesus had the ability to redeem us to God, for there is salvation in none other. It was not possible that the blood of bulls or heifers could purge us from our sins, and in our sins we could not see God. The design then of the atonement was special, definite and exclusively for his people. The iniquities which were laid on him he has put away by the sacrifice of himself; he bore them in his own body on the tree; and by one offering he has perfected them that are sanctified.

"Being put to death in the flesh". The second Adam, which is the Lord from heaven, was made a little lower than the angels for the suffering of death, that he, by the grace of God, might taste death for every one for whom he was delivered up. The Word which was with God, and which was God, in whom was life, (that life which is the light of men) was made flesh, and dwelt among us. His flesh was indispensable for the work of redemption. He took not on him the nature of angels, for in the nature of angels he could not taste of death for men. For men in the flesh he was to die, and to represent them in the flesh in which they were sinners, he must be made flesh, and stand before the law in the likeness of sinful flesh. He was, therefore, made of a woman, made under the law, that he might redeem us from under the law. Bear in mind the theme of the apostle in the connection of our text, *the flesh* and the spirit, the incorruptible and the corruptible seeds - the flesh which is grass, and the word of God which liveth and abideth forever. The Word of God, which is the fountain of all our spiritual life, the Lord from heaven, etc., to represent us in the flesh and die the just for the unjust, must be made flesh, or take on him a fleshly body that could suffer and die, in which to be put to death. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death; that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." *He was put to death in the flesh,* not in the spirit which liveth and abideth forever, for that aside from his flesh was immortal and could not die; and hence his assumption of flesh, that he might taste death, or be put to death in the flesh. By the term *flesh,* in regard to what Christ took on him for the purpose of suffering, we understand according to Christ's own explanation to be 'That which is born of the flesh;" namely, the seed of Abraham, or that which his children are partakers of; soul, body, and all that Adam was,

when man became a living soul. Before he took on him a body in which to suffer and a soul which was poured out to death, or which was made an offering for sin, (Isa. 53:10) he was the Lord in heaven, and the anointed Mediator, in whom all the Church of God was chosen, and in whom God had blessed them with all spiritual blessings, before the foundation of the world. But for the suffering of death he took the same nature on him, in which his people had sinned, a body in which he bore our sins, a soul that was exceedingly sorrowful even unto death, and a spirit which could be troubled, could groan, and which he committed to his Father, when he yielded up the ghost on the cross. His whole person, including soul, body, and spirit, was just, holy, and pure. The holy thing which was conceived in the womb of the virgin, and born of her, was unblemished, undefiled, spotless, and pure, although he was made sin for us, or in other words, all the sins of his people were laid upon him, and he was legally held responsible for them, and did suffer the full weight and penalty of the law to the complete satisfaction of Eternal Justice, for them, the same as though they had been committed personally by him; for the Lord had laid them on him, and he was able to put them away by the sacrifice of himself. It was in his being found in fashion as a man in the flesh that the law could recognize him as the legal representative of his people in their flesh, in which they had sinned, and in the flesh to put him to death. The importance of the doctrine of the incarnation is most vital, for John testifies that, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come: and even now already is in the world." God was manifest in the flesh. All fulness dwelt in him. All the fulness of the Godhead dwelt in him bodily; and all the fulness of his Church also dwelt in him, and is complete in him who is the head of all principality and power. The spirit of Immortality,

the power of an endless life by which he is made a priest forever after the order of Melchesidec, was in him, as the life which was with the Father and was manifested, I John 1:1,2. And which God hath given to us in him, I John 5:11,12. He was put to death in the flesh.

"But quickened by the spirit." By what spirit was he quickened? By the spirit of life and immortality which was made flesh and dwelt among us. That spirit which is the fountain and source of regeneration of which Peter is treating in connection with our text, and which he distinguishes from all flesh which is grass, which is corruptible, which can die or which is mortal. His flesh qualified him to die; but his flesh, in itself, aside from the indwelling, the Eternal Spirit, through which he offered himself without spot to God, had no power to raise from the dead. It is the Spirit that quickeneth, the flesh profiteth nothing. "God was manifest in the flesh, justified in the spirit," etc. His simply dying in the flesh did not of itself demonstrate his divinity; for all flesh is grass, all die, all flesh is subject to death; but the power of his resurrection shows that Christ was in that flesh; and being quickened by the Spirit, justifies the character which he assumed, and proves that he is the Son of God, and the complete Savior of his people. The spirit which raised him up from the dead is not only a life producing spirit, but it is life itself. Thus Paul, in discriminating between the flesh and the spirit, says, "And if Christ be in you, the body is dead, because of sin: but *the spirit is life,* because of righteousness. But if the spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Rom. 8:10,11. Thus clearly identifying the spirit that quickened the crucified body of Christ, and which dwells in us by regeneration now, and which shall ultimately resurrect the mortal bodies of all who are born of that incorruptible seed, by the word of God which liveth and

abideth forever. In this flesh, like grass, even Jesus could bleed and die - pour out his soul, yield up his spirit, and slumber with the dead; but in the Eternal Spirit of life and immortality, he had power to take up his life again, and destroy death, and swallow up death in victory. His crucified body was raised up from the dead, by this quickening spirit, and by this quickening spirit, in regeneration, all the saints are born of incorruptible seed by the Word of God, and by this self same spirit the mortal bodies shall finally be clothed in immortality - and be fashioned and made like unto his raised and glorified body. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." The spirit which brought again from the dead the body of our Lord Jesus Christ is the same spirit that now dwells in all who are born of God, by which they are sealed unto the day of redemption, to-wit: the redemption of our body. And it is called the spirit of the Lord God, which is upon him, by which he is anointed to preach glad tidings to the meek, etc., Isa. 6 1:1, and that *"By which also he went and preached unto the spirits in prison."* The spirits in prison were those unto whom Christ was anointed to preach good tidings, whose prison doors he came to open and whom he came to deliver out of their prison houses. If they were not prisoners, they would not need deliverance. They were prisoners, yet they were prisoners of hope, Zech. 9:12. As Paul says, "In hope of eternal life which God, that cannot lie, promised before the world began." They were captives, sold under sin; lawful captives, but Christ has led their captivity captive, and received gifts for men. In one general view, all whom Christ came to redeem were prisoners, and his ministry to them all is by the same spirit of the Lord God, by which he was raised up from the dead, and his preaching or proclamation of deliverance to them is by that spirit; whether we understand it as applicable to his personal manifestations in their individual experience respectively, or through the prophets,

apostles, evangelists, teachers, and pastors, or by whatever gifts the saints are edified; for, there are different gifts, but all by the same spirit, and that is the spirit of Christ. The prophets sought diligently to know what, or what manner of time the spirit of Christ which was in them did signify, when it spake of his sufferings and of the glory that should follow. This spirit is that with which the apostles were endowed from above, and which came upon them like a mighty rushing wind from heaven on the day of Pentecost. And, in short, if any man have not the spirit of Christ, he is none of his.

"These spirits which were in prison, were sometime disobedient." And in all time, until called by grace, of every redeemed child it may be said there has been a time in which they lived in disobedience to God, and in opposition to this spirit of life, of truth, of holiness - and the apostle refers to an instance in the days of Noah, when the ark was being prepared. The spirit of Christ was then in Noah, who, by it, was a preacher of righteousness; but his preaching by that spirit was resisted by the antediluvians. And Stephen charged the Jews, "Ye do always resist the Spirit, as your fathers did, so do ye," etc. And all who oppose the truth as it is in Jesus, do also in like manner resist the spirit. We do not, of course, mean that God, the Holy Ghost, attempts to operate on their hearts, and they successfully resist and prevent him. Such a sentiment would represent the sinner as being stronger than God. But the spirit of Christ as it exists in all the saints is opposed by the flesh which warreth against it, and by the world which cannot receive it, because it seeth him not, neither knoweth him. Christ came and preached to you, dear brother, and to you, dear sister, when your spirit was in prison; when arrested in your mad career of sin and folly, quickened and made sensible that you were a guilty sinner against a holy God; when you, as a prisoner, were under arrest, and brought before the awful bar of Justice; when you were compelled to plead guilty to every charge; when your

sins were set before you, and Justice with uplifted sword demanded satisfaction, and your mouth was stopped, and you stood guilty before God - were you not bound hand and foot, so that with your hand you could do nothing to expiate your guilt, and with your feet you could not run away from or escape the avenger of blood? Strong chains of darkness bound you in your cell, and you could not open the prison door. Were you not then a spirit in prison, until the anointed Jesus came and preached peace and salvation, life and liberty to your captive spirit?

And are there not seasons with old Christians when they find themselves shut up as with hewn stones, so that they cannot come forth, and the prison none can open until Jesus by his spirit comes to preach to you?

He went by this spirit and preached unto the spirits in prison, when he entered the dark domains of death, when he dwelt among the dead. This was loud preaching to them; it told them that he had bowed his heavens and come down, that he had descended to the lowest parts of the earth; that the iron gates were opened to him, and that he had come to destroy death and the grave, and to deliver them who were all their lifetime subject to bondage through fear of death. When he arose, he opened the doors of death, and destroyed the power of the grave. And as he arose as the first-fruits of them that slept, he gave the assurance that he would also quicken from the dead, and in due time raise up and glorify the redeemed bodies of all his saints who sleep in the dust of the earth.

To illustrate this bearing of our subject, the apostle uses the figure of the ark, wherein few, that is, eight souls, were saved. This he calls a figure; and as a figure, sets forth the doctrine of salvation through or by grace. As Noah and his family were preserved from the destroying waters of the

deluge in the ark, so Christ and all the spiritual family are saved from wrath, in the church of God. And as, while the ark was being prepared, some were disobedient; so while God is gathering into his church the heirs of immortality, some are disobedient, and some who are called by grace are conscious that they were in that number.

"The like figure, whereunto baptism doth also now save us." Just as the temporal deliverance of Noah and his family in the ark was a figure of salvation by grace, so is also christian baptism a like figure, signifying the same thing. Baptism cannot save us from the curse of the law, or the blood of Christ might have been spared; neither can it put away the filth of the flesh, which is grass, but it is the answer of a good conscience toward God. It is in answer to an eternal principle implanted in us by an incorruptible seed; it shows our willing subjection and allegiance to Jesus Christ, and our joyful espousal of his cause, and open profession of his name. And at the same time sets forth the doctrine of the death, burial and resurrection of Christ, and of our being buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, we also are to walk in newness of life.

Brother Livingston, we have made rather a long article of this, but if any thing herein written shall be of service to you, or to any of our readers, we shall have cause to be thankful to God. May you and they carefully and prayerfully compare our views with the infallible standard of truth, and endorse our views only so far as they are clearly sustained by the scriptures of truth.

Middletown, N.Y.,
July 15, 1861.

Elder Gilbert Beebe,
Editorials Volume 5
Pages 23 - 32

# I PETER III. 21.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

Baptism, according to this text, has a figurative import, and as a figure of our salvation, Peter classifies it with the figure of the temporal salvation of Noah and his family in the ark; the former figure is like the latter figure. Hence we understand that both figures refer to and set forth a spiritual reality in reference to the manner of the everlasting salvation of the church of God. The Spirit of Christ was in Noah as in other patriarchs and prophets of the Lord. And Noah, as a patriarch, a preacher of righteousness, the representative of a family and progeny to be saved from the deluge, and as a builder of the ark which was to contain all that God had ordained to that temporal salvation, was an eminent type of Christ. Christ is the builder of the spiritual ark, the church, which contains all that God has from the beginning chosen to salvation, through sanctification of the Spirit, and belief of the truth. He is also their spiritual progenitor, and they are accounted to him for a generation. And with him, in the church, they shall outride all the storms and floods, which shall sweep away the ungodly, and rest forever on the mount of God. Salvation by grace was clearly set forth in the figure of Noah's deliverance. And as also is the ordinance of christian baptism an expressive figure of the same salvation of the people of God. It is not, like the Jewish purifications, designed for the putting away the filth of the flesh, but it is the answer of a good conscience towards God, by the resurrection of Jesus Christ. Christian baptism, as instituted by our Lord, and practiced by the primitive saints, sets forth a death, burial and resurrection, and is applicable to, first,

the death, burial and resurrection of Christ; second, to the experience of saints, who are slain by the law, and raised up from condemnation and wrath by the application of the blood and righteousness of the now risen and glorified Redeemer; and third, it sets forth the dissolution, burial and ultimate resurrection of the bodies of all the saints of God.

1. The death, burial and resurrection of Christ is called a baptism. “I have,” said he, “a baptism to be baptized with; and how am I straitened till it be accomplished!” The sons of Zebedee were to be baptized also with that baptism wherewith Christ was to be baptized. Paul says the saints addressed in his epistle to the Romans, were also buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so they should walk in newness of life. Hence it is our understanding that the whole church of God was represented in Christ, as to her spiritual identity, when he died on the cross, slumbered in the tomb, and when he arose from the dead, and ascended up on high. When he died for all, then were all dead, and they were quickened together with him, raised up together, and made to sit together in the heavenly places in Christ Jesus. In this baptism we are truly saved. “The law has dominion over a man as long as he liveth.” Romans viii. 1. Christ as the embodiment of the church, takes our law place, and that lawfully, not making void the law, but establishing it; for in him the law finds the church, and makes its stern demand. He asks for no abatement of the demand, but promptly meets and completely cancels it. The sword awakes against the fellow of the Lord of Hosts. Deep waters come into his soul, and all the billows pass over him. Immersed in death, the law can ask no more; the dreadful debt is paid. The yawning grave receives the slaughtered body, and closes its doors upon him, recognizing in his person all for whom he died. This is baptism, but it is not all. His flesh must see no corruption. ~The pains of death cannot hold him long. As in

baptism the body is immersed but also raised up to make the figure complete, so Christ must arise from the dead, and bring immortality into light in his resurrection. Under the law he dies, but quickened by the Spirit he rises, and brings up from the dead all his sheaves with him. As except a corn of wheat falleth into the earth and dieth, it abideth alone, and the germ of its production remaineth undeveloped, but if it die it will bring forth much fruit, simply by developing that which was in it,so in the death and resurrection of Christ, his people are buried with him by baptism into death, wherein the extreme penalty of the law being executed, the law can henceforth have no more dominion over them. Now, quickened by the Spirit, they arise, not to a legal bondage state again, but they arise to walk in newness of life, and are married to, and become one with him who is raised from the dead, and are no more under the law, but under grace. "Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." - Romans vii. 4.

2. Christian baptism sets forth the experience of the saints. When the commandment comes, sin revives, and they die. They are slain, and all their legal hopes are cast off, and they are buried from their former element, and raised up from the horrible pit, and out of the miry clay, and translated into the kingdom of God's dear Son. Dead to, and buried from, the rudiments of the law, and the beggarly elements of the world, they are crucified to the world, and the world is crucified to them; they are raised up to participate in all the privileges of the church of God.

3. The ultimate, resurrection of our bodies from their graves, and ascension to glory, is also embraced in the figurative import of gospel baptism. One of the strong arguments of Paul, in proving the final resurrection of the bodies of the

saints, is presented in these words: “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” - 1 Cor. xv. 29. Baptism was evidently designed to signify a resurrection, and would be divested of its doctrinal import if there is to be no final resurrection of the bodies of the saints from the dead.

Middletown, N. Y.
April 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 317 - 319

# 1 PETER IV. 4-7; GENESIS VI. 5-8.

We have always regarded the passages proposed for consideration among the most obscure and hidden parts of the Scriptures, and what we now venture to write upon the subject, is humbly submitted to the consideration of our readers with much hesitation and trembling. Brethren will read our remarks carefully, and compare them with the infallible standard of truth, and wherein they may find our views at fault, kindly point out to us the more excellent way, and their faithful words shall not break our bones, but be an excellent oil.

In the first passage proposed, the apostle, after having spoken of the two distinct elements personally identified in the christian, namely, the flesh and the spirit, and having drawn the line between them according to the doctrine of Christ, that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, proceeds to enforce the exhortations with which all the apostolic writings abound: to mortify the deeds of the flesh, and crucify the old man with his lusts, and put on the new man which, after God, is created in righteousness and true holiness. These exhortations are urged in our text and its connection from the consideration that Christ has suffered for us in the flesh, that we are crucified with him, that the body is dead because of sin, that we are dead, and our life is hid with Christ in God, and although dead with Christ, nevertheless we live; yet not we, but Christ liveth in us; and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us, and given himself for us. - Gal. ii. 20. Forasmuch then as Christ has suffered for us in the flesh, arm yourselves with the same mind; for he that hath suffered in the flesh,

hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. He then particularizes the manner in which those saints had formerly wrought the will of the Gentiles, in the abominations which now characterize the ungodly. *"Wherein they think it strange that ye run not with them to the same excess," &c.* When the saints are called by grace, and become followers of God, as dear children, the world thinks it strange that they should thus renounce, and turn away from their idolatrous and fleshly pursuits, their doctrines and commandments, and become a circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The world has instituted so great a variety of worldly religions, so carnal, so popular, so agreeable to every fleshly passion, and so pleasant to every fleshly palate, that they can see no necessity for singularity, or for embracing an unfashionable kind of religion. They are offended that their splendid delusions should be rejected, exposed and forsaken; and therefore they speak evil of the saints. For if any man will live godly in Christ Jesus, he shall suffer persecution; they shall say all manner of evil against you falsely for Christ's sake. But they are amenable to him who is ready to judge the quick and the dead. They are held strictly accountable to him, and whosoever shall offend one of them, shall find that it were better for him that a mill-stone were hanged about his neck, and he cast into the midst of the sea. By the quick and the dead, are meant the living and the dead. It applies to quickened sinners, for God shall judge his people; and it also applies to sinners who are dead in sins, for God shall judge the world in righteousness, at the last day, by that man whom he hath appointed. And to christians it applies, both in regard to the inward and the outward man, the body that is dead by reason of sin; and the spirit which is life because of righteousness. - See Romans viii. 10.

We come now to the sixth verse, which reads thus: For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. There must always of necessity be a cause for the production of an effect. A cause is therefore stated for the preaching of the gospel, namely, that they unto whom it was preached, might be judged according to men in the flesh. Here we find the cause in the purpose of God, and not in the resolutions of mission boards, nor in the wisdom, power or contributions of men. It was and is preached to answer the precise end for which God designed it, and the accomplishment of that object it cannot fail to secure. But it was preached also to them that are dead. If we understand this declaration to mean those of former ages, under the old dispensations, it was true, for the gospel was preached in types, and set forth in shadows of good things to come, from the days of Abel, in the firstling of the flock, the unblemished lamb which he offered in sacrifice to God, and by Noah, in the building of the ark, and the souls which were saved, as by water, in a figure of like signification to that of baptism under the gospel dispensation; and those unto whom it was so preached, are literally dead. And they are judged according to men who are now in the flesh, unto whom it is preached, but who have no ear to hear, heart to love, receive or understand it. Thus, when Abel preached, Cain was wroth, and slew him, showing his carnal or fleshly propensity, the latent enmity of his carnal mind was roused, and the murderous lusts of the flesh broke forth. Men now in the flesh answer to their type, “Woe unto them, for they have gone in the way of Cain.” When Noah, who was a preacher of righteousness, was engaged in building the ark, he was resisted, mocked and ridiculed by those unto whom he presented the figure of salvation; so, under the present dispensation, Stephen testified of men in the flesh. As their fathers did, so did they always resist the Holy Ghost. Not that they could, or ever did hinder the

accomplishment of the Spirit's work, but they opposed, and contended against it. But all these references, and illustrations, seem to be designed to enforce the admonition and exhortation to the saints, who are called on to crucify the old man, with its affections and lusts, and to arm themselves with that mind which the adorable Redeemer evinced when he suffered in the flesh for us, that he might bring us unto God. If we are subjects of the new and heavenly birth, we have in our carnal, corrupt and depraved nature, all the elements of men in the flesh. Our fleshly minds are the same in all respects as the carnal minds of other men; not subject to the law of God, neither indeed can be; and so far as they are concerned, they are judged according to men in the flesh. To christians it was said, "If ye sow to the flesh, ye shall of the flesh reap corruption," for the fleshly soil is incapable of yielding any other crop. Paul is very clear on this point in the eighth chapter to the Romans. "Therefore, brethren," says he, "we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." The two natures which struggle in every saint on earth, are opposite each to the other; the contrast is presented under the names by which they are designated, as flesh and spirit, old man and new man, outward man and inner man, corruption and incorruption, mortal and immortal, death and life, sin and holiness, &c., and each is traced in Scripture to its seminal or progenitive origin. That which is called flesh, is of the earth earthy; was made of the dust of the earth, subsists on the productions of the earth, cleaves to the earth, and is destined to return to the earth; it is earthly, sensual and devilish, and all its productions are according to their corrupt source. The new, spiritual, inner man, is born of God; its life is hid with Christ in God, and only appears when Chri8t, who is our life, appears. It is heavenly, and can only subsist on heavenly food, on him who is the true Bread; eating the flesh, and drinking the blood of him who came

down from heaven, nor can it subsist on any other food. It is a life which we live in the flesh, but it is not the flesh, nor is it of the flesh. It is eternal life; it is immortality, and it shall never perish. It is born of God, and cannot sin, because it is born of God. It is born of the Spirit, and therefore it is spirit. And when this earthly house of our tabernacle shall be dissolved and fall, the spiritual, immortal, eternal life shall survive; it cannot die. The dust in dissolution shall go back to its original element; and when that judgment which came upon all men unto condemnation, and which has passed upon us, as judged according to men in the flesh, shall have been executed, a glorious resurrection of the bodies of all the saints awaits them. That spiritual, divine and heavenly life, which we now have in Christ, shall quicken, animate and stamp immortality upon our rising bodies, so that though now judged according to men in the flesh, though now imprisoned, and held fast for the time being, in the bondage of corruption, so that we have to cry out, O, wretched man that I am! who shall deliver me from the body of this death? We can, through grace triumphing over the flesh, with the apostle, add, I thank God, through Jesus Christ our Lord. So then with my mind, (the spiritual, heaven-born man,) I myself serve the law of God; but with the flesh, the law of sin. Thus while in our flesh, we are judged according to men in the flesh, we live according to God in the spirit. After God, this new man has his creation in righteousness and true holiness; created in Christ Jesus unto good works, which God hath before ordained that we shall walk in them. According to God, that is, according to his purpose, design, and spiritual sustenance afforded, we live; and as our immortal life is an emanation from God, it aspires to holiness, purity and godliness; above all things desiring to show forth his praises, and to glorify God in our bodies, and in our spirits, which are his.

In regard to the text, Gen. vi. 5-7, we have neither time nor space to treat largely upon the subject. God saw that the wickedness of man was great upon the earth, and expressed his determination to destroy both man and beast, by a deluge of water. The manner of making this announcement was in language calculated to impress our minds with a sense of that abhorrence with which God regards the transgressions and sins of the sons of men, as sin is the very opposite to holiness. But we cannot understand the terms "repented him," and "grieved," in the text, in the ordinary acceptation of the words, or as when used in relation to finite beings. Repentance, when applied to God, cannot mean a change either in his nature, or any of his attributes, or perfections; for we are expressly informed that with him there is no variableness, nor shadow of turning. He is of one mind, and none can turn him, and he has himself declared, "I am the Lord, I change not; therefore the sons of Jacob are not consumed." Nor are we at liberty to construe the term grief, in this case, so as to imply that God is a being of excitable passions, such as we possess. The most brutish darkness ever charged on sinful man, was in that they had supposed that God was such an one as we are, or in likening or comparing him with ourselves. His ways are not our ways, neither are his thoughts like our thoughts; for as the heavens are higher than the earth, so are his ways and thoughts higher than ours. Any interpretation given to any portion of the Scriptures, which conflicts with any other portion, must be wrong, for the Scriptures are in perfect harmony. We, being finite, and consequently limited in our understanding, may fail to comprehend many portions, and perhaps all the inspired writings of the Bible, but that does not prove a defect in the Scriptures, but weakness and inability on our part. In this passage, and in what is said in the book of the prophet Jonah, of God's dealings with Ninevah, we understand that nothing more is intended than to show a change of providential dealings with men. God had borne

long with the abominations of the old world, and as Peter has said, “Once the long-suffering of God waited in the days of Noah.” God had manifested a long forbearance toward them; but their iniquities were now full, and according to the holy standard of all God’s administrations, namely, the counsel of his own will, according to which he worketh all things, the time had come for him to make known his wrath upon the vessels of wrath, fitted to destruction; and he in vindication of his own holiness, displayed his righteous displeasure against their abominations, unstopped the bottles of heaven and poured down on them the deluge, and swept them from the earth, on which he had permitted them so long to dwell, and at the same time made provision for the salvation of his chosen servant Noah, and his family, as embraced in the covenant provisions of mercy; and hence it is said, “And Noah found grace in the eyes of the Lord.” The whole figurative import of the subject, embracing the wickedness of men, the justice and mercy of God, is to set forth in a figure the sublime and glorious doctrine of salvation by grace, and by grace alone. For God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. There was no redeeming quality. Not one thought, not one imagination, not a work at that, or at any other time, but was evil, and evil continually. Upon the ground of human merit, none could be saved. Grace, and grace alone, could reach the case of man; but all did not find grace, neither did all desire grace. It is probable that the ante-deluvians hated the doctrine of grace then as bitterly as all Arminians of the present generations now do; but Noah found grace, because God had grace in store for him; and that grace secured him and his family in the covenant of salvation, from the waters of the flood.

From the plain import of our figure, let us then understand that a day of retribution awaits the ungodly world, when God, whose mercies have hitherto been showered down upon the

just, and upon the unjust, will be withheld; when death and hell shall deliver up their dead; when he will judge the world in righteousness, and turn the wicked into hell, with all the nations that know not God, when only the subjects of his grace, embraced in the covenant of life and peace, embraced in the rainbow that encircles the throne of God and the Lamb, shall be brought into the ark, and therein lifted above the earth, and finally lodged in the mount of Jehovah's holiness, where there are pleasures for evermore. May it be our privilege, through abounding grace to the chief of sinners, to sing the song of the redeemed in that great day, for Jesus' sake. Amen

Middletown, N.Y.
Feb. 1, 1855.

Elder Gilbert Beebe
Editorials Volume 3
Pages 164 - 170

# I PETER IV. 18.

DEAR ELDER: – I should like to know your mind on I Peter iv. 18. Do you think Peter means the righteous of the law, or the righteous of the faith of Jesus Christ?

Yours in hope of eternal life,
W. E. BUCK.
Dorchester, N. B., Sept. 1, 1880

REPLY. – We do not understand the apostle to be speaking of the salvation of God's people from the curse of the law from which they are fully redeemed and forever perfected by the one offering of our Lord Jesus Christ, for in that there can be no scarcity. "For with the Lord there is mercy, and with him is plenteous redemption; for he shall redeem Israel from all his iniquities." – Ps. cxxx. 7,8. "In the Lord shall all the seed of Israel be justified and shall glory." "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord. – Isa. xiv. 25 and liv. 19.

We understand the apostle Peter to be admonishing the saints to pursue a righteous course, and although all who adhere to his faithful admonitions and live godly in Christ Jesus shall suffer persecution, still it is better for them, if the will of God be son, that in the sufferings from which the righteous are scarcely saved, that they should suffer for their strict obedience to Christ in a righteous course, than to suffer for ungodly conduct, as a thief, a murderer, or a busybody in other men's matters. The judgment of which he speaks is in the house, or church of God; where they who are righteous, in their walk sometimes suffer for righteousness' sake. He refers them in the next chapter to the example of their Lord and Master, who once suffered (though he was strictly righteous in all things,) the just for the unjust. "And who is he that shall harm you if ye be followers of that which is

good? Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

From the general terms of the apostle's admonition it seems plain to us that the *righteous who are scarcely saved* from persecutions, and other sufferings while here in the flesh, are those who suffer for righteousness, sake, and the sinners and the ungodly are those who suffer for their faults, and ungodly conduct. "For what glory is it if when ye be buffeted for your faults, ye take it patiently? but, if when ye do well, and suffer for it, ye take it patiently, that is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Now if the righteous, who deny themselves all ungodliness and worldly lusts, are exposed to trials and persecutions; nay, if the immaculate Lamb of God endured great contradiction of sinners against himself, so that even he was not saved from suffering, where shall the ungodly and the sinner appear? The sinner who suffers as an evil doer, or transgressor of the laws of Christ, and the ungodly, who denies not himself of ungodliness and worldly lusts, where shall they appear? The sinner in Zion, who transgresses the law of Christ, and whose walk is not according to godliness, shall appear guilt-stricken and condemned under the chastising rod of him who shall judge both the quick and the dead.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
Volume 49, No. 3.
February 1, 1881

# I PETER 5:5; ROMANS 12:10

**Elder Beebe:** I have been in the habit of reading your editorials for the last few years, and being highly pleased with them, I would like to have your views on I Peter 5:5, and with Romans 12:10. By giving them you will oblige,

A Friend to the Cause of Truth.
Oxford, C.W.
January 17, 1866.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble (I Peter 5:5)." "Be kindly affectioned one to another with brotherly love; in honor preferring one another (Romans 12:10)."

The former is an apostolic admonition to the elders which were and are among the scattered people of God, the latter is addressed more generally to all the saints, irrespective of the position they may, any of them, hold in the church of God. The two passages, considered together, show us that the apostles have given exhortations, instructions and admonitions to all, whether elders or private members of the church of God. The apostles are by the authority of Christ seated upon twelve thrones, to judge the twelve tribes of Israel. And being divinely qualified for the very responsible and important position to which Christ has elevated them, their judgment and decisions on every point of doctrine, rule of order, and exposition of every precept of the law of Christ, the establishment of every ordinance belonging to the house of God, together with all the relative duties and privileges devolving on or belonging to the saints, regulating their deportment in the church, and all their intercourse with the world, is accurately considered, authoritatively decided, and

unalterably established, never to be amended, improved nor repealed so long as this world shall stand. By the special command of the King Eternal, Immortal, Invisible, the Only Wise God, our Savior, they are commissioned to teach the disciples of Christ of all subsequent ages, to observe *all things whatsoever Christ has commanded them.* And to prevent the possibility of the slightest failure, from forgetfulness or any other cause, the Holy Ghost is sent down from heaven, like a rushing mighty wind, to qualify them perfectly by its unerring inspiration, and to bring to their remembrance all the instructions which Christ has given them. Without the possibility of committing an error in their official administration of judgment, all they have bound on earth is bound in heaven, and all they have loosed on earth is loosed in heaven. In every decision they have made, they have spoken as the Holy Ghost has given them utterance, God himself has spoken by them, and from their decisions there is no appeal. None may claim that they are disciples of Christ who are not governed by the decisions of the apostles in all matters of faith and practice; nor can any church, or branch of the church of Christ, be known as such, where Christ does not sit upon the throne of his glory, and his apostles with him, upon twelve thrones judging the twelve tribes of Israel. (See Matthew 19:28; Luke 22:30 and Isaiah 32:1.) Where ever Christ is recognized upon his Mediatorial throne, his apostles must also be recognized as his authorized judges and exponents of his laws. Our obedience to Christ is the test of our discipleship, and if we reject his apostles, we also reject him, and therefore cannot be his disciples or his church.

Peter not only claims to be an apostle, a judge, enthroned in judgment with all the authority of heaven and earth to establish his inspired decisions on every point, but he claims to be also an elder. An elder, in a gospel sense of the word,

means a pastor, or one who is authorized to preside over, and to feed the flock, or church of God.

**1.** This was at least a part of Peter's work, for Christ had specially commanded him to feed his sheep and to feed his lambs. (See John 15:16,17.) He was the more eminently qualified to hold that relation to the church from having been a witness of the sufferings of Christ. He was with him in his betrayal, when arrested, and at court where he was tried and condemned to die; was with him in the garden, a witness of his agony; and from his mentioning this in our text, we infer that the elders of the church, while they feed the flock, are qualified by the Spirit to be valid witnesses of the sufferings, death and resurrection of Christ. And Peter was also a partaker of the glory that shall be revealed, as resulting from the sufferings and death of Christ. The prophets had testified of his sufferings and of his glory. And Christ said, "Ought not Christ to suffer, and then to enter into his glory?" And Paul testifieth that, "He was manifested in the flesh, justified in the spirit, preached to the Gentiles, believed on in the world, received up into glory." Peter was a partaker of that glory, and so are all who have risen with him, and with him sit together in the heavenly places.

**2.** The work of elders generally, who are not apostles, is clearly defined in Paul's valedictory to the elders of Ephesus. (See Acts 20:17-38, but more especially in verse 28.) "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The pastoral labors of an elder belong to the church, and not to the world. Not, however, to every community who may call themselves, or be by others called a church, or the church; but they stand related to, and are the servants of "the church of God, which he hath purchased with his own blood." And as there is but one church of that description to be found in

heaven or earth, the labor of the elder is restricted to that church alone. He has no commission or authority to feed the world, or any of the queens or concubines which are recognized by the world as churches, for the food which they are to deal out to the church of God cannot suit the appetite of any but the children of the living God. They "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," are qualified to receive and feed upon the "sincere milk of the word."

**3.** The pastoral nature of the work of the elders is fully expressed in the exhortation of Peter, who being himself an elder, had a perfect understanding of the duties involved in the calling. He exhorts them thus: "Feed the flock of God which is among you, taking the oversight thereof." Observe he directs his epistle to the elect which were scattered as strangers throughout Pontius, Galatia, Cappadocia, Asia and Bithynia. And this special exhortation is to the elders which were among these scattered saints, and they are exhorted to feed the flock of God which was among them, and to take the oversight of them. That is as watchmen, not as lords over God's heritage, but as faithful watchmen; to warn, admonish, exhort, teach and administer the word and ordinances, according to the instructions and examples given them by the apostles. And this they must do from pure motives, not for the gratification of a covetous disposition, but of a ready mind, and as examples to the flock. And as in this work they sustain to the flock of God the relationship of *under* shepherds, they are encouraged that they shall be approved and remembered by the chief Shepherd when he shall come.

As we desire to extend our remarks upon the exhortation to the elders, as introductory to what we may say on the two verses to which our attention has been called, we must, for

want of room, defer the further consideration of the subject to our next number.

# (To be continued.)

Elder Gilbert Beebe
Middletown, N.Y.
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Editorials Volume 6 - pgs. 295-298

# I PETER 5:5; ROMANS 12:10

## (Concluded)

Remarks on I Peter 5:5, and Romans 12:10. Reply to "A Friend to the cause of Truth."

From Peter's exhortation to the elders, which are among the flock of God, and Christ's charge to Peter in John 21:16,17, as also from Paul's charge to the elders of Ephesus in Acts 20:28, we unavoidably infer that the pastoral work of the elders is very definitely and clearly stated, to feed the flock of God, the sheep and lambs of Christ. No authority, expressed or implied, is given to provide a flock, or to increase the flock, but to attend to the flock which the chief Shepherd has gathered with his arm, and which he carries in his bosom (Isaiah 11:2); and to take the oversight of them, as shepherds, whose business is to look after their welfare, vigilantly watching for their peace, comfort and safety, and ready to give the alarm at the approach of their invading foes; their principal business being to see that they are well fed on good and wholesome pasturage. "Not by constraint." In the spiritual application of our figure, how unfit for the pastoral duties is he whose heart is not in the work; who does not delight to mingle freely with the flock; who must be induced by filthy lucre, or some worldly inducement appealing to his selfish, carnal nature. "Neither as being lords over God's heritage." Instead of being lords, God's ministers are servants of Christ, and by his will, servants of his church. "Ourselves your servants for Jesus' sake." Looking not to men for a reward, but to the chief Shepherd who has the hearts of all men under his control, and will see that they shall be provided for here, and when the chief Shepherd shall appear, they shall receive a crown of glory which fadeth not away; or, as Paul says, "a crown of righteousness, which the

Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing (II Timothy 4:8)."

Having thus briefly noticed the apostolic exhortation to the elders, which are among the flock of God, we pass to notice the relative duties enjoined by the same unquestionable authority on all the other members of the Lord's flock.

"Likewise, ye younger, submit yourselves to the elder." This submission is in like manner, as the word *likewise* means. There is a reciprocity in the submission of pastor and people, of elders and younger. Whether we consider the elder as a pastor, or only a senior in church membership and experience, the submission must be mutual and reciprocal; for while the ministers of Christ are vested with authority to "preach the Word," and to "teach with all authority" according to that Word; so that when they preach and teach according to the Word, every member is solemnly required to submit to the instruction, and no member of the church has a right to disregard the preaching of instruction. So, on the other hand, while the elders preach, the church sits in judgment, and are authorized to investigate and decide whether they preach and teach according to the Word; for if they do not, it is because there is no light in them. "Know ye not that the saints shall judge angels?" or messengers. Elders, whether by age or position in the church, are under the authority of the church, and must be in submission to the authority which Christ has invested her with. And this extends not only to the doctrine they may preach, but all their walk and deportment in the church, and in their intercourse with mankind; for all is under the supervision of the church. "For we must all appear before the judgment seat of Christ." And God has set his King upon his holy hill, Zion. There Jesus, by his Spirit, sits in judgment, and arraigns all his subjects at his bar in Zion. That there is a

marked deference to be paid to pastors and to senior brethren, there can be no doubt. Divine instructions are clear on this point. Read I Timothy 5:1,17, and 18. Here, while the apostle commands double honor to the elders in both applications of the term, and especially to those elders which labor in word and doctrine, he adds a most solemn charge before God and the Lord Jesus Christ, and the elect angels, to observe these things without partiality. As all the members of the body of Christ are equally precious, and all to be recognized in their appropriate places or gifts, as it has pleased God to set them in the church, the honor or distinction of honor due to age or gifts, is not to be observed in a manner disparaging to all the other members of the body.

The injunction or command of the apostle to the younger is applicable to all in the church who are not elders, either by age or vocation, and none are left at liberty to disregard, disrespect, or disobey the instructions, admonitions or teachings of the elders, except where the elders evidently depart from the law and order of Christ as settled by the apostles. Thus while the elders are required to be kind and gentle, and in submission to the authority of Christ in his church, as servants and not lords, all the members who are permitted to receive their services are in turn bound to appreciate their labor and be in submission to them.

"Yea, all of you be subject one to another." The church of God is one body, having one spirit; her members are called in one hope of their calling.

The movement of the body in obedience to the dictation of its spirit requires that there shall be harmony in all the members which make up the fullness of the body. To attain this harmony, no member can be independent of its fellow members; but all must be subject one to another, and all

subject to the spirit by which the whole is governed. Otherwise there will be schisms in the body paralyzing all its actions. If, for instance, the eye refuses to see for the body, there is no other member that can perform that service for the body; or if the ear refuse to hear, or the tongue to express the sentiments of the body, or if the hand refuse to labor, the foot to walk, the body cannot travel. As a whole, all the members must obey the head, and each member be in subjection to the body. If in labor, one hand refuses to act in harmony with the other, the one builds, the other throws down; nothing is gained. The one foot, in obeying the Spirit, would move Zionward, the other inclines towards Babylon, and will not be in submission - the whole body must be in confusion, and the Spirit which directs to Zion is disobeyed until the unyielding and offending foot or hand be cut off, or the offending eye be plucked out. As in the natural body, so in the church, all the members of the body are members one of another. The hand can do nothing without the cooperation of the arm, and the arm must have the cooperation of all the body; and this cooperation and harmony requires that all the members shall be in submission one to another.

A morose, haughty, selfish disposition in any of the members would involve all the body in perplexity, and therefore that spirit is forbidden, and the opposite is enjoined on all. "Be clothed with humility." Clothing not only shields and protects the body and members from the cold and so contributes to the health and comfort of the body, but covers and conceals its deformity. The whole church and all her members being clothed with humility allows no manifestations of arrogance or want of unanimity to appear. And this seems to be the design of the figure in our text. "For God resisteth the proud, and giveth grace to the humble." No higher incentive can be known or felt by an humble child of God than to enjoy his divine approval. A proud, lofty or haughty carriage, especially when detected in a child of God, is sure to meet the marked

disapprobation of our Heavenly Father. His rod will find them out; but he giveth grace or favor, beauty and support to the humble.

"Blest are the humble souls who see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven."

The other text proposed for consideration (Romans 12:10) presents the same admonition, only in other words: "Be kindly affectioned one to another, with brotherly love: in honor preferring one another." Both are addressed to the children of God, who, being born of God and led by his Spirit, are a spiritual brotherhood; but being also in the flesh which is born of the flesh, are liable to be led by the corruptions of their fleshy nature to a selfish and unlovely course, in which there is danger of biting and devouring of one another. Were it not that they have a law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members, they would not need these admonitions with which the scriptures abound. But in their present condition they need to give the more earnest heed to them, lest they should fall out by the way. The ardent desire of Paul for the well-being of the saints seemed to enlist his whole soul, and in the most pathetic and imploring manner he says: "I beseech you, therefore, brethren, by the mercies of God," (what a striking appeal!) "that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." This sacrifice of our bodies includes all our worldly interests, wealth, honor, fame, ease, or life itself, if need be, and all must be laid upon the altar, all surrendered and submitted to God to be disposed of as he shall direct; allowing nothing of a worldly nature to divert us from that course which we are called to pursue as the followers of the meek and lowly Lamb

of God. This living sacrifice requires that we shall not be conformed to this world, but transformed by the renewing of our mind, that we may prove what is that good and acceptable, and perfect will of God. Not indulging in vain conceit, or cherishing exalted views of ourselves; but regarding our standing in the body of Christ, as members of Christ, and as members in him one of another. Each member having its appropriate gift and measure of faith is for the benefit of all the body. "Let love be without dissimulation." Let it not be feigned, or in hypocritical pretense; but the honest, sincere and unfeigned out-gushing of holy affection which comes welling up from the depth of the heart where God has shed abroad his love. "Abhor that which is evil." Those who love God supremely, and by virtue of his love in their hearts, love his Word, his people, his ordinances, and all that God approves, do not, as some seem to suppose, therefore, necessarily love everything. If they love truth, they hate error; if they love holiness, they hate sin; if they love God, they hate mammon; for God's love is discriminating. If we love the world, the love of the Father is not in us. And just as far as we love that which is good, we will hate and abhor that which is evil.

"Be kindly affectioned one to another." As the possession of Christian love in our hearts to all the fraternity of the saints is the distinguishing and infallible evidence that we have passed from death unto life, are born of God, and belong to the brotherhood of the saints, it is therefore clearly established that all who are born of God do possess an undying affection for all the saints. But the peculiarity of the words of this admonition seem to imply something more than that the principle of love, or of affection shall exist in our hearts. To be affectioned, as we understand, means not only that we love; but that we should show our love. And to be kindly affectioned, means that our spiritual affection shall rule and control our actions, and that our affections shall be

seen in acts of kindness, sympathy and devotion to those whom we love in the Lord. That brother who sees his brother in need, and shuts up the bowels of compassion, saying, Be warm, or be clothed, without ministering to his necessities, is not *kindly affectioned* towards him. "How dwelleth the love of God in that man?" Not the priest nor the Levite, but the good Samaritan was kindly affectioned towards the man who had fallen among thieves. Yet his might only have been a natural affection; still it was manifested by at least *neighborly* kindness. The kind of affection enjoined on the saints in our text is more than neighborly; for the admonition is, "Be kindly affectioned one to another, with *brotherly love,*" by that love in which our fraternal relationship is founded. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." If love is thus displayed in our sonship, and our being the sons of God makes us brethren, then our sonship shows that God was kindly affectioned towards us. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," etc. "To be kindly affectioned one to another with brotherly love," is to be so governed by that filial, fraternal, spiritual, and divine love which God has bestowed on us, that in all our deportment our actions should be marked with kindness to all our Father's children. No unkind, ungenerous, unfeeling, or reproachful word or action can result from the love of God in our hearts. The kindly affectioned brother loves with a pure heart fervently, can bear a brother's burdens, share his sorrows, seek his comfort, sympathize in his affections, weep when he weeps, and participate in his joys. He will not watch for his halting, nor exult in his downfall, nor make him an offender for a word.

"When free from envy, scorn and pride,
Our wishes all above;

Each can his brother's failings hide,
And show a brother's love.

"Love is the golden chain that binds
The happy souls above:
And he's an heir of heaven that finds
His bosom glow with love."

"In honor preferring one another." The Christian who is kindly affectioned to his brother is not ambitious to monopolize the honors which distinguish some above others. It is a remarkable and a distinguishing trait in the children of God that each esteems others better than himself. The young convert in the fullness of the love of God newly shed abroad in his heart says, O how gladly would I mingle with the dear people of God if I were worthy. The lovely ordinance of baptism, how joyfully would I lay my poor sinful body in the watery grave where Jesus laid, if I were worthy. The old travelers on our King's highway are often heard to say, If I had such a gift as my brethren and sisters have, how I would delight to improve it. They sometimes think all their brethren are far before them in all that is excellent, and themselves less than the least of all saints; unsparing after preferment, in honor preferring one another. A minister is to be called to the work, but O, not me. "Ah, Lord God, I cannot speak, for I am a child (Jeremiah 1:6)!" If a deacon is to be set apart to the work, every other brother seems better qualified than myself. Now while we hold that each member should be subject one to another, and abide the decision of the church as to where their place shall be, we still hold that it is a heaven-granted right each one saint may claim, in honor, to prefer one another. Oh that this spirit may prevail in all the church of God, and then what jealousies would have to die! What fires of hell would be quenched! What strife and bitterness would be banished from our borders!

What is more lovely in nature, in families, and in communities, than a kind and affectionate regard for the welfare and happiness of each other; a sight but too seldom witnessed. But in the church of God, the Pillar and Ground of Truth, it is superlatively glorious, and as delightful as it is beautiful. Especially so, when all around in the world and in anti-christian communities, all is hatred, malice, wrath, strife, seditions, envies, murders and every abomination. Then how beautiful for situation is Mount Zion, in the sides of the North; the city of the great King!

Middletown, N.Y.
March 1, 1866.

Elder Gilbert Beebe
Editorials Volume 6
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# 2 PETER i. 9.

IN his letter on the first page of this number, brother Mitchell has desired us to express our views on 2 Peter i. 9, "But he that lacketh these things is blind, and cannot see afar off and hath forgotten that he was purged from his old sins." "These things" mentioned in the text, are the same as in the context, namely, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. *He that lacketh these things*, the exercise of them in his deportment, walk, and conversation, is represented as barren, and unfruitful, and blind, or, at least, unable to see afar off. These things belong to the life of a christian; they are spoken of by Paul as the *fruits of the Spirit;* they grow out of, or are produced by the spirit that is born of God, and which unites to Christ. as the spiritual Head of his spiritual body. That child of God, in whom they richly abound, is fruitful; for these fruits of the Spirit in him make him so; hut he that lacketh them, (and alas! how many of us do,) is subjected to darkness of mind, unfruitfulness, and a forgetfulness of what the Lord has done in purging us from our old sins. The apostle invokes grace and peace unto his brethren through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, &c. *These things* therefore which are to make the christian fruitful, and to give assurance of his calling and election, are gifts of God's divine power, and belong to life and godliness, must appear in our walk and conversation in order to give evidence of our calling and election of God; and being and abiding in us, they shall stir up our minds by way of remembrance of what God has done for us in purging away our sins. We cannot understand that the apostle would intimate that the spirit of

Christ can dwell in us, disconnected with *these things; virtue, knowledge*, &c., are inseparably connected with the Spirit by which we are born of God, and called to glory and virtue; but while in principle they lay latent in the heart, and the child of grace is left to a careless indifference as to the spiritual exercise of his mind, he becomes blinded in regard to the evidence of his adoption by grace, and as he in such a state or frame of mind is unable to display *these things* in his external walk, he also fails to give evidence to his brethren that he has been purged.

Hence the admonition of the apostle, to give diligence, to make their calling and election sure; or, in other words, to make the evidence of calling and election to appear, in confirmation of the same.

"But he that lacketh these things," if in principle and practice, cannot be one that is born again. And even the soul born of the Spirit, who fails to be exercised in and by these things, is in darkness in regard to his interest in Christ. Therefore the importance of diligence on the part of God's children, that, having *faith*, they add to it *virtue;* genuine faith dictates a virtuous course, obedience to the laws of Christ our King, and virtue in practice is to be added to our faith, that we may show our faith by our works, so as to give evidence of our calling and election. And to virtue knowledge, as we are to grow in grace and in the knowledge of our Lord. It becomes us as pupils in the Old School of Christ, to learn of him, for he is meek and lowly, and we shall find rest to our souls; and to knowledge all other things which are named in the context, and requiring diligence on the part of the disciples of our Lord.

Who that has traveled far in the divine life, has not learned that the things urged by Peter are essential to their peace, happiness, fruitfulness, confidence, and assurance?

Wherefore the rather, brethren, give diligence to them, and may the gracious Lord in the fullness of his grace enable us to walk worthy of the high and holy vocation wherewith he has called us.

New Vernon, N.Y.,
December 15, 1845

Elder Gilbert Beebe
Editorials Volume 2
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# II PETER 1:10

## (Reply to Elder James Strickland)

As in his letter he has made several appeals to us on various propositions, before we attempt an exposition of the text on which he desires our views, we will endeavor to respond to them briefly. We say briefly, because it would require much time and space to write elaborately on each of them.

First. We will remark that we were not led to a misapprehension of the general purpose of his former letter by his having *unfortunately* used the term "protracted," as by a more careful review of our former remarks it will be found that we did not object to the protraction of meetings when the Spirit so directs, or circumstances require; we objected only to the idea of protracted meetings for the purpose of getting up revivals or religious excitements. We did not understand from brother Strickland's letter that the meeting at Francisco was previously appointed as a protracted meeting for any such purpose, but being assembled, the meeting was protracted. Brother Strickland misapprehends us if he understood us to object to prayers being made for mourners in Zion. All the inhabitants of Zion are mourners at times; sometimes they mourn their own leanness and barrenness, their trials, tribulations or persecutions, and all the saints are at all times in public or private duly authorized to pray for each other, as the word directs and the Spirit indites; but still to call on either saint or sinner to signify by rising up, by coming to some particular altar or seat, or by extending their hand, or by any other sign or signal, is in our view very objectionable. First, because in so doing we assume a mediatorial position between the sinner and his God which would mislead them to rely on our prayers to commend them to God, instead of teaching them that we are

just as dependent on God to sustain us as they are for deliverance from their distress. There are examples in the word in which the prayers of the saints are asked for, but if there be any instance where the primitive disciples called on their congregations to signify by motion or gesture, movement or sign, that they desired their prayers, we have overlooked it.

Second. Much mischief grows out of such proceedings sometimes. For instance, at a revival meeting, even if the revival be genuine, there are often those present whose natural sympathies are touched; they feel alarmed for the moment, and on being called on they signify that they wish the prayers of the minister; by their public expression of the desire they feel that they have committed themselves publicly as seekers, or as wishing to become christians, and having done so, after the excitement has subsided they are induced to make a profession of religion, when they would not think of doing so if they had not thus prematurely committed themselves.

We were sincere in saying that we had mistaken these brethren if they would designedly depart from the ancient landmarks of Zion. We did not think they really designed what their practice seemed to imply, and for that very cause we felt constrained to warn them to shun the appearance of evil. What we understand by the efficiency of the ministry, is that they be divinely qualified to minister in holy things, by such gifts, and only such, as Christ has given unto men for the work of the ministry and for the edifying of the body of Christ. If this be what our brother means by efficiency, we agree that the prosperity and benefit of the church is promoted by the gifts which Christ has so bestowed for the benefit of the whole body. Baptist ministers, in common with others, not beyond others, may be too much occupied in discussing worldly subjects, and a faithful admonition to such

is seasonable and proper, if it be administered in the spirit of the gospel; instead of admiring errors among the Baptists, which we would condemn in others, we look for nothing else but errors in others, and therefore an error in a professed Baptist is more unbecoming and out of place, in our estimation, than anywhere else.

We may be under the deceptive influence of a beam in our own eye, but we are greatly deceived indeed if we do not discover a mote which we would gladly remove from the vision of our brother. We confess that the different view which we take of some of the same things seems to indicate that there is some defect somewhere in our vision, we do not seem to see the same things precisely alike; this may be owing to beams or motes. May the Lord enable all his watchmen to see eye to eye.

Brother Strickland says: "If our ministers had been as careful in pointing out and keeping before the brethren their errors as they have the errors and wrongs of others, it would have been better for the Baptists, and we to-day would not have had to complain of the cold, lifeless, barren and dead state of religion that we do." This is saying considerable. Well, however derelict other Baptist ministers may have been in pointing out the errors, or what are supposed to be the errors, of brethren, brother Strickland and ourselves will not be charged with the sin of altogether overlooking or winking at the errors of each other. But although we have been for many years endeavoring to point out the errors of our dearest brethren, and not insensible that we have many of our own also, which our brethren have kindly borne with, still we feel much coldness, barrenness and deadness. But we have serious doubts if a kind of animation resulting from our own faithfulness, either in admonishing our brethren, or anything else that we can do, would be the kind of life and activity that either brother Strickland or ourselves would be

satisfied with. Both of us would rather say, If the Lord shall quicken our poor, cold hearts, and animate our sluggish minds by the life-giving and life-reviving power of his Holy Spirit, it would make us more active and more faithful in pursuing every good word and work.

"Too much time and labor," you say, "has been given to the subject of doctrinal preaching, and not enough to the practical part of the gospel." And this you demonstrate by the testimony, which to us is new, that there are to-day a dozen different factions in the United States calling themselves Old School Baptists, utterly refusing to correspond with each other; all in consequence of some doctrinal difference. Admitting for instance the whole force of this testimony, we cannot see that it proves, but rather disproves, the correctness of the position, for the testimony only shows that those who are so divided on the subject of doctrine are not sufficiently posted on doctrine. If they were better instructed in doctrine they would be more united. If the difference were in their practice it would look more to us as though too little time and labor had been bestowed on practical subjects. Brother Strickland we trust will not undertake to say that the preaching of the doctrine of the gospel, the doctrine of God our Savior, has a tendency to divide the children of God; if so, we would infer that it ought not to be preached at all.

How many sorts of people may claim to be Old School Baptists who do not believe our doctrine, and who are not in correspondence with us, we do not know, but we did not think there were so many as our brother speaks of but if there be "a dozen," it to our mind only shows the greater necessity for a more faithful and constant preaching of the doctrine.

Brother Strickland says: "No denomination that I am acquainted with seems to boast of the correctness of their

doctrinal sentiments as much as the Old School Baptists, and yet none are more divided among themselves than the Baptists are." Truly, if a dozen or more factions, holding different doctrinal sentiments, and having no correspondence, fellowship or communion with each other, are still but one denomination or church, it must be admitted that there is much division in the denomination. But is it fair to include as any part of the church of Christ any factions or parties who do not hold our sentiments, and who have no correspondence with us, merely because they choose to call themselves Old School Baptists? On the same principle may we not include as belonging to the true church of Christ all who profess to be christians, and so consolidate Catholics, Episcopalians, Presbyterians, Methodists, Mormons, Quakers and Dunkards, with many other names, as the same one church, only somewhat divided in their doctrine and practice? We hold that all who are not with us are against us, and all who have gone out from us have gone out that it might be made manifest that they were not of us. The church of Christ is a unit, and though there may be threescore queens, and fourscore concubines, yet Christ's bride is but one, she is the only one of her mother, the choice one of her that bare her.

We admit that the faithful preaching of the gospel presents the gospel in all its excellence, which cannot be done without presenting the experience and practice of the gospel, but we do not think the minister of Christ can dwell too long or too loud on what is called the doctrine, nor that the doctrine can be faithfully preached without preaching christian experience, for all christians have experienced the doctrine of God our Savior, and desire to adorn that doctrine in their deportment and conversation.

We are astonished at the figure brother Strickland has employed to illustrate his views of the nature and tendency of doctrinal preaching. Is it true that the constant and

persistent preaching of the doctrine of Christ, with now and then an exposure of Arminianism, stamps the life out of real christians, like the stamping the roots of young trees, as in the similitude used? We do believe that the faithful preaching of the doctrine of Christ will drive away from the church those who have never received the love of the truth, that they might be saved, but we are willing to see all that fire put out which God has not kindled, all those converts driven away from the church which God has not made, and all that life which is not born of God slain by the sword of the Spirit. Let them all die who cannot live on every word that proceedeth from the mouth of God; let them all starve who cannot feed upon the doctrine of Christ, and let them all be stripped of their foliage and fruit whose roots can be killed by the faithful preaching of the doctrine of the gospel. “For their vine is of the vine of Sodom, and of the fields of Gomorra: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps.” (Deut. 32:32,33) Of this sort were those “disciples” who figured zealously at the banquet of loaves and fishes. (John 6) But the vigor was bruised out of their roots on the very next day, by the doctrine which kills so many at this day. When Jesus preached to them the doctrine of salvation by grace alone, that none could be saved except by him, that none could have eternal life except they ate his flesh and drank his blood, etc., this doctrine made a great scattering of the disciples. No doubt if our Lord had kept back this hard doctrine, and in its stead given them such food as they could relish, a few more loaves and fishes, they would have been inclined to remain with him, and to have had him for their King. But the bread of heaven they did not desire, and his doctrine they could not endure; it pinched their roots beyond endurance, because they were not rooted or grounded in him, and we read, “Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?” “From that time many of his disciples went back,

and walked no more with him." (John 6:60,66) 'Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." Here we see that the very doctrine which crushes the roots and drives away nominal and graceless disciples, feeds, comforts, unites and binds more closely together those who are truly born of God and led by his Spirit. Those churches therefore which have withered and died because the doctrine has been preached to them long and loud, and Arminianism exposed, we are sure were not the churches of Christ, and they cannot die too fast when the truth of God kills them. " Doctrine is good in its place." So brother Strickland admits, but where is its place? In the church of God. The holy apostle has warned us, saying, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 10) This admonition is to the elect lady and her children, whom John loved in the truth, and certainly is applicable to all who know and love the truth. Paul was so far from apprehending danger to the saints that he exhorted Timothy to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Too much of this would not kill them, nor destroy their spiritual exercises. God says by the mouth of Moses, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass." (Deut. 32:1,2) Nothing crushing or violent to the plants which God's own hand hath set, in his doctrine. Even the tender herb, instead of being crushed by it, is refreshed; it comes like the small rain, and distills like the cheering dew, softly descending, with wholesome effect, causing the tenderest plants to sparkle in living vigor and beauty. To those who have an ear to hear what the Spirit

saith unto the churches, the doctrine of Christ is in its appropriate place, but to anti-Christ it has no attraction; to all false professors of religion it would be like "a jewel of gold in a swine's snout." (Prov. 11:22) As brother Strickland justly remarks, "It must underlie all the experience and practice of the gospel." Nothing therefore can be regarded as gospel experience or gospel practice that is contrary to or that cannot endure sound doctrine. But our brother seems to think it useless to harp upon it where it is already well understood. The apostle dwelt largely on those things, not because the saints did not know them, but because they did know them, and Peter desired, as long as he should continue in the flesh, to stir up their pure minds by way of remembrance.

Those who possess genuine faith will show it by their works, and where it is not so manifested we have no reliable evidence of its existence. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." (II Cor. 4:13; Psalms 116:10) Those who believe that the preaching of the truth is for the edifying of the saints will be expected to advocate that kind of preaching, and those who think an exhibition of the doctrine will be detrimental to the cause, and depressing to the spiritual exercises of the saints, will be apt to show their faith by keeping it back.

Brother Strickland inquires, "What good is faith going to do you or me, unless that faith is coupled with good works?" We reply, That faith which is the fruit of the Spirit never fails to work, for it works by love and purifies the heart, and any other kind of faith will be vain, even if it be coupled with what we may call good works, for without faith it is impossible to please God. We do not disagree in regard to the character of those works of which brother Strickland speaks, and we believe that the faith of the Son of God living

and reigning in us will be evinced by a careful practice of them all. We may differ in regard to the manner in which the saints are to wash each other's feet. According to our understanding of it, we are now trying to wash brother Strickland's feet, and we presume that he designed to cleanse our feet of some dust by his brotherly letter, to which we are now replying. If we diverge from the pathway of holiness we shall defile our feet, if not our garments, but we shall keep our feet when we stand on holy or consecrated ground.

Having occupied so much space in our remarks on brother Strickland's letter, and our replies to his interrogatives, we will now attend to his request for our views on II Peter 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

The saints to whom this apostolic admonition is addressed, we are told in the first verse, had already obtained faith of the like precious kind, as that possessed by Peter himself It was not therefore a faith in prospect and to be procured, nor a faith that had originated with themselves, but it is that faith which is the gift of God, is born of God, and is the faith of the Son, and which overcomes the world. It is precious from its intrinsic value, from its nature and effects, from its power to conquer the world, quench the violence of fire, stop the mouths of lions, and give ability to endure all things, as seeing him who is invisible. It is peculiarly precious, because it can only come from God as a special gift, and because without it no man can please God; and it is also precious because it is the substance of things hoped for, and the evidence of things not seen; and precious because to it all divine revelation is made to the saints of their election, calling, justification before God, deliverance from wrath and assurance of immortality beyond the grave. With this

priceless treasure the apostle assures the saints that God has given them all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue. By this precious faith, together with all things pertaining to life and godliness, which things are all grasped, apprehended or received by precious faith, and by them are given (that is, dealt out to us from our Lord Jesus Christ, the great Reservoir of all spiritual blessings), to us exceeding great and precious promises, that by these (that is, by faith, and what faith lays hold on), ye might be partakers of the divine nature. It is not by this faith and all things that pertain to life and godliness, that we are or were made partakers of human or earthly nature, but of that spiritual, immortal and eternal life, which constitutes our new man, which after God is created in righteousness and true holiness. We cannot possess this precious faith without possessing Christ, for it is in him, and as Paul says, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." By this faith and these attendant graces the saints have escaped the corruption that is in the world through lust, or through the depraved propensities of our earthly nature, being by the blood of Christ purged from our old sins. Now with all this grace, not only in store for us, but given and received, obtained and in possession, we are called to be active. God has bestowed all these spiritual blessings on us in Christ, "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." God has called us to glory and virtue. "Wherefore [for these reasons, this being the case, and this grace being received,] the rather, brethren, give diligence to make your calling and election sure." Instead of this precious faith, and with it all things pertaining to life and godliness, and all the many great and precious promises, and even a participation in the divine nature, having a tendency to make us negligent, careless or indifferent in regard to our high and

holy calling, every principle of this heavenly and divine nature implanted is *rather* calculated to make us diligent in the pursuit of the things which become sound doctrine. The child of God thus called and invested with these precious gifts is to regard it as the great business of his life to diligently pursue those things which are in our context enjoined. Not thereby to procure his election, or any or all the things which pertain to life and godliness, for these he has already in possession, but that he may thereby demonstrate for his own spiritual comfort and for the declarative glory of God, that he does already possess them. This makes *sure* their calling, that is, it proves beyond all contradiction that God has already called them to glory and to virtue; and as it proves that they are called, so it proves that they are chosen or elected children of God, for "Whom he did predestinate, them he also called." To make our calling and election sure, is not to procure either, for they are already complete, but it manifest and demonstrate the existing fact. "For if ye do these things, ye shall never fall." Do what things? The things which he had mentioned in the preceding verse. "Add to your faith virtue." Virtue is the opposite of vice, and God has called the saints to virtue, that they may show forth the praise of him that hath called them. All the amiability of our nature, in the absence of faith, could not please God, or make our calling and election sure. Faith is first, and virtue, which is in harmony with precious faith, is to be added as evidence to ourselves, and to those around us, that we possess the faith of God's elect. A man may hold a creed which for orthodoxy may be unexceptionable, and he may preach long and loud in defense of it, but if he be not virtuous in his conduct and deportment he only holds the truth in unrighteousness. And again, a man may be a subject of grace, and possess true and genuine faith, yet if he be not virtuous, circumspect and upright in his deportment, he becomes a castaway, so far as relates to the proving of his

calling and election, and a castaway as to his usefulness in his high and holy vocation.

“And to virtue knowledge.” We are not to conclude that we know enough, and that there is no more for us to learn in the school of Christ. We are to learn of Jesus, search the Scriptures, prove all things, and hold fast that which is good. Ask counsel of God, watch carefully the leadings of his word and Spirit, and follow those things whereby one may edify another. This knowledge of divine things is to be diligently sought after, that it may be added to our faith and virtue. But if we have not the faith and virtue we may be ever learning and never able to come to the knowledge of the truth.

“And to knowledge temperance.” If we have not faith, virtue and knowledge, we shall not know what is temperance, but having the former we are qualified to add to them the latter, and to be temperate in all things.

“And to temperance patience.” A restless, murmuring, fretful course illy benefits one who should show forth the praise of the Redeemer. To be patient in tribulation, under sore trials, afflictions, temptations and persecutions, greatly adorns the life of the christian, and this blessed ornament of our profession should be added to the others.

“And to patience godliness.” Godliness consists in living in the fear of God, denying ourselves all ungodliness, that we may live soberly, righteously and godly in the world. To live godly is to pursue in all things that course which God has approved in his word, and which Christ has taught in his examples.

“And to godliness brotherly kindness.” We cannot attach too much importance to these things. “We know that we have passed from death unto life because we love the brethren.” But how do we know it if we do not love the brethren?

Brotherly kindness is an important evidence then of our calling and election.

“And to brotherly kindness charity,” or christian love, which is to manifest our attachment to God, to his cause, his doctrine, his ordinances, his people, and to all his laws and institutions.

“For if these things be in you, and abound.” That is, if precious faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, if these thins be in us and abound, that is, if they be acted out, made manifest in all our walk and conversation, we cannot be barren or unfruitful, for these are the fruits of the Spirit, and give testimony that the tree which bears them has been made good, and hence they demonstrate that our calling and election is of God, and therefore sure.

“If ye do these things, ye shall never fall.” Never fall from your steadfastness in the truth, from the evidence that you have been purged from your old sins; you shall never fall into that darkness of mind and blindness in which you cannot see afar off, and in which you forget that you have been purged, washed, cleansed, sanctified and set apart from the world to be a disciple of the Lord Jesus Christ. When all these things are abounding in us we feel a blessed assurance that we are born of God, a joyful reliance on the great and precious promises which are given unto us.

The apostle adds, “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” In the absence of these aboundings we feel barren and unfruitful, and find it hard to enter into the precious privileges of the kingdom, and we sometimes doubt whether we have any right or inheritance there; but when they abound in us we do sweetly and experimentally

enter in through the gates into the city of our God; and the entrance is ministered unto us abundantly by the Spirit, in our spiritual exercises of mind, in our enjoyment of our gospel privileges, and by the brethren and kindred in Christ, who soon discover the evidence that these things are truly in us and abound, and our entrance into their hearts, their confidence, their love and their fellowship is most abundant.

Middletown, N.Y.,
August 1, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 228 - 239

# II PETER 2:20,21.

**Elder Beebe:** Will you please give us your views through the "Signs of the Times," on II Peter 2:20,21. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." If you will grant me an answer you will favor one who at least desires to know and love the truth. Yours truly,

M.J. Pierce.
Leavenworth, Ind., April 25, 1869.

**Reply:** The seeming obscurity in which this chapter is veiled to the minds of some honest enquirers after the truth, will be measurably removed by a careful observance of the different classes or description of characters spoken of by the apostle. While admonishing the saints to add to their faith virtue, and to virtue knowledge, with all diligence, and so to demonstrate their calling and election, he proposes to put them in remembrance of some things that should be of importance to them after his decease.

In thus stirring up their pure minds so that his admonitions might be held in perpetual remembrance throughout all time, he first assures them of the perfection of the Scriptures as a record of divine truth; not like the cunningly devised fables or doctrines of men, but a revelation from the immutable God, and so perfect and unchangeable that they can admit of no improvement, amendment or alteration, which men may deem necessary to adapt them to the state or condition of any succeeding ages or contingencies. God who has spoken

by his prophets in times past, and through his dear Son, in the inspiration of the New Testament, is of one mind and none can turn him; therefore when he speaks the word, it stands fast, and cannot be altered in the least and still be his word. Not even the evidence of our eyes and ears, our frames or feelings, our depressions or transporting joys, are to be held by the saints as of equal authenticity with that more sure word of prophecy to which the saints shall do well that they take heed. The holy Scriptures are a light to the children of God, which shineth in a dark place, and shall continue to shine with ever increasing refulgence, until the perfect day.

In solemnly warning the saints to steadfastly adhere to the Scriptures as their only reliable rule of faith and practice, this apostle took occasion in the chapter from which our subject is selected, to apprise them, as the other inspired apostles had done, of the corruptions, false doctrines and apostasies that should come in the last days; and among the important things which he would have them remember when he should be with them no more in the flesh, was that there should be false teachers among them, even as there were false prophets among the people of Israel. And that these false teachers should bring in [into the church] damnable heresies, of the most revolting kind, even denying the Lord that bought the church to which they stood united, and into which they should bring their heresies. And these false teachers should come in privately, slyly, and deceptively, as the false prophets had, by subtlety and deception insinuated their falsehoods on the people of the old dispensation. So should these false teachers creep in privately into the churches, bringing in their heresies. The venders of palpable error seldom present their heresies openly at the first, but cautiously, watching the manner in which they are regarded, and when they have “by much wantonness beguiled those who were clean escaped from them who live in error,” they

are then emboldened to press their pernicious doctrines with more effrontery, until unstable souls are corrupted and allured into their snares, and divisions and disorders are brought into the church. In their wicked efforts they should succeed in drawing away, not only a few, but many shall follow their pernicious ways, and so many as to render the way of truth exceedingly unpopular, even with the professors of Christianity, so that the way of truth, as laid down in the holy Scriptures, and taught by the Spirit in the personal experience of all the saints, *shall be* evil spoken of. And through covetousness shall they [the false teachers] make merchandise of you, [who are thus allured and led away from the truth] whose judgment now of a long time lingereth not, and their damnation slumbereth not; that is the judgment and damnation of false teachers, which shall infest the church of God.

Following the words of admonition and instruction through this chapter, we should be careful to observe the discrimination made between the false teachers, and those who are allured and deceived by them. The false teachers spoken of are no doubt all of them like the false prophets, by whom they were prefigured, impostors; but of those who are allured by them, there are many of the dear children of God, but not all; for nominal professors, and carnal hypocrites who have a nominal standing in the church, but no vital relish for the truth as it is in Jesus, will be the most ready to receive with greediness the heresies which shall be introduced, and to use their influence with the false teachers to beguile unstable souls, who, although they know and love the truth, are not sufficiently stable and firm to resist the pernicious influence of their cunning adversaries. Some who had clean escaped from them that live in error, and who had purified their souls by obeying the truth, should be captivated, and follow the pernicious ways of their betrayers.

Observe, the apostle speaks of all these, including the false teachers with all who are drawn away from the truth, as being among the people of God; members held in standing in the churches of the saints. Of course, they have all professed to receive, to know, and to love and walk in the truth as stated and established by Christ and his apostles. Not even the false teachers could have imposed so far upon the saints as to have got into the churches, if they had not renounced the corruptions of Judaism, Paganism, and all the other wicked isms which were prevalent, and to do so through a knowledge of the truth as taught by the apostles, and this was called "purging their souls, by obeying the truth." As the errors of Paganism and Judaism had corrupted their souls, or minds, while they held them, when they renounced them, even though it were like the dog disgorging the filthy contents of a foul stomach, or a sow washed from the filth of the mire, but still retaining their peculiar natural propensities, yet the dog has ejected the filth, and has so far purified his stomach, and the sow being washed, has put off that defilement in which she was so polluted, still with their natural propensities unchanged, the one will soon return to his vomit, and the other to the mire, and thus demonstrate that in their cleansing there has been no radical change in their nature or propensities.

We do not believe that God's people are either dogs or swine; but so far this true proverb is applied by the apostle, we are constrained to believe that they sometimes act like them, in the particulars to which the apostle applied the figure; and hence we regard the proverb as applicable to all, whether nominal or real disciples, who after having renounced the corruptions which had defiled them, relapse into them again.

A pagan who is rationally convinced of the absurdity of worshipping a god that he has made with his own hands, and renounces Paganism, or a Jew, who like the five thousand

when they had eaten of the loaves and fishes, were rationally convinced that Jesus was the true Messiah that was to come, and enrolled themselves as his disciples, and desired to have him for their king; when they heard his doctrine, and learned that his subjects were to live alone on him, and eat his flesh and drink his blood, immediately relapsed into their former condition, returned to their ejected vomit, and to the filth of the mire.

Our country now fairly swarms with false teachers, who once publicly renounced the world and its pollutions, and professed faith in our Lord, who have gone to their vomit again, and are now zealously engaged in efforts to draw away disciples after them.

And is it our privilege to say that there are now none of the dear children of God, who after having received the knowledge and the love of the truth, have turned back to the beggarly elements of the world of which they were once so thoroughly sickened as to eject, and renounce them? And can it be said in truth that their course in this is altogether unlike the dog and the swine in the true proverb?

Let us now see how far the words of the apostle in our text will apply to these unstable characters described. “For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end of them is worse with them than the beginning.” A spiritual knowledge of the Lord Jesus Christ is eternal life. Matthew 11:27, John 17:3. But natural conviction, like that of Nicodemus, and those who crucified Christ, when they witnessed the wonderful demonstrations at his crucifixion, and such as devils evinced, when they confessed that he was the Son of God, may be brought home to the natural understanding of graceless men; as though the mental, or

traditional convictions of the natural judgment of men, by external signs which they witness, they may be convinced of the absurdity of Judaism, or Paganism, or undisguised infidelity, and from that conviction, they may renounce some or all of these isms, reform their lives, so far as their outward practice is concerned, and thus escape the pollutions which are in the world; be orthodox in their creeds or professions of faith, and precise and circumspect in their deportment; the drunkard may quit his wine, the profane swearer may become more chaste in his language; and thus escape much of the pollution that is in the world; but when the day of trial comes, they will deny the faith to which they had subscribed, and apostatize from their profession, and their last end be worse than their beginning. They began by reformation, but have relapsed into the very abominations which they had discarded, and the canine proclivity of their unchanged nature will incline them back to their filthy vomit, and their swinish nature will desire the filthy slough. So that their last end is worse than their beginning.

And in the application of this admonition to those of the children of God who are unstable, irregular, and like children tossed about by every wind of doctrine, who, although they are not dogs, nor swine, are allured, deceived and betrayed by false teachers, until they are induced to act like them, their latter end is worse *with them* than the beginning. This is illustrated by many examples given in the Scriptures. The saints in the Galatian churches had begun well; but when false teachers had bewitched them, they were in a worse condition than when they were running well, at their beginning.

"For it had been better for them not to have known the way of righteousness, than after they had known it to turn from the holy commandment delivered unto them." We are told that, He that knoweth his Master's will and doeth it not, shall

be beaten with many stripes; but he that knoweth not, shall be beaten with fewer stripes. All who are received into the church of Christ assume the yoke of Jesus, receive the holy commandment which is given to all who are of the household of faith; and as long as they walk according to the holy commandment, they are held in fellowship; but when they depart from it, the discipline of the church, if faithfully administered, will cut them off, and cast them out, whether they be real or only nominal disciples. And they who do that which they know is a violation of the law of Christ, and a transgression of the holy commandment which they have received, are far more reprehensible than those who have only mistaken the track, and made a misstep through ignorance, or from want of better instruction. We may illustrate this by adverting to the case of many who stood with us, battling manfully against the pollutions which are in the world, and the innovations which were being made upon our faith and order before the New School Baptists were expelled from the church of God, who with a full view of the abominations of anti-christ, which they once so clearly pointed out, with their eyes open, like those who count it pleasure to riot in the day-time, have plunged into the very depth of the wickedness against which they once so ably protested. Is not their case far worse than that of those who have been trained in Sunday Schools, and the like institutions of human invention, where every ray of the light of truth is excluded? “But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”

The times foretold by the holy apostles of the Lamb, in which false teachers and false doctrines should abound, and in which many shall depart from the truth, and be turned unto fables, are now open to us, and it becomes us to seriously consider the solemn admonitions which are given us in the Scriptures. We know that the foundation of God standeth

sure, having this seal, The Lord knoweth them that are his. And that he will never suffer one of them to finally be lost; and that should only cheer and encourage us in this dark and trying hour, but it should stimulate us to give the more earnest heed to the admonitions given, lest at any time, or under any circumstance we should let them slip. Not to secure our final inheritance in glory, for that is secured already in the ample provisions of grace given us in Christ Jesus our Lord; but rather that we may escape the pollutions that are in the world and honor our Lord and Savior Jesus Christ. If indeed we have the spirit of Christ, it will be our meat and our drink to do his will; and if any man have not the spirit of Christ, he is none of his. A mere profession will not suffice, to have a name to live, when we are dead, will avail us nothing; for all such will probably be soon scourged out of the church by the faithful administration of the laws of the kingdom, or allured by the spreading abominations which prevail. If we, or any of us love the wages of unrighteousness, as they that count it pleasure to sport in the day-time, the mark is a fearful mark, for it is a mark of the beast. But if we love holiness for holiness sake, and mourn because of the depravity of our corrupt nature, it is a reliable evidence that we are born of God, taught by his Spirit and shall ultimately reign in glory.

Middletown, N.Y.
July 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 440 – 445

# II PETER 3:13

The text on which we are requested to write reads thus:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Not any the less do we look for the fulfillment of the promise of God, because that change and decay are so strongly marked upon all things pertaining to this world. In the context the apostle stirs up the pure minds of the saints by way of remembrance of the words of the holy prophets, and of the commandments of the apostles of the Lord and Saviour, in which they had been faithfully admonished of the transitory nature of all earthly things, of the great apostasy from the faith that should precede the final dissolution of nature and indicate the near approach of the great day of the Lord, which should surely come suddenly, like a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. How appropriate is the appeal: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth," etc. Some writers have supposed that the day of the Lord, in this chapter, was the day when the judgments of the Lord should be executed upon Jerusalem, and the cities of Judah, when the old Jewish heavens should be dissolved and all the elements of Judaism should melt away, and that the new heavens and earth which were to succeed was the establishment of the gospel kingdom among the Gentiles. It

is very possible that the apostle had some allusion to those events, which were then upon the eve of being fulfilled when this epistle was written. Certain it is that the Jewish heavens and earth, with all their elements, did then pass away, and not one stone was suffered to remain on another. It is also true that that new organization, or gospel kingdom, is one in which dwelleth righteousness, as it is the dwelling-place of Christ, who is our righteousness. But the declarations of the apostle in this case were prospective and prophetic, not only as to the dissolution of the old heavens and earth, but also in regard to the new heavens and earth, which were to succeed. Although the destruction of Jerusalem, by Titus, was subsequent to the date of this epistle, it must be conceded that the kingdom of Christ was duly organized on the day of Pentecost, some thirty years before Peter wrote this letter. Again, others have supposed that the apostle was here speaking of what is called the millennium, when it is supposed the present condition of the world will be essentially changed, the earth purified by fire, sin banished, Satan bound for a thousand years, and Christ shall reign personally with his saints on earth. But as we know nothing of this theory we must be excused from offering any opinion. To our mind the obvious meaning of the apostle is to stir up the pure minds of the saints in reference to the final destruction of this world, with all its elements and all its works. This day of the Lord is particularly characterized in verse seven as the day of judgment, and perdition of ungodly men. When, according to our understanding of the subject, the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and when the dead shall be raised, and all who are, or then shall be, in the graves, shall hear the voice of the Son of God, and shall come forth, when the kingdom of God in its fullness shall be delivered up to God, even the Father, and all the ungodly shall receive their final and everlasting doom and sink down into irretrievable perdition. Whatever grand events

may be predicted to transpire before that great day when God shall come to raise the dead and judge the world, should not divert our attention from what God has spoken to us by his inspired servants in relation to the certain coming of that period in which the wheels of nature shall cease their revolutions, when the natural heavens shall wax old as doth a garment, and as a vesture shall be folded and be laid away. The solemn grandeur of that day we have no ability to describe. The most sublime language is employed by inspired men; Paul says, "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." While wicked men and devils may dread the approach of that great day of our God, the saints who love the appearing of their Lord will hail its approach with joy and gladness, looking for and hasting to the coming of it, because "Unto them that look for him shall he appear the second time, without sin, unto salvation." (Heb. 9:28) "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) While we contemplate the final dissolution of all earthly things, we are not only hasting to, but looking for the event with peculiar joy, for resting upon the promise of our God, who cannot lie, we are looking for new heavens and a new earth, wherein dwelleth righteousness. The heavens and earth are figuratively used, to signify that happy state to which all the saints shall be brought. The new heavens will not require the glittering scenery of the natural heavens; sun, moon and stars will not be required, for God himself, and the Lamb, are the light and glory of that happy place.

"Its skies are not like earthly skies,
With varied hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night."

The irresistible attractions of the new heavens and earth for which we look are such as earth cannot present. Here we have to use the lamentation of the psalmist: "Woe to me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war." (Psalms 120:5-7) But these, peace and joy, shall forever reign without intermission or interruption while immortality endures.

"Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which I go,
Hath everlasting day."

Sickness and sorrow, pain and death attend us here, but there the inhabitants shall no more say, I am sick. There shall be no death there, mortality shall be swallowed up of life. In this Bochim, or place of weeping, floods of grief gush unbidden from our streaming eyes, but there, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16,17) Our present trouble is that this earth is polluted with sin, our own lips are unclean, and we dwell among a people of unclean lips; but in the new heavens and earth to which we go there dwelleth righteousness. Nothing unholy, nothing unrighteous, can enter there. The psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalms 17:15) Upon this glorious prospect the

apostle grounds an exhortation: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." And, "Seeing that all these things [of earth] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." None but the children of God have the promise of such things; none but they are looking for such things. God has taught them by his word and Spirit to look within the veil--to look on the things which are not seen, which are eternal, and soon, according to the rich provisions of his grace, shall they all come up out of great tribulation, with garments washed and made white and clean in the blood of the adorable Lamb. Can such a prospect fail to stimulate them to vigilance, to diligence, in the cause of God and truth? To be found of him in peace, not murmuring, fretting or impatient, without spot, unblemished by the spots of the pollutions of the flesh, but crucifying the old man with his affections and lusts, and putting on the new man, which after God is created in righteousness and true holiness. He has warned his children to come out of Babylon, to touch not her unclean things, and if we would be found blameless of him at his coming, blameless in our walk and deportment, we should, as we desire his approval, bow to his authority and walk in all his institutions, that we may walk worthy of the high and holy vocation wherewith we are called.

One important consideration in connection with this subject, to which Peter calls attention of the saints, is that before the coming of this day of the Lord, "There shall come in the last days scoffers, walking after their own lusts." And in closing his exhortation in verses seventeen and eighteen, he says, "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

All the admonitions of the apostles to the saints in regard to the peculiar developments of the last days, treat of the great apostasy which shall in these last days be seen among those who have at least been professors of the faith, and of the great temptations the children of God should encounter, as calculated to shake them in regard to their steadfastness. Who have formerly seemed valiant for the truth begin to show alarming symptoms of instability, and others seem to have tasted the wine of the cup of her who reigns over the kings of the earth, the intoxicating poison of which has maddened the nations of the earth. The apostle bids us beware. "Touch not; taste not; handle not;" and let him that thinketh that he stands, take heed. And let us, one and all, watch and pray, lest we fall into temptation.

Middletown, N.Y.
June 1, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 369 - 374

# PARABLE OF THE MARRIAGE FEAST.

Brother William Smith, of Lewis County, N. Y., has desired our views on the parable of the Marriage feast, Matthew xxii. 1-14. The repeated calls of brethren and friends, for our views on numerous portions of the scriptures, have certainly had a tendency to make us feel how little we know of divine things; nothing indeed, only as the Lord by his gracious Spirit is pleased to give us light from time to time, as he is want to bestow it upon all the subjects of his grace. In view of our own insufficiency to expound the deep and delightful mysteries of the book of God, we feel ready to decline offering our thoughts upon those passages, even when called on by brethren and friends, and to leave the exposition of difficult subjects to those who are far more competent than ourself. But still we do not feel altogether satisfied to withhold such views as we have, and if we err, let those who are spiritually taught correct us.

The parable in question was spoken by our Lord to certain Jews, who were taking counsel together how they might entangle him in his talk. This parable and those preceding it evidently has allusions to them. By “The kingdom of heaven” spoken of, we think was intended the elements of that kingdom, as existing throughout the old dispensation among the children of Israel, and afterwards brought to light among the gentiles. The marriage supper we understand to mean the gospel. The preparation of that feast required the slaughter of oxen and fatlings, or the sacrifice of bullocks and lambs, &c., as appointed in the law. The supper could not be announced as ready until the blood of Jewish sacrifices, as required by the law, should cease to flow. Predictions had been made by the prophets of the Lord, that such a feast

should be made on that mountain – a feast of fat things, full of marrow, of wines on the lees, and well refined; but the time of it should not be until the vail of the covering which was over all flesh should be taken away, or until the handwriting of ordinances should be nailed to the cross. The Jews are represented in this figure as having been bidden to the feast, and so they were. All the types and figures of the good things to come pointed to it. All the Jewish festivals were typical of it; and the voices of all the prophets speaking to the house of Israel, bade them be in readiness to receive the Messiah at his advent, and enter into the marriage chamber, &c. So distinctly were the words of the prophets spoken, and so clearly were they understood, that the Jews were looking for a time to come when they should realize a fulfilment of the words of the Lord; but still they were not able to discern the signs of the times, when these things were actually fulfilled.

This kingdom of heaven is compared to a certain king. It held dominion over the destinies of the house of Israel. And in the figure this king had a son. So is Christ regarded as the seed of the woman. “Unto us a child is born; unto us a son is given.” The marriage was made for this son, even as all the rites and sacrifices of the old dispensation were preparatory to the marriage festival of Christ, with that body which should become dead to the law, and married unto Christ.

At the time appointed, when all the fatlings were killed, and the time for the feast had arrived, the king to whom the kingdom is likened, sent forth his servants to call them that were bidden to the wedding, and they would not come. The law and the prophets were until John, and when he came he proclaimed to the Jews who had been bidden, in the sense implied, that the time was at hand. Other servants were also sent out, and commanded to go not into Samaria, nor among the gentiles, but rather to cities of Judah; and those also

proclaimed that the kingdom of heaven was at hand, that the oxen and the fatlings were killed, and all things were ready for the assembling of the guests who were to witness the nuptial rites of the illustrious marriage. In both instances, the Jews were reproved, for in the first they rejected the counsel of God, not being baptized with the baptism of John, and when the seventy were sent out, they also made light of it; they had unfinished business of their own to do, and were by no means ready to leave the drudgery of the worldly sanctuary for the banqueting house of the King. Some among the Jews betrayed their enmity by raising persecution against, and even saying the servants which were sent unto them. But when the king hard thereof, he was wroth, and sent forth his armies and destroyed those murderers, and burnt up their cities. All this was eventually accomplished, as a nation they were destroyed, and the cities of Judah were literally destroyed in an awful manner.

Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy: Go ye therefore into the highways, &c. This accords with the Apostle’s words, when he asserted It was necessary that the gospel should be first preached to you; but seeing ye count yourselves unworthy of eternal life, lo, we turn unto the Gentile, for so hath God commanded, &c. This stone must be first refused by the builders, and God would make it the head of the corner, and a stone of stumbling, and a rock of offence to them that stumble at the word, being disobedient; whereunto also they were appointed. After the Jews had fulfilled what was written of them in relation to Christ, and stoning and slaying his disciples, and the messengers which were sent unto them, the great commission was given to the Apostles, by our Lord Jesus Christ, to go to an other people, among the gentiles, into the highways, and as many as ye find (they that believe and are baptized,) bid to the marriage. The Jews as a people

were utterly rejected, and gentile sinners are *compelled* to come in, that his house may be full.

The parable, as understand it, was designed to set forth what those in the preceding chapter were employed to do, namely, that the kingdom was about to be taken away from the Jews and given to a nation, (the gentiles) bringing forth the fruit thereof. See chap. xxi. 43.

That party of the parable which relates to the king's surveying his guests, and the detection, arrest and punishment of him who had not the wedding garment, we defer for want of time and space for another's number.

Elder Gilbert Beebe
Editorial
New Vernon, N. Y.

Signs of the Times.
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# PARABLE OF THE TALENTS.

WE feel some hesitancy in offering an opinion upon the parables spoken by our Lord on various occasions during his incarnation. One prominent reason assigned by our Redeemer for using parables was to display the discriminating nature of his grace; that to his people it was given to know the mysteries of the kingdom of God, while to them which are without all these things are presented in parables. Parables, it should be remembered, are used for illustration, rather than for demonstrating the things to which they are applied. In order to receive instruction from them it is important we should observe the occasions on which they are particularly applied in the scriptures. We have been pained sometimes at witnessing their misconstruction and misapplication by well meaning brethren, as for instance when we have heard the three parables in the 25th chapter of Matt. applied to the final judgment after the resurrection of the dead, &c., without regard to the subject or circumstances on which they were spoken. For ourself, we do not claim superior light on the parables, nor do we feel prepared to settle all the questions arising in our own mind in regard to the parable on which our comment is desired; we may therefore become the occasion of as much pain to others in the remarks which we are about to make, as others have inflicted on us. But to the subject.

In the xxiii. chapter an awful catalogue of woes is denounced on a generation of vipers known in the cities of Judea as scribes, pharisees, lawyers, and hypocrites. In the commencement of chapter xxiv. Christ assured his disciples of the utter destruction of the buildings of the temple at Jerusalem, and shortly afterwards they came to him on the Mount of Olives, and asked when these fearful predictions should be accomplished, what should be the sing of his

coming, and of the end of the world. The reply of our Lord to these questions occupies the whole remaining part of this chapter and the three parables in the xxv. chapter. It would be a wide departure from the subject of the destruction of the buildings of the temple, and the visitation of wrath upon the cities of Judea, on which our Lord was treating, for us to apply his parables so as to make the talents to represent the saving grace of God which he has bestowed on his children. That grace cannot be intended is evident,

First, Because he was not speaking on that subject.

Second, Because the grace of God cannot be increased in quantity or quality by the application, faithfulness or industry of its recipients and,

Third, Because the grace of God bestowed on souls cannot be withdrawn from them and applied to others.

By taking this parable in its connection with the whole subject of the three chapters, it will appear that it was designed to enforce the admonitions given to the disciples in the latter part of the xxiv. chapter. “Watch, therefore, for ye know not what hour your Lord doth come.” These words were addressed to those disciples unto whom our Lord had given a special charge concerning the impending judgments which hung over Jerusalem and the cities of Judea; the instructions and admonitions given were committed to them as stewards of their Lord, and to be dealt out or communicated to those of his spiritual household in due time. These instructions are called goods, meats, and talents, and these were given in fives, in twos and in one, according to the several ability of every disciple; for some of his disciples possessed abilities differing from others, some greater and some less, but according to their ability they were every one required to make these instructions (or goods, or talents) profitable to

the household, or church of their Lord. The variety of ability to improve these instructions to the profit of all the household of Christ, referred to the different capacity to the communicate, to speak, admonish and stir up the minds of the disciples to a profitable use of the warning which he had given them. Then, as now, there were among the disciples those who were more eminently qualified to impart instruction than others, and according to their qualifications the goods were distributed, and each required to occupy until their Lord should come to take account of their respective stewardships. Jesus had informed them that he was going away into a far country to receive a kingdom, and to return again; and during this interval of time they were to be in charge of the affairs of his household, so far as related to their stewardship; that at his return his steward which were faithful in the discharge of their trust in the few or minor things which related to the preservation of his disciples from the temporal calamities which were ripening for the devoted cities of Judea, should be promoted to higher stations in the organization of his spiritual kingdom. Having thus given to them, his own servants, or disciples, his goods, he straightway took his journey. The admonition of the parable of the talents shows that those who were not in possession of abilities equal to those of others, were no more excusable for slothfulness than those of superior gifts would be.

The hiding of the one talent is clearly described in chapter xxiv., verses 48 and 49, “But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken,” &c. Instead of adhering to the instructions received, and the solemn admonitions by which they were enforced, he dug into the earth of carnal reason, and in the argument of “My Lord delayeth his coming,” or, since the fathers have fallen asleep all the things remain as they were from the beginning; and where is the promise, (or fulfillment

of the promise,) of his coming? These earthly, sensual reasonings prevailing bury the instructions, the charge, the warning, and he begins to eat and drink with the drunken, the intoxicated and infatuated scribes, pharisees, and carnal Jews, drinking in their poisonous doctrines and thereby opposing and smiting those servants who were faithful in the discharge of their duty, and wounding them; in an unexpected moment, as the lightning darts from the east, and shineth even to the west, shall the Lord of that servant come, and shall appoint him his portion, in regard to the temporal calamities which awaited Jerusalem, with hypocrites in the famine, pestilence and suffering, which should be visited on Jerusalem and the cities of Judea, where the mightiest of the works of Christ had been performed. The talent shall be taken from him; no longer should he have opportunity, even if he desired it, to speak to the household of our Lord to remind them of the talent shall be transferred to more faithful hands, who will not cease to improve it.

An important lesson may be inferred from these parables for the admonition and instruction of the disciples of Christ in all ages of the church in her militant state. Those of us who possess but small abilities for feeding our Lord’s household, are not at liberty to say, our Lord is austere, and that in requiring us to speak of his goodness, testify of his truth, and bear testimony against the hidden things of dishonesty so as to edify his people and give them meat in due season, inasmuch as he has not given us as great abilities as we think we ought to have, he reapeth where he hath not sown, and gathereth where he hath not strewed. Is it not too frequently the case in our churches that brethren who feel impressed to speak in testimony of truth, or in exhortation or prayer, have reasoned upon the subject in this way: If the Lord requires of me to occupy any gift in the church, why has he not given me suitable abilities? He is a hard master if he would reap or gather from my improvement any benefit to

his saints, for he has not sown, or strewed, or bestowed on me such abilities as I think are necessary. With this conclusion do they not reason themselves into the conclusion that it is better that the time which they have felt impressed to occupy, should be filled by brethren of superior gifts, by the minister or the deacons who have the five or the two talents? These things should be duly considered, that we may profit by the things set forth in the parables of our Lord.

New Vernon, N.Y.,
March 15, 847

Elder Gilbert Beebe
Editorials Volume 2
Pages 758 – 762

# PARABLE OF THE TALENTS.

PLEASANT HILL, Ga., Dec. 2, 1839.

**BROTHER BEEBE:** - In consequence of attending our associations, &c., this fall, I have not read all the numbers of the "Signs of the Times;" and I do not know whether you have yet given your views upon the talents, according to my request. I feel anxious to see them in the" Signs of the Times," and hope the Lord will direct your mind, for the satisfaction of his Zion.

The Upate Association met on Saturday last, and there were twenty-five churches represented, .and several votes taken; but through the transaction of all the business, there was not a no, and yes; but union of heart seemed to prevail, brotherly love to fill each heart, and the preaching was all of one kind, viz: Salvation by grace; and I think I can say, the Lord was in the place. Yours, as ever,

JOHN W. TURNER.

**REPLY:** By the above extract of a letter from brother Turner, our readers will perceive that he has repeated his request that we publish our views on the parable of the talents, Matt. xxv. 14-30. We have thus far delayed a compliance with the request of our brother, not so much for want of views to express, as from the conviction that our views will be considered somewhat novel, and perhaps speculative, by many of our readers whom we love and respect; yet, being a second time called on for them, such as we have are at the service of our brethren, subject to such animadversions as they may feel themselves warranted by the scriptures of truth, to make through our columns. It is the opinion of many of our readers, that, taking into consideration the comparatively destitute condition of our churches of the

stated preaching of the word, the devotion of a greater share of our paper to the expounding, illustrating, and comparing of views on the scriptures, might better subserve the cause of truth and righteousness. In their opinion we fully concur, with the provision, that in all our dicussions, a spirit of tenderness towards each other, where difference of opinion may be found, and a singleness of heart for the declarative glory of God, and the general edification of the saints, shall govern in those who write, and in those who read. But to the parable.

There is, in our opinion, an evident connection between the twenty-fourth and this twenty-fifth chapter; and the several parables are employed by our Lord to enforce the solemn admonitions given to the disciples in the former chapter, concerning the judgments which were soon to be experienced by the Jews, when God should execute his indignation, in a temporal point of view, on Jerusalem. Hence we believe the whole discourse of our Lord in the two chapters, was founded on the text. "Tell us, when shall these things be?" (to wit, the destruction of Jerusalem) "And what shall be the sign of thy coming," (to execute these things) "and of the end of the world?" That is, the passing away of the cid heaven, and of the old earth, &c. In these two chapters, Christ informed his disciples that all these judgments would surely take place; that for the special benefit of his elect, they should be preceded by such signs as should be a sufficient warning to his disciples to retire to the mountains; that the precise time of the execution of these things, although they should take place before some among them should see death, was not then a matter of revelation, but was only known to God. The solemn admonitions expressed in this connection, and enforced by these well adapted parables, with sufficient clearness, taught the disciples that there was danger of their being involved in the temporal calamities which should at that day burst upon the

Jews; and hence the necessity of their watching the accomplishment of those signs, which should signify to them that the time was at hand. There should be false christs, and false prophets, and heresies7 wars, earthquakes, &c. But when they should see the abomination of desolation, spoken of by Daniel, standing in the holy place, they should then have but barely time to flee to the mountains; for then the coming of the Son of Man, in the revelation of power and great glory, revealed in flaming fire, and taking vengeance on them that knew him not, should not be as when he came in incarnation to bear the sins of his people; and consequently was not then revealed in that power; but in this revelation, he would come without sin, to receive his kingdom, and destroy those in Israel who would not that he should reign over them. This coming should be with the velocity of lightning; and, therefore, let him that readeth understand. And after making these statements to his disciples, our Lord repeated the admonition, (xxiv. 42) "Watch, therefore, for ye know not what hour your Lord cometh2' That is, watch those signs which should be given to them. From this (42) verse, to the end of the subject, the relation of lord and servant takes the place of teacher and disciple; showing that in this visitation on Israel, he was to be revealed as the Lord and King; his humiliation would then be past, and he revealed in his reigning power and glory. From verse forty-five, to fifty-one inclusive, of chapter twenty-five, is found the key to the parable of the talents. "Who, then," (at the time of his coming) "is a faithful and wise servant, whom his lord has made ruler over his household, to give them their meat in due season; blessed is that servant whom his lord when he cometh shall find him so doing. Verily, I say unto you, that he shall make him ruler over all his goods." But we will revert to this again, presently.

Here the connection seems broken, by the division which our translators have made of the chapters; but every one must

necessarily see that the same subject is continued in chapter twenty-five. The twenty fourth chapter closes with a declaration of what the Lord will do with his servants at his coming, as above spoken of', which have, and those which have not obeyed him; the former should be made rulers of all his goods, and the disobedient should be companions with hypocrites, in the temporal judgments which were to be executed on the Jews. The next chapter commences, "*Then;*" which certainly signifies, *at that very time*. But what shall then be developed? Then shall the kingdom of heaven, the nominal church of Christ, be likened unto ten virgins; agreeing with the circumstances connected with the first coming of Christ; for this parable is evidently based upon the event of, and circumstances attending his first appearing in the flesh and among the Jews. In that instance when it was announced by John the Baptist, that Christ, as the long waited for Bridegroom, was come, there went out to meet him as such, Jerusalem and Judea, and all the regions round about Jordan; but alas! their lamps were gone out. Their having Abraham to their father could no longer serve them; they were sent away to buy oil, or fruits meet for repentance; and have not yet returned to their place among the virgins; but from late accounts, they are still trading in oil; their prospect is as cheerless as is theirs who expect salvation by the deeds of the law, or from the modern anxious-bench system. Now we say, such had been the case of Israel in the days of John the Baptist, and at *that* day when Christ should be revealed in the destruction of Jerusalem, it should be in like manner with the kingdom of heaven; at that time the division of his nominal disciples should as completely answer to the figurative import of the parable, as the parable answered to the former events. As national Israel traveled down through all the generations appointed them, to meet the advent of Christ, and were looking for his coming, were expecting to meet him, and be recognized as his bride, and as very many of them were not

able to stand when he appeared, (Mal. iii. 2) so the kingdom of Christ, after his ascension to glory, should look for his return. He had frequently taught them that he would in their day return to them again, that he was only going into a far country to receive a kingdom, and would shortly come to preside over them; also, that at his return, all the hand-writing of ordinances should be blotted out, Jerusalem that then was, and which was in bondage with her children, should be destroyed, and the elect among the Gentiles be gathered in. At that time, his professed disciples should experience such a division and final separation, as should correspond with the type, as set forth in the parable of the virgins.

The two sexes, male and female, implied in these solemn warnings, as, men in the field, women gringing at the mill, men servants and maid servants, servants and virgins, appear to have been designed to inforce these words, "What I say unto you, I say unto all, Watch!"

In justification of his application of the parable of the virgins, our Lord introduced the parable of the talents. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." To our mind, nothing can be more clear than that this parable is given as a further illustration of the parable and warnings before expressed in the connection of the subject. *Then* shall the kingdom be likened; but why shall it be thus compared? *For* the kingdom, &c., is as a man traveling into a far country.

Having, as briefly as the nature of the case would admit, shown to what particular period this cluster of parables related, we will endeavor to show the analogy this parable bears to the subject to which we believe it was applied by the Master.

By the kingdom of heaven, we understand the church of our Redeemer, in her connection with him, as her Head and King. Our brother will observe that this parable does not commence like the preceding one. Then shall; but the present tense is used; and therefore embraces all that period of time from the date of these instructions, until the time when this kingdom should be likened to ten virgins, or to what is implied in that of the sheep and the goats. Christ was himself the man traveling into a far country; he was at this very moment making his arrangements to go to his Father, and to their Father, by calling unto him his own servants, these disciples, which he was addressing, some of whom were not to see death until *all* these things were fulfilled. In John xv, his intention to perform this journey was announced; and the nature and object of it was explained to the disconsolate saints, and the promise of his return, and the final establishment of his kingdom, together with the promise of the Holy Ghost, to preside over them during so much of his absence as extended from the day of pentecost, until his return; also in John xvi. and xvii., this subject is more fully expounded. His Father had appointed unto him a kingdom, and he had also appointed unto them .a kingdom; he therefore goes into this *far* country, to receive a kingdom, to prepare a place, &c. And if I go away, he says, I will come again. It is needful for you that I go away. The necessity of his going away is fully set forth in these remarkable words: "Whom the heavens must receive." And again, that by his own blood he should enter, not into the holy place made with hands, as did the eons of Aaron, but into heaven itself; ceasing from his own works, or legal service under the law, observing its precepts and bearing its penalty, thereby expiating the guilt of his people, as God did rest from the works of creation, on the seventh day, having obtained eternal redemption for us.

"Who called his own servants, and delivered to them his goods." Here we are to inquire, Who were his own servants, and what were the goods delivered to them? We cannot believe with the arminians, that these servants included all mankind; for some portion of the human family were at that time suffering the vengeance of eternal fire, and therefore were not at that time called together; nor can we believe with others, that the Jews, as such, were intended; for they were not recognized in any sense as the servants of Christ; nor were the Jewish ritual formerly delivered to them, any part of the goods of Christ, as the Mediator or the King. But, by his own servants, we understand those very disciples unto whom he was at that time administering these instructions. The Lord, the servants, the journey, the goods, or talents, with the use made of the latter, were all necessary to describe the then present state of the kingdom of heaven.

As we promised to revert to the close of the twenty-fourth chapter, as a key to the parable; a little attention will convince the reader that the service of those persons called "his own 5ervants," was to rule over his household, by giving them meat in due season; and consequently none were in this sense his own servants, but such as stood in this connection with his household. The goods which he delivered unto them, we think, had reference to the gifts bestowed for the edification, succor and support of those who are of the household of faith. When he escended up on high, he led captivity captive, and gave gifts unto men. - Eph. iv. 8, 11, 14. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," &c. Those who are distinguished as Christ's own servants, are frequently brought to view, as in the parable of

the talents before us, as being stewards of their Lord's goods. A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man, evil things, &c.; for of the abundance of the heart the mouth speaketh. - Luke vi. 45. And again, we are taught that the preparation of the heart and the answer of the tongue, are of the Lord - they are his goods.

The next expression of the parable claiming our attention, is the manner of distributing these gifts. This distribution, we are informed, was made with reference to the several abilities of the servants left in charge with their Lord's goods. And so it has ever been in the churches; the Lord has not given equal abilities, and therefore has not committed the same amount of his goods to all his servants; there are a diversity of gifts now, and there was then; but all by the same spirit; and those who have but inferior gifts, are as inexcusable for neglecting to improve them, as are those who have the five talents. But in the immediate sense of this parable, we understand our Lord had left in charge with his servants, those admonitions in regard to the great and terrible day which was then at hand; these signs, admonitions, parables, &c., were his goods, delivered to them according to their several capacity. Some of these servants were apostles, and consequently had a capacity for a greater degree of usefulness than those who could only make advantageous use of two talents; and some of them were ordinary ministers of the word, and hence were in advance of those, for general usefulness, which were not called to stand in that responsible relation to the household; others, again, were disciples of Christ, who, though they were not called publicly to preach, yet having received these admonitions, were in possession of at least one talent of their Lord's goods; and such were solemnly obligated to exhort one another, and so much the more as they should see the day approaching.

Now, then, with this distribution of gifts, for stirring up the minds of the saints, in regard to the tokens which should indicate the near approach of the promised return of their Lord, and the day of reckoning, which he had informed them of, he straightway took his journey. "God went up with a shout, the Lord with the sound of a trumpet," leaving the impressive charge, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh2' Who then is that wise servant whom his Lord hath made ruler, or, to whom he bath committed talents, viz: to give meat, or instruction, to his household, seasonably, in relation to his return, and of those fearful judgments then to be realized? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily, he shall make him ruler over all his goods. But, and if that evil servant shall soy in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when lie 1ook~th not for him, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. Can there be any difficulty in perceiving that the above quotation is in substance the very subject, more fully illustrated in the parable of the talents?

These views are sustained by the faithful record made in the Acts of the Apostles, and in the epistles, particularly in those written by James, Peter, John and Jude, to those Jewish disciples, in stirring up their minds to a remembrance of these things, and in giving us a historical account of these servants or disciples, how they conducted themselves during that space of time from the ascension of Christ until the epistles were all written.

The actual event of Christ's coming, in the destruction of Jerusalem, is not, of course, given in the New Testament; for the canon of scripture was completed before this event

occurred; but the certainty that he did come, and that some of his disciples who heard his admonitions, as stated in Matt. xxiv, did live to witness that event, is founded on the infallible truth of Christ himself. The testimony that Christ's words, in regard to this visitation, were literally fulfilled, is first found in detail in the history written by Josephus, and corroborated by the fact that not one stone can be found on the top of another, of all that magnificent temple, or of the buildings therewith connected.

Alexandria, D. C.,
December 2,1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 552 - 561

# PARABLE OF THE TALENTS CONCLUDED.

THAT, at the time of his coming, Christ found some of his professed servants, to whom talents, according to the view we have taken of them, were committed, answering the description of the *evil servants,* foolish virgins, and the servant with the one talent, we have not the smallest doubt. The consequence to them of their being thus found, may with certainty be calculated from the declarations of Christ. They were cut assunder, that is, from those who were mindful of his admonitions, and had their portion literally with the hypocrites, and those unbelieving Jews in the temporal calamities which befel them at that time. We are inclined to the opinion that some of the disciples or servants answering to the character of the servant with one talent, like very many disciples at this day, so construed the Lord's words as to lead them to say in their hearts, "My Lord delayeth his coming," by supposing that all he had said on that subject had reference to the end of this material world, and the general resurrection of the dead; and under the infatuation of this delusion began to beat the men-servants and maid-servants, instead of giving them meat in due season, and to eat and drink with the drunken (those who were intoxicated with the strong delusions which prevailed among the carnal Jews.) But how were they surprised when, in an hour unthought of, they found themselves cut asunder from the faithful saints, and without the possibility of escaping the dreadful sufferings of the Jews. But how different the case of the *faithful and wise*servant, (xxiv. 45), those *wise virgins,* (xxv. 4); and those *good and faithful* servants in our parable! In the first example it is said – "He shall make him ruler over all his. Goods;"* in the second, they were admitted into the marriage; and the door was shut; and in

the parable before us, those good and faithful servants were found faithful in a few things; and were made rulers over many things, and entered into the joys of their Lord. The very talent of the slothful servant who perished, Is taken from him and given to him that had the ten. By which we understand that although such of the disciples as had made an unprofitable use of these solemn admonitions, (their Lord's money,) now had to share the temporal judgment of hypocrites, and thus be filled with their own ways; yet, those very admonitions which they had neglected, are added to the instruction of those who profit by the record of the Lord's dealings with his own unfaithful servants; and for the profit of all the saints, in all subsequent ages, these things are left on record. We will, therefore, endeavor to draw from the whole subject such wholesome instruction and admonition, as it is calculated to furnish.

*Improvement.* As the talent was taken from the slothful servant and given to the other, we infer that the manner of God's dealings with those who in that instance, having been often reproved, hardened their necks and were destroyed with those in whose company and revellings they had connected themselves - the giving this talent to the others, shows that the very example of their chastisements adds one talent W him who had ten.

As in the case above treated on, in regard to the destruction of Jerusalem, and the admonitions, chastisements, &c., of those who were found disobedient to the Savior's special charge, the words of Christ stood more permanently than did the pillars of that heaven and earth mentioned verse 35, chap. xxiv; so we should learn that all the admonitions given to the people of God, in regard to the developement of the man of sin, the son of perdition, are also faithful and true, and none of the righteous judgments of God provided in his word for the chastisement of his disobedient children shall in

any wise fail. The same disobedient and uneasy disposition which marked the character of the evil and unfaithful servants in the foregoing subject, is also to be found among those of the present day, and the same propensity to treat with indifference the most solemn admonitions of our blessed Lord. Now the spirit speaketh *expressly* that in the last days shall come perilous times; many shall depart from the faith, giving heed to seducing Spirits and doctrines of devils, &c.; and many shall follow their pernicious ways. Again, even of your ownselves shall many rise up drawing away disciples after them. Indeed, nearly all the things which were aforetime predicted concerning the destruction of Jerusalem, and saying to God's children, "Save yourselves from this untoward generation," &c.; are now said of the approaching destruction of Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth and very similar admonitions are given to the Lord's people, "Come out of her, my people" - (But why? Certainly not to secure the eternal salvation of their souls; for this was secure in Christ from everlasting) – "That ye be not partakers of her sins, and that ye receive not of her plagues." As the veracity of him that speaketh from heaven was given in regard to the certain destruction of Jerusalem, so is the truth of Jehovah now pledged that Babylon shall sink like a millstone, and be found no more at all; and as many signs were given to the saints, by which they could as easily understand the near approach of that divine visitation; so are equally prominent signs given to teach us of the near approach of the downfall of the anti-christian beast. How stands the case now? Who are improving the talents or warnings Christ has given us, and who are now answering to the description given of evil servants, of foolish virgins, and of wicked and slothful servants? There are at this day some who are watching the signs of the times, and marking with the utmost attention the progress of the man of sin; such are improving the talents given them, by giving seasonable warning to the household

of Christ, and such of them as shall endure the scorn, ridicule and reproach of gainsayers unto the end of those things, shall be saved from the calamities or plagues which are written against Babylon. But, Alas! how many are they who among the nominal people of God, are saying, Since the fathers have fallen asleep, all things remain as they were, and where is the promise of his coming? or, My Lord delayeth his coming; we must usher in the latter day glory ourselves, and we must hasten the coming of the Lord by our efforts or he will never come - for he delayeth his coming: henceforth they begin to eat and drink with the drunken. That very class of Baptists to whom these expressions apply, are now mingling with the infatuated, drunken Babylonians, or anti-christian denominations around about them, uniting in all their modern systems of what they call effort, &c. And they are at this very moment smiting the men-servants - (ministers and other servants who are improving their Lord's money by warning the saints), and the maid-servants, gospel churches which adhere to the Old School principles in faith and practice. They also, like the foolish virgins, have their lamps, but nothing in them which can enlighten the people of God, or give seasonable warning to the saints; no oil: they are only Baptists now by name; having submitted to the external ordinance of baptism; but the sound doctrine once held in these professions is now gone out; nothing of it now remains. They think and talk of purchasing some light of those Theological institutions which profess to keep it for sale; but they will be too late, for they are and ever will be, "ever learning, and. never able to come to the knowledge of the truth." Again, they answer the description given of the slothful servant. They say in substance, Lord, we knew thee, thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and we were afraid, and went and hid thy talent in the earth; or in other words, We knew thee, that thou didst require of thy servants to go out and preach, and warn the people, and that thou

didst not allow them to take their purse or scrip, nor even to make previous arrangements with a Missionary Board, to pay them for their labor; that thou didst require of them to blow the trumpet, and sound the alarm, and give the trumpet a certain sound; and didst not make provision for them to get a classical education, by providing colleges and schools where they might qualify themselves for usefulness; and hence to require usefulness of them and not allow them the means to make themselves useful, is to reap where thou hast not sown. And furthermore, for us to go and preach and beg money to live upon, and for thee to claim the glory of the salvation of all that are saved by our efforts, is to gather where thou has not strewed. We have, on the whole, thought it best to bury thy talent (doctrine, admonitions and instructions) in the earth, (that is, cover up and conceal it under our own earthly, humanly invented schemes, &c.) and go upon our own footing. We have fallen on plans which in our judgment will make us a better living, entitle us to greater respect and less persecution, and will also, we think, secure the salvation of many more precious souls than such an hard man as thou art, had made provisions for saving. We have therefore set thee and thy Old School followers down as a set of anti-benevolent people, and modestly claim for ourselves the right to monopolize all the benevolence in the world. Here is thy talent, the doctrine which we have suppressed, because we found it unprofitable to preach it, *take that is thine!* But how will the insolence of these characters be surprised when they shall find the Lord has kept a different reckoning from their own, and that out of their own mouths they shall be judged. According to their own showing, they should have put this talent to the exchangers, and then at my coming I should have received mine own with usury. If they had no disposition to profit by the solemn warning of Christ themselves as honest men, they should have confessed the truth - acknowledged that such warnings were given, that others might have profited by

it. Or perhaps this part of the subject may more appropriately describe the men who have stood as thousands do now stand in the relation of pastors to the flock. If they were not satisfied to preach the doctrine of Christ, and trust in him to sustain it and them, they should. have withdrawn from the place they have occupied and made room for others who, like Paul, would not shun to declare the whole counsel of God. The punishment of such wretches is, that they shall be stripped of the livery of the ministers of Christ, and as they have been partakers of the sins of Babylon, so they shall receive of her plagues. Such, by the decision of Christ the Righteous Judge, shall be cast into outer darknes: there shall be weeping and gnashing of teeth.

*We understand the terms, *all his goods,* and *many things,* to have reference to the gospel with all its fullness of doctrine, ordinances and consolations with those who *endured unto the end* of those days of tribulation, and entered with their Lord into his joys; in the New Jerusalem, which then came down, adorned as a bride for her husband, enjoyed. That is, after the tribulation of those days, when Jewish rites were fully abolished, and the middle wall of partition between Jews and Gentiles was thrown down, and the Gentile saints brought in; these faithful servants had an enlarged sphere of action, were rulers of all the goods, were to teach with *all,* or with full authority to both Jew and Greek, the unsearchable riches of the gospel of Christ.

Alexandria, D. C.,
December 16, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 561 - 566

# PATENT RIGHT FOR GETTING UP REVIVALS.

IN the professedly orthodox *American Baptist,* we are greeted with an extract from a Pastor's sketch-book, showing by what sort of machinery a drunkard was converted, by the effort of said pastor, assisted by two females, extracted from the *N. Y. Evangelist;* to which are added the following remarks:

1. "If any church are wishing to have a revival of religion, let them pray for it; let all the members agree that morning, noon, and evening, they will set apart some time to pray especially for a revival. And they will not pray long, before their hearts will be stirred up to labor for the same blessed object.

2. When a sinner under conviction lingers, it is generally some one darling sin that is keeping him out of the kingdom of Christ. Search out that sin, and persuade him to forsake it; and the work is done. He will immediately submit his heart to God, and follow the leadings of the Holy Spirit.

3. If a minister wishes to do his duty, and have his labor blessed when going out to talk with a hardened sinner, let him engage two or three pious females to pray for him while he is gone; and he will not dare to be unfaithful; *and the Lord will bless his work*."

These three simple rules are published to the world, and particularly, by Dr. Going, to the Baptists of America; as calculated infallibly to secure the conversion of the most hardened sinner. These rules too, are not the mere conjecture of an enthusiast, but a matter which has been actually tested, by a pastor and two *praying females,* in the

case of the drunkard above alluded to, as is fully shown by "A Pastor's Sketck-book." This drunkard, we are informed by the same authority, was an Universalist, and also a Deist! Nor is this all: he lived within twenty rods of a meeting-house, and in a district where christians had pledged themselves to pray three times a day for the outpouring of the Spirit, and to labor for a revival of religion. Being thus situated, we are told by the sketch-book, the prayer-hearing God sent his Holy Spirit to *strive* with him while he was digging a grave. Now the *striving* of the Spirit, together with a powerful sermon *prepared* and delivered by the pastor himself, drew from this thrice-hardened drunkard, Universalist, and Deist, a resolution "never to neglect the worship of God's *house* on the holy Sabbath day;" and to the wonder of all, his resolution to worship God's house once a week was by him regularly executed for about the space of *one week,* on the Sabbath day; but alas! the next day proved a damper - the half-made convert got drunk again! This was awful! The pastor was discouraged, and had well nigh concluded to let Satan have him, when two praying sisters came and prayed the pastor, saying, "O don't give him up so. Do go and see him now." The pastor consented, upon condition that the two females would pledge themselves to stop and pray for him while he was gone; they agreed. He went, and the result, as stated by the pastor himself, was, the conversion of the poor sinner from Universalism, Deism, and drunkenness, to the same kind of religion which the pastor and his praying assistants possessed.

Who, then, can entertain a doubt of the efficiency of these three rules for converting drunkards, &c., when they have been so fully and clearly tested in this very *agravated* case? And here let it be observed, according to the above statement, God had *tried* his power; the Holy Spirit had strived, the sinner himself had resolved; but all in vain; the washed sow was back again in the mire; the dog had

returned to his vomit; and all hopes had fled. But these blessed females - O what salvation in their names! - jealous for the honor of the Lord, could not bear the thought that the wicked should have occasion to reproach the cause. To give their own words, "We almost forgot the salvation of that man's soul in our supplications, for the burden of our prayer was, that God would save his own cause from the reproaches of the devil, so that it need not be said that the enemy, by the aid of intoxicating drink, has destroyed a man with whom the Holy Spirit had began to strive' And the pastor adds, "God heard that prayer; for from that hour, that man became a strictly temperate man; and soon after, a decided christian; and for three months past, he, and his wife, and one son, have been worthy members of the Presbyterian Church."

We never found ourselves in want of demonstrative arguments to convince us that Presbyterians may be made of infants or idiots, by a very simple process. The application of a small quantity of water from the hand of their clergy to the face of their victim, with the repetition 6f certain words, will be amply sufficient without their knowledge or consent; but to make Presbyterians, or what is infinitely more, to make christians of old, hardened drunkards, Universalists, and Deists, and especially such as omnipotence itself could not effect, must be a secret not only hidden from ages, but from the apostles of the Lamb. And if it be a fact, that christians can be made in this manner, surely none need be lost. One minister and two praying females can bid defiance to the most desperate case of hardened depravity that the world can produce; and by the application of these three simple rules, can get up revivals of religion at pleasure, convert whomsoever they will, head and rebut the Catholics, abolish Universalism, and exterminate Deism from the world. Seeing, then, the novelty of this engine for revival making, and the great utility which it claims, should not the Pastor Reverend Doctor apply to the instituted authorities for a patent right, in

order that while they apply their scheme to the salvation, they may be able to show withal that the laborer is worthy of his hire?

But irony aside. Had we met with this article in the *Evangelist,* or any other arminian print not professing the Baptist name, we should have passed it by in silence; but as Dr. Jonathan Going, Corresponding Secretary of the American Home Mission Society, and editor of their paper, *National Baptist and Home Mission Record,* has culled it from the *Evangelist,* and would palm it upon professed Baptists, we are unwilling to let it pass, at least without our decided *veto.*

NEW VERNON, N. Y.,
November 11, 1835.

Elder Gilbert Beebe
Editorials Volume 1
Pages 265 – 268

# THE PATH WHICH NO FOWL KNOWETH.

“There is a path which no fowl knoweth, and which the vulture’s eye hath not seen; the lion’s whelps have not trodden it, nor the fierce lion passed by it.” - Job xxviii. 7, 8.

IN his communication on another page of this number, brother Meredith requests the views of brother Trott, or our own, on the passage quoted above. We have no disposition to anticipate brother Trott, or to prevent him from giving his views on the subject; but while we wait for his communication we will offer a few thoughts on the text, keeping in view the object of our brother’s inquiry, viz: Whether there is or is not a way passing between the sand bars of Arminanism and the granite rocks of Antinomianisin.

What we mean to express by the term Arminianism is spoken of (Prov. vii.) in the plural number, denoting, first, the way or path leading to the house of the anti-christian harlot; and second, denoting her house, which is the way to hell, going down to the chambers of death, while the admonition is given to the children of wisdom. “Let not thine heart decline to her ways, go not astray in her paths.” - Verse 25. We will notice these two wars:

First, the way to her house, which is, we understand, the way by which the children of men are introduced into the various anti-christian religious establishments called christian churches, but which are in reality only the way which our Lord informs us is broad and the gate thereof is wide. In illustration of this way we might very readily refer our readers to all the religious trickery, doctrines, efforts, seductions and ordinances of men which are at this day employed in the business of convert-making and filling the

numerous branches of anti-christ with members, a few only of which we have time and space now to remark upon.

The first way-mark connected with the Arminian path which we will remark upon is its contigiousness to the street or corner of her house. By a street we understand a public thoroughfare, a very public place. Such places were of old selected by the Pharisees for the performance of their ostentatious devotions; they prayed in the corner of the streets and in the market places, to be heard of men. Such a street fitly represents the path which every fowl knoweth; the place where we have all strayed while alienated from God, like the young man void of understanding, mentioned in verse 7th.

Secondly, this way leads directly to her house. - Verse 8th. "And he went the way to her house," by which we understand that no change is requisite from what we are by nature to bring us into any branch of anti-christ. We are born and live, until changed by grace, in the very path which leads to her broad gate; and many thousands have, by the Popish institution of infant sprinkling, been placed within her pales and lodged upon her lap. In the broad way of Arminianism there are no such stumbling stones and rocks of offence as divine sovereignty, discriminating grace, distinguishing love, special atonement, irresistible calling, &c., to trouble those who stumble at the word, whereunto also they were appointed. Arminianism is as clear from every sentiment of truth which is offensive to fallen sinners as the depraved sinner is of every principle of spirituality and holiness.

We notice, thirdly, the path leading to her house is a dark way, notwithstanding those who walk therein call it light; for they call light darkness, and darkness they call light. The sable shades of a darker night than the present have never enveloped the kingdom of Satan, yet we hear in their camp

the universal shout of millennial glory dawning! The ninth verse shows that the time of fastening the anti-christian spell or charm on the simple ones is in the twilight, in the evening, in the black and dark night. This figurative language holds good in reference to the *modus operandi* convert making at protracted and camp meetings, on anxious benches or on the straw. The victim to be operated on must be in a twilight state as it regards his intellectual powers; for there are seasons when, even as rational beings, men would know better than to become the silly dupes of such gross priestcraft and fanaticism; but becoming somewhat intoxicated with the allurements presented, reason forsakes her empire, and the young man is quite destitute of understanding. Thus, in the progress of the work, first twilight, then evening, and finally the dark and black night. By this time we have the silly goat far advanced in the path to her house; he is now upon the anxious bench or the submission chair - here we will leave him a moment *getting religion,* in the direct way to her house, and pay some attention to the description which Wisdom has given us of her ladyship, by whom this work goes on, and also of her house.

She is briefly described (verse 5) as the strange woman, the stranger which flattereth with her words. In every description given of anti-christ in the scriptures, she is represented as a strange woman, a mystery of iniquity; and the very name now written on her forehead is Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth. She flattereth with her Words.

Reader, did you never hear her say to a poor, lost, ruined sinner, "I invite you to come; you can come; you have the power to come to Christ; the price is in your hand; it is for you to say whether you will be saved or lost; you have power to pray, to repent, to exercise faith, to use the means, to

close in with the overtures of mercy, to make your peace with God, and to become at once a christian." This language is flattery, and not a word of truth in it; for "no man can come unto Jesus except the Father draw him." By her flattering words the sinner is led to conceive that he is some and mighty agent, having power to please or disappoint Jehovah; to let him into his heart, or prevent his entering! and he is flattered to that degree that he verily thinks he is able to perform for himself what he supposes the gracious Spirit of God might labor in vain to perform.

But this woman is not only a lying flatterer, but she is also *loud and stubborn, and her feet abide not in her house.* Now is she without, now in the streets, and lieth in wait at every corner. (Verses 11 and 12.) Her missionary operations have ever been a very prominent trait in her character - she abideth not in her house; she carries on extensive speculations in the foreign mission business; and although she has a house which is peculiarly her own, viz: her own religious establishments, yet she lieth in wait at every corner, creeps into some of our Baptist churches unawares, and leads captive silly women, laden with iniquity; and we are peculiarly happy if she does not find her way occasionally even among the Old School Baptists. But let the children of Wisdom beware of her; let not their hearts decline to her ways, go not astray in her paths. Her doctrine is with much fair speech, and with such persuasive expressions as can only be uttered by Arminians.

Hear her language to the silly half-made convert to her religion, which we left in the blackness and darkness of night sitting on her anxious stool a little while ago: "So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows; therefore came I forth to meet thee, dilligently to seek thy face, and I have found thee. I have decked my bed with

tapestry, with carved works, with fine linen of Egypt; I have perfumed my bed with myrrh, aloes and cinnamon; come, let us take our fill of love." Is not this the very spirit of the language used by all the revivalists of our day? Do not they claim to have peace offerings with then! Come up to the altar, say they, *we* pray for you. *We* have the peace offerings to make; for *we* paid our vows; we have settled the account for ourselves, and we have room enough, religion enough, and rest and solace enough to supply all demands. Don't wait for the Lord to convert you; for the *good man* gone a long journey.

True there was once a time of miracles; then the Lord made converts to the christian religion, and added to his people such as shall be saved; but the day of miracles is past and gone. "The good man is not at home; he has taken a bag of money with him, and will return on the day appointed. Now hear the result of her efforts. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him; he goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks."

Thus we have traced the process of the New School or Arminian methodism of making converts, illustrative of the way to her house; the way which seemeth right to a man; but the end whereof are the ways of death. But the victim knoweth not that the dead are there; he probably supposes that her inmates are living, are christians, and enjoying the vital power of the religion of the Lord Jesus Christ; he enters her house by the path which the vulture's eye *can* discern, and dwells among the dead. "She hath cast down many wounded, yea, many strong men have been slain by her." She never cast down any but the wounded, for sound christians know better than to listen to the flattering of her words. Strong self-conceited work-mongers are frequently slain by her.

As to our brother's allusion to *Antinomianism* we presume he means those doctrinal views which are frequently so denominated, viz: that sin is not a vice nor holiness a virtue, and that the children of God. are at liberty to sin that grace may abound. We do not consider these views properly involved in Antinomianism, as the term more appropriately signifies a difference between two laws;
or *anti* against, *nomia* law; and in its appropriate definition was charged upon the apostle Paul by the orthodox party. Acts xxi. 28. Men of Israel, help! this is the man that teaches all men against the people and the law, &c. If therefore to preach as did the apostle Paul, that the church of Christ is not under the law of Moses, as a rule of life, but under grace, be Antinomianism, then that sentiment may be justly imputed to us; for it matters not to us by what epithet the enemies of the cross arc pleased to designate us. But if by Antinomianism we are to understand what is frequently intended by the use of that term, viz: that christians should sin that grace may abound, then the term will by no means apply to Old School Baptists, but rather to all the New School tribes who preach and practice that doctrine. For instance, they hold that it is proper to get up all the institutions of the day, and thereby amalgamate the church with the world in order to convert the heathen and evangelize the world, although God has positively forbidden all such amalgamation, and commanded his children to come out and be separate from them: also to withhold such points of truth in preaching, as would offend the multitude and drive them away, lest grace should not so much abound, and in in a thousand other particulars in which we could show that the spirit of what is called Antinomianism, exists only with the Arminians, and is in truth but Arminianism in another form.

Hence we come to the conclusion, after the most critical search we are capable of that if Arminianism be *sand-bars,* and Antonianism be *granate rocks,* that the path which

no fowl knoweth cannot pass between them, as there is not room enough to crowd a needle point between them.

We cannot conceive that the way or path of holiness has any connection with either of the ways above described; for as the heavens are higher than the earth, so are God's ways higher than the ways and thoughts of man; the same disparity exists between the way of life and salvation through our Lord Jesus Christ, and the paths marked out by human wisdom; the former as far transcends the latter as the heavdo the earth. The path intended in our text, cannot mean any middle ground system of divinity; but evidently signifies the unsearchable wisdom of God as demonstrated in the way of holiness, which is visible only to the wayfaring man, for whom it was cast up.

The glorious economy of grace - of salvation through Jesus Christ, as the only name given under heaven or among men by which we must be saved, is, as we intend briefly to show, a *path which no fowl knoweth,* and in every particular answering to the description given in the text.

By *fowls* we understand those *high flyers* in religion which are brought to view in the parable of the mustard seed, which come and lodge in the branches of the kingdom of heaven; not because they are any part of that kingdom, but because they wish there to build their nests, lay their eggs, and propagate, under the shadow and name of that kingdom, their species; and therefore may appropriately apply to all such as hang about the branches of Christ's kingdom while they do not belong to it; for, Except a man be born again, he cannot see the kingdom of God, in its spirituality. The vulture's eye hath not seen: the vulture's eye is remarkable for its keen preception, it can discry objects afar off; such as victims, carron, &c.; for the vulture is a bird of prey, and justly represents the wisdom of this world, which is very

keen in natural things, and when brought into connection with religious matters, as the history of all past ages will prove, can only serve to search out the disciples of Christ as objects of their hatred and persecutions and victims of their wrath; and as the vulture's eye can perceive carron at a distance, so those worldly wise men connected with a religious profession can and do make great proficiency in the dead languages, can pounce upon dead men's brains, the dead body of Moses, &c., and so in the cunning subtlety of satan, make a great flourish in the world. But with all their cunning craftiness whereby they lie in wait to deceive the hearts of the simple, they cannot see the things of the Spirit which are only spirdiscerned. God has hidden these things from the wise and prudent and revealed them unto babes; even so, for so it seemed good in his sight. Hence the way of holiness,. which is the path of all such as follow our Lord in the regeneration, is a way which the vulture's eye has not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it; for Isaiah has informed us that no lion shall be there, nor any ravenous beast go up thereon, but it shall be for those the wayfaring men, &c., and by it the ransomed of the Lord shall return and come to Zion. By *lions lions' whelps* understand the same that brother Meredeth calls *sand-bar & granate rocks,* self-conceited, self-sufficient workmongers, who, like the lion and her whelps, feel amply sufficient to act as free agents. Such characters have never been able to set their paw into the plan of grace or the spirituality of the gospel; for none but such as are converted and become as little children can enter the strait gate, or walk the narrow road. Marvel not, said the Redeemer, that I said unto thee, Ye must be born again.

ALEXANDRIA, D. C.,
May 1, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 493 – 500

# PATRICK HENRY.

WE find in the *Baptist Register* the following, and, to us, it is new. It appears that soon after Henry's noted case of "Tobacco and the Preserves," as it was sometimes called, he heard of a case of oppression for conscience sake. The English church having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted at Fredericksburgh, for preaching the gospel of God, contrary to the statute. Henry hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all present save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar unti1 the reading was finished and the kings attorney had concluded some remarks in defence of the prosecution, when he rose, reached out his hand for the paper, and without more ceremony, proceeded with the following speech:

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude, as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men whom your worships are about to try for misdemeanor, are charged with – what?" and continuing in a low, solemn, heavy tone, "Preaching the gospel of the Son of God?" Pausing amidst the most profound silence and breathless astonishment, he slowly waved the paper three

times around his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed: "*Great God*." The exclamation, the burst of feeling from the audience, were all overpowering. Mr. Henry resumed:

"May it please your worships: In a day like this, when truth is about to burst her fetters, when mankind are about to be aroused o claim their natura1 and unalienable rights, when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be dissevered, at such a period when liberty, liberty of conscience, is about to awake from her slumberings, and to inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another long pause, while he again waved the indictment round his head, while a deeper impression was made on the auditory. Resuming his speech: "May it please your worships: There are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the oppressor's hand, becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds, for liberty, for civil and religious liberty, for liberty of conscience to worship their Creator according to their own conceptions of heaven's revealed will, from the moment they placed their feet upon the American continent, and, in the deeply imbedded forest, sought an asylum from persecution and tyranny, from that moment despotism was crushed, the fetters of darkness were broken, and heaven decreed that man should be free, free to worship God according to the bible. Were it not for this, in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offspring,

must still be oppressed and persecuted. But, may it please your worships, permit me to ask once more, For what are these men about to be tried l This paper says, for preaching the gospel of the Savior to Adam’s fallen race.’ And, in tones of thunder, he exclaimed: “What law have they violated?” While the third time, in a low, dignified manner, he lifted his eyes to heaven, and waved the indictment round his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he seemed unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration: “Sheriff, discharge those men.”

New Vernon, N.Y.,
January 1, 1846

Elder Gilbert Beebe
Editorials Volume 2
Pages 610 – 612

# PEACE.

THE apostle to the Gentiles, in his epistle to the church of God, at Rome, has given us the following salutary exhortation, “If it be possible, as much as lieth in you, live peaceably with all men;” and this exhortation applies with equal force, to all the sons of God; not only are they to be at peace among themselves, in their social and religious relations, but as much as in them lieth, to live peacebly with all men. It is certainly very far from the disposition, temper, and spirit of the christian, to wish to indulge in broils, tumults, contentions, and warfare with any; but they are more especially averse to disunion in the church of God; there they find it good and pleasant for brethren to dwell together in unity. But the question arises, to what extent, or how far doth it lie in the saints to live peaceably with all men? Christians may be involved in contentions from various causes, sometimes from their own injudicious movements, or their errors in faith or practice, they may be thus involved; and when this is their case, they are admonished to correct the wrong. This correction devolves upon them. The apostle would even sacrifice some things which were, under other circumstances, lawful to him, as eating of meats, &c., rather than break the peace of Zion. But contentions more generally arise between the humble followers of the Lamb, and false professors and the world, from causes far, very far from their control. When, for instance, the truth or order of the gospel of Christ, becomes the ‘matter of contention, there is no compromise to be made of truth and gospel order for the sake of peace with men. This lieth not in them. That is, there is no power or authority vested in them as christians, to accommodate their faith and practice to the views of others, to insure peace. Such peace would be exceedingly dishonorable to the cause in which they are engaged, and a direct violation of the laws of the kingdom of Christ.

The people of God are commanded to contend earnestly for the faith once delivered to the saints. *Earnestly,* not carnally, by the use of carnal weapons, or by inflicting injuries upon the persons of their enemies. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written; "Vengeance is mine; I will repay, saith the Lord." Therefore, "If thine enemy hunger, feed him; if he thirst, give him drink, &c. Be not overcome of evil, but overcome evil with good." From these scriptures it will, it does appear, how far it lieth in the christian to preserve peace. He is required to live soberly, righteously and godly, in the present world, to abstain from all appearance of evil, giving no occasion to Jew or Greek to speak reproachfully of the cause; but to go beyond this they have no right: and any peace which they can eflfect by forsaking the cause of truth and righteousness, is not worth a name. We know by our own experience, and by divine revelation, that all who are so favored of the Lord as to be able to live godly, shall suffer persecution.

Let it be remembered since the fall of man from his original purity and innocence, there has never been enjoyed among his fallen race, anything like a solid peace, either civil or religious, which has not been generally obtained at the expense of blood. To obtain the civil and religions rights which we now enjoy in this country, our fathers' blood was poured forth in torrents, and their bones were scattered over the soil of our widely extended country. That peace which has flowed unto the people of God like a river, cost the blood of our Lord Jesus Christ, and the sweet communion, peace and fellowship, now prevailent among the Old School Baptists, has cost a long and sore conflict with the armies of the aliens.

Bitter as time world and anti-christ are against God, and against all that is good and holy in the divine estimation,

they are now, and have been, ready to make a treaty with the church, providing she would accede to the terms proposed by the world. Eighteen hundred years ago, the world pronounced their terms, “Let him come down from the cross and we will believe on him.” But these terms were not accepted by the good Master then, nor by the apostle, who said, if he yet pleased men, he was not the servant of Christ. The offense of the cross had not ceased among the Baptists in the apostolic age. We are well persuaded that the new light Baptists are grossly mistaken in supposing that the world is becoming evangelized, and less averse to the gospel of Christ, than formerly; less at war, and more at peace. The true secret is, instead of the world’s making peace with the church, the professed church, has made peace with the world, and that by accepting the dishonorable terms so long ago rejected by the Lord and his apostles. Instead of the world joining the church, the professed church has joined the world; the world has corrupted the church. So far from resulting in the peace of Zion, these amalgamations have served to organize all the united powers of earth and hell under a religious, and professedly christian name, to wage war with the remnant of the saints, who keep the commandments and have the testimony of Jesus Christ. It is therefore impossible that the people of God should live peaceably with all men, while the abominations of Jezebel are so many. 2 Kings ix. 22.

ALEXANDRIA, D. C.,
July 26, 1837.

Elder Gilbert Beebe
Editorials Volume 1
Pages 392 – 395

# PENNIES! PENNIES!! PENNIES!!!

WHO that heard the old apostle Peter declare that the people of God were not redeemed with such corruptible things as silver and gold, would have anticipated the astonishing change which a few brief centuries would develop in the creed of those who profess to be members of the same church with that distinguished apostle of the Lamb? - with those who profess to be governed alone in all their religious faith and practice by the doctrine of the apostles and the precepts of Christ? The following verses, which we copy from the *Cross and Journal,* are going the round of the New School Baptist papers, with high commendation for their beauty and adaption to the modern mission cause. We soil a column of our present number with these filthy rhymes, to show our readers how much more real value and efficiency they attribute to a single penny, than they do to the blood of Christ and quickening power of the Holy Ghost:

## “PART I.

A grain of corn an infant’s hand
May plant upon an inch of land,
Whence twenty stalks may spring and yield
Enough to stock a little field.

The harvest of that field might then
Be multiplied to ten times ten,
Which, sown thrice more would furnish bread
Wherewith an army might be fed.

## PART II.

A penny is a little thing,
Which e’en a poor man’s child may fling

Into the treasury of heaven,
And make it worth as much as seven.

As seven! nay, worth its weight in gold,
And that increased a million fold;
For lo! a penny tract if well
Applied, may save a soul from hell.

That soul can scarce be saved alone,
It must, it will, its bliss make known;
'Come,' it will cry, 'and you shall see
What great things God has done for me.'

Hundreds that joyful sound may hear:
Hear with their hearts as well as ear;
And these to thousands more proclaim,
Salvation in 'the only name.'*

That 'Only Name' above, below,
Let Jews, and Turks, and Pagans know;
Till every tongue and tribe shall call
On 'Jesus'** as the Lord of all!"

* Of pennies.
** Should read "pennies" to make sense.

A poor man's child may be induced to approach one step nearer to the point of starvation, or to endure still keener sufferings of hunger, cold and distressing want, and throw his hard wrung penny, (the last farthing of all his earthly possessions, which should go to alleviate the wretchedness of his widowed mother or fellow suffering orphan babes) into the devouring jaws of these greedy wolves, under the delusive notion that he is enriching God, by casting a mite into the treasury of heaven, which if rightly applied by the fiscal agent of the heavenly treasury, will effect the eternal salvation of hundreds and thousands, who would otherwise

be eternally lost, meager the provisions of grace and redemption by Christ.

The New School Baptists represent God as having as little to do with the salvation of sinners, as he has in the tilling of the earth, ploughing, sowing, &c. In agriculture, one seed may vegetate and produce ten again and again, until multiplied to an indefinite amount. The quickening of dead souls, with them, is quite as mechanically performed by men, as the production of corn.

NEW VERNON, N. Y.,
February 15, 1842.

Elder Gilbert Beebe
Editorials Volume 1
Pages 753 – 754

# PERSECUTIONS IN MASSACHUSETTS.

THE first settlers of the New England states, as is pretty well known, were men who fled from civil and religious persecution in England in the early part of the seventeenth century. As they had felt in their own persons and fortunes the sorrows of oppression for conscience sake, it might naturally be expected that they would have had some sympathy for others in like circumstances. In this respect, however, the Pilgrim Fathers, as they have been termed, were no better than the men before whom they had fled. A volume might be written of their doings in the way of intolerance, but the following short chapter may suffice:

In the year 1656, when the colonist of Massachusetts were complacently congratulating themselves on having established a vigorous system of uniformity in religious matters, and expressing great thankfulness for having escaped from the troubles which had lately agitated England, they were very much surprised that two women of the sect which had begun to be called Quakers were arrived at Boston from Barbadoes. There was no law in the colony against such persons; but that was considered unimportant; it was easy to make a little law for the occasion, or easier still to act without any law at all. This last alternative was adopted. The two unfortunate women against whose character there was no reproach, were seized and put in prison; a few books found in their trunks were burnt by the hangman; and after suffering various indignities, they were turned out of the country. Persecution requires only a little spark to kindle it into a great flame. It would almost seem as if the misusage of the two women caused a flocking of the Quakers from all points of the compass to Boston, only for the sake of getting

ill-treated. In a short time eight made their appearance, and they in like manner were imprisoned and banished. Thinking it now time to have a little law to regulate proceedings, a local court passed an enactment, declaring that any Quakers who should hereafter arrive in the colony should be severely whipped, and confined at hard labor in the house of correction. Immediately afterwards several came, were whipped, confined, and dismissed; and others took their place. It was evident the law was too lenient, so a fresh enactment was passed. Fines were imposed on every person who gave house room to Quakers, or who attended their meetings, or otherwise sanctioned their pernicious opinions. Every Quaker after the first conviction, if a man, was to lose one ear, and the second time the other; if a woman, she was each time to be severely whipped; and for the third offence, both men and women were to have their tongues bored through with a red hot iron. Quakers now arrived in the colony in great numbers. Glorying in their sufferings, the more they were persecuted, the more they came to testify their sincerity in their belief. Whippings, confinements, hard labor, fines, cutting off the ears, and boring the tongue being thus found ineffectual, a new law was passed in 1668, declaring that in future all Quakers who intruded themselves into Massachusetts should be banished on pain of death. Three Quakers forthwith offered themselves as the first victims; they had returned from banishment. Their names were Mary Dyer, Marmaduke Stephenson, and Wìlliam Robinson. From their defence at their trial, nothing is more plain than they were persons in a state of frenzy: their general argument was, that by means of visions they were induced to come to Massachusetts and brave the worst that could be done to them. Mary Dyer saw her two brethren die before her eyes; and she was on the point of meeting the same dreadful doom, the rope being already around her neck, “when a faint shout was heard in the distance, which grew stronger and stronger, and was soon caught and

repeated by a hundred willing hearts. ‘A reprieve, a reprieve!’ was the cry, and the execution was stopped; but she whose mind was intently fastened on another world, cried out that she desired to suffer with her brethren, unless the magistrates would repeal their wicked law.

“She was saved by the intercession of her son, but on the express condition that she should be carried to the place of execution, and stand upon the gallows with a rope about her neck, and then be carried out of the colony. She was acrdingly taken to Rhode Island; but her resolution was still unshaken, and she was again moved to return to the ‘bloody town of Boston,’ where she arrived in the spring of 1650. This determination of a feeble and aged woman, to brave all the terrors of their laws, might well fill the magistrate with astonishment; but the pride of consistency had already involved them in acts of extreme cruelty, and thought it impossible now to recede. The other executions were considered acts of stern necessity, and caused much discontent; a hope was entertained until the last moment that the condemned would consent to depart from jurisdiction: and which Mary Dyer was sent for by the court, after her second return, Governor Endicott said, ‘Are you the same Mary Dyer that was here before?’ giving her an opportunity to escape by a denial of the fact, there having been another of the name returned from England. But she would make no evasion. ‘I am the same Mary Dyer that was here at the last general court.’ ‘You will own yourself a Quaker, will you not?’ “I own myself to be reproachfully called so;’ and she was sentenced to be hanged on the morning of the next day. ‘This is no more than thou saidest before,’ was her intrepid reply, when the sentence of death was pronounced. ‘ But now,’ said the Governor, ‘it is to be executed, therefore prepare yourself, for to-morrow at nine o’clock you die.!’ ‘I came,’ was the reply, ‘in obedience to the will of God, to the last general court, desiring you to repeal

your unrighteous law of banishment on pain of death, and the same is my work now, and earnest request; although I told you if you refused to repeal them the Lord would send others of his servants to witness against them.'

"At the appointed time on the next day she was brought forth, and, with a band of soldiers, led through town about a mile to the place of execution, the drums beating before and behind her the whole way. When she was on the gallows, it was told her if she would return home she might come down and save her life; to which she replied, 'Nay, I cannot, for in obedience to the will of the Lord I came, and in his will I abide faithful unto death.' Another said that she had been there before; she had the sentence of banishment upon pain of death, and had broken the law in coming again now, and therefore she was guilty of her own blood. 'Nay,' she answered, 'I came to keep blood guiltiness from you, desiring you to repeal the unrighteous and unjust law of banishment upon pain of death, made against the innocent servants of the Lord; therefore my blood will be required at your hands, who willfully do it; but for those who do it in the simplicity of their hearts, I desire the Lord to forgive them. I came to do the will of my Father, and in obedience to his will I stand even till death.' A minister who was present then said, 'Mary Dyer, repent, oh repent, and be not so deluded and carried away by the deceit of the devil!' But she answered, 'Nay, man, I am not now to repent.' She added that she desired the prayers of all the people of God. 'Perhaps,' said one, scoffingly, 'she thinks there is none here.' Then, looking around, she said, 'I know but few here.' Being again asked to have one of the elders pray for her, she said, 'Nay, first a child, then a young man, then a strong man, before an Elder in Christ Jesus.' She spoke of the other world and of the eternal happiness into which she was about to enter; and 'in this well disposed condition was turned off, and died a martyr of Christ, being twice led to death, which the first time she

expected with undaunted courage, and now suffered with christian fortitude.’ ‘ She hangs as a flag for others to take example by, said a member of the court, as the lifeless body hung suspended from the gallows.”

Intead of being a warning, her death was only an encouragement. Another Quaker, named William Leddra, soon made his appearance, and after a tedious imprisonment, during which he was chained to a log of wood, he was brought to trial on the usual charge of returning from banishment. There was a dash of the ludicrous in the proceedings. One of the charges against him was that he refused to take off his hat in court, and another was that he persevered in saying “thee” and “thou.” “Will you put me to death,” he asked, “ for speaking good English, and for not putting off my clothes!” “A man may speak treason in good English,” was the reply. “Is it treason to say ‘thee’ and ‘thou’ to single persons?” No good rejoinder could here be made by the judges, and while they were trying to stop his mouth by a few more questions, to their exceeding dismay another Quaker, named Winlock Christison, who had also returned from banishment, entered the court and placed himself beside the prisoner. The case of Leddra was at first despatched, by condemning him to be executed, and this atrocity was committed on the 14th of March. Christison at a second appearance, before ‘the court, received a like sentence, but leaving, him the choice of voluntary banishment, and this latter alternative he appears to have embraced. The next culprits of the same class were Judah Browne and Peter Pierson, who, for no offence that we can perceive but that of being Quakers, were condemned to be tied to a cart’s tail and whipped through several towns in the colony. Immediately after, as appears from the records of the court, a day of thanksgiving was appointed to be kept in acknowledgement of the many mercies enjoyed for years past “in this remote wilderness.”

According to Mr. Cliaudler,* from whose interesting work we have derived these in melancholy details, the persecutions in Massachusetts gave offence to Charles II., who had other reasons to be dissatisfied with the colonists. He therefore enjoined all the governors of New England to proceed no farther with corporal punishments against Quakers, but to send them to England with their respective crimes specifically set forth, in order that they might be disposed of according to law. The Quakers in London immediately chartered a vessel, and the mandamus being committed to Samuel Shattock, who had been banished from Massachusetts on pain of death, he arrived in the harbor of Boston in six weeks. The king’s messenger and the commander of the ship landed on the day after their arrival, and proceeded directly to the governor’s house. Admitted to his presence, He ordered Shattock’s hat to be removed, but, after perusing the letters, restored it and took off his own. After consultation with the deputy-governor, he informed the messenger that they should obey the king’s command. In the evening the pasengers of the ship came on shore, and, with their friends in the town, held a meeting, “where they returned praises to God for his mercy, manifested in their wonderful deliverance.”

The colonial laws against Quakers were now abolished, and there were no more executions of this unhappy class of persons; but the magistracy were hostile to the sect, and for years afterwards they contrived to whip and otherwise maltreat any Quakers who fell into their hands; it would indeed seem doubtful whether the tortures and indignities they occasionally inflicted, particularly on the persons of females, were not worse than death. The authority to which we have referred observes with justice that the Quakers who exposed themselves to these seventies were not by any means blameless. Unlike the orderly society of Friends in the present day, they appear to have taken a delight in annoying the constituted authorities, and disturbing the public peace.

Much of this, however, was produced by their sufferings in the first instance; and the more violent amongst them, from a variety of causes, were evidently wrought up to a state of religious insanity. Allowing that the were as troublesome as their worst enemies can possibly represent them, there can now be but one sentiment respecting their treatment – unqualified condemnation of their oppressors. It is true there were laws equally severe against Quakers in Virginia and elsewhere; but this does not lessen the crime of the magistracy of Massachusetts. Descendants of the Pilgrim Fathers who fled to the wilderness from persecution, if not themselves refugees, they ought to have sympathized in the eccentricities Or convictions of others when placed in similar circumstances. How true is the remark of our author that "Religious intolerance was the mistake of that age!"

*American Criminal Trials, by P.W., Chandler, two vols. 1840 – *Chambers' Edinburgh Journal.*

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Elder Gilbert Beebe
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# PERSONAL CORRESPONDENCE.

The following correspondence was not written for publication; nor have we asked or obtained the consent of our correspondent to expose it in our columns; but as the entire subject matter of her letter, and our reply, is of common interest to all the tried, trembling, doubting lambs of the flock, in the hope that its perusal will be useful to others, we take the liberty to present it to our readers. As we suppress her signature and her place of date, we think the writer will not charge us with a breach of trust. Having bad some previous correspondence and personal acquaintance with the writer, we fully believe she is a subject of grace, and an heir of glory, not withstanding all her doubts and fears.

**Dear Elder Beebe:** - Many times I have thought I would never again write to one on the subject of religion, then I feel how very ungrateful it is in me to your kindness in this way. But which is the worse crime, write and perhaps deceive those whom you have the least desire to deceive, or be silent and let them you know not what the feeling of gratitude is? I often think, dear Elder that I have deceived you, though I do not think it has been my intention to. I think the animal feelings can become excited when there is really no of heart. I have felt for the last few weeks indifferent to everything; my heart, as it were, has lost its feeling; there is a hopelessness connected with the future, and I often feel that it matters but little whether I live or die. I think of all states of the mind, this is the most to be deplored. In reading the other evening I came to this passage:

"*So we see they could not enter in because of unbelief* (Hebrews 3:19)."

What has this reference to? Does it refer to any members of the church of God? If so, what rest is meant? It cannot be their final rest, for the Bible says, "they rest from their labors and their works do follow them." And we know that all the saints will attain that rest; none will fall short of it.

I often desire rest, feeling weary and heavy laden. Christ says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Now if I could feel that the weariness that I feel is the weariness spoken of by the Savior, then this promise would be very precious; but every thing to me is uncertain. I cannot allow myself to hope, for fear I may at last find myself doomed to hell. You think it is because I look for perfection in myself that I do not find that consolation in the gospel that the subjects of grace receive. I do not think I look for perfection in myself; I know there is no good in me; though I think if I were a Christian I would be different from what I am. Still, what right have Ito look to Christ; I have no claim there? From the hour of my birth to the present time I have sinned against him. My heart sickens at the thought of my hopeless condition. I often feel that if I could exchange places with any one in the world, there would be some hope. You will ask why there is not as much hope for me as for others? I know not; God is so far off he never hears my cry; beside he knows what a wicked deceitful heart I have, and he knows I am unworthy of any notice. I try to give up thinking of the future, but I cannot. I endeavor to find pleasure in my old pursuits, but I have lost my relish for them. I used to take great pleasure in politics; was well posted on all the issues of the day. Now I cannot endure the subject; I feel but little interest in the welfare of the country, I know God will rule it for his own glory; he undoubtedly has a people here, and when they are gathered home, the balance will soon be disposed of. I used to think the acquisition of knowledge was the great object of life, but that also has lost its charm. I visited a lecture at Rome the other

day but found my interest in such had passed away. When I think of these things I feel there has been a change, but Oh! What right have Ito hope this is the change I desire? You will think I am a strange being; but do not, if it is any trouble, write me any more. I fully appreciate your kindness and would gladly repay you if I could, but all that my friends can say to me cannot relieve me of troubles, it is there to remain till God lifts the burden, and I fear that may never be. You say in your letter that you hope I may be an obedient child. O! how willingly I would follow in the footsteps of the blessed Savior did I feel that I dare claim him as mine. If I knew one drop of his precious blood was shed for me, I would rejoice all the days of my life; but you will not ask me to follow in the footsteps of the flock when I feel to have no place there. I would rather remain without always, and have a little enjoyment lingering around the fold, than to enter in and know I were a wolf in sheep's clothing. I have the greatest fear of being a hypocrite. I feel it would be a great pleasure to me if no one knew any thing about my feelings, then I think I would not deceive any one, but as it is, so many have spoken to me on the subject that if I am deceived, my deception has been extensive.

*Is it possible for one to feel any spiritual enjoyment who has never had a full and complete Savior presented to their view*?

*Is it possible for any one to receive a change of heart who is not aware of such change*?

*Does the Christian ever feel sure of his acceptance in Christ*?

I would like to ask many more questions but fear I may weary you. When I used to read the many experiences in the "Signs of the Times," I thought how strange it was the writers did not know it was the Lord dealing with them. I felt if I should ever become troubled I would immediately know

the cause. How very wise we are in our own estimation. Trouble has since overtaken me and I find my worldly wisdom of no avail.

Last fall when my mind first became interested in my future welfare, I thought if I only could become well enough acquainted with some of the ministers to tell them how I felt, they could tell if my feelings were those of a Christian. I have had that pleasure; have become acquainted with some I have the greatest confidence in; have talked freely with them; they have all spoken words of encouragement, and yet, dear Elder Beebe, I have no more hope than I had before I was acquainted with them. I feel that it is possible in my case that they are deceived. I would be willing to receive their judgments in regard to others, but myself I cannot. My desire to attend the association was gratified; I heard what should have comforted any one, except they be so deep in sin that their case is hopeless. You see I have been gratified in many things, but have not found that consolation I was seeking. Dear Elder Beebe, for the last four or five years I have been unable listen with any degree of patience to an Arminian sermon. I felt in my heart what they preached was false. I would try not to listen to it, yet my mind would be keenly alive to every word; again when I would have an opportunity to hear the gospel, my mind perhaps would wander so I would not hear a dozen words. Now why was this, if my dislike for the doctrine of salvation by works had arisen from a love for the truth, would not I have appreciated the truth when I heard it? Is it not all prejudice from first to last? I have been taught to believe that salvation is of grace. I have learned the letter and know nothing of the Spirit. I cannot remember the time when I could not detect the difference between a gospel sermon and one that was not. I never hated the gospel; I may not have loved it, but I never hated. If I had, and had been made to love it, then I would know what I am. When no more than nine years of age, I

have heard sermons that impressed me deeply. At about this time I heard you preach from the text: "Christ, to the Jews a stumbling block, and to the Greeks foolishness," etc. The sermon troubled me a great deal, but I have lived twenty years since then, and still without hope and without God in the world. If you think this worthy of an answer, I should be very glad to hear from you. But do not allow me to weary your patience. My ideas are very disconnected, but I am not able to write a nicely connected letter.

Believe me as ever your unworthy friend.

**Reply:** - My esteemed, tried, tempted, tempest-tossed friend; your letter of the inst. is received, describing, to my judgment, a quickened, living child of God; but in a state of severe trial occasioned by doubts and unbelief. If you have never passed from death unto life, how shall we account for this state of things? You "think the animal feelings can become excited, when there is really no change of heart." And so do

I. Our physical powers and nervous system are subject to excitements; such as are common to all our race: but it is equally true that when the cause of such agitation is removed the excitement ceases, and the mind settles back to its former tranquility. But such is not your case. Your love for the society of the saints, and for the doctrine which gives God all the glory of the eternal salvation of his people is not an effect resulting from excitement of animal passions. No excitement can change our nature so as to make us love that which our carnal nature always hates. It cannot make us love God, his cause, his people, his truth, or his ordinances. The children of Israel had no less right to declare that the golden calf which they had made was the god that brought them out of Egypt than you have to ascribe the change which has been wrought in you to animal excitement. With them it was

idolatry. God's glory he will not give to another, nor his praise to graven images.

There have been times when you have felt a comfortable assurance that you were born again; and at such times you were disposed to seek the society of the children of God, and follow and obey your Lord and Master. But because you are not permitted to feel the same assurance at all times, you cast aside all that God has done for you, and almost deny that he has done anything for you. Is this right? Would you really choose rather to walk by sight than to live by faith? If not, why appeal from faith to sense; and insist on having some evidence that can be demonstrated to your reasoning powers? Do you think if an angel were sent down from heaven, and with your eyes you could see him, and with your ears could hear him say you were a child of God and an heir of glory, that that would satisfy you? If all that were done, your confidence would not result from faith, but sight. "For what a man seeth, why doth he yet hope for?" God's people must live by faith and not walk by sight. The passage in Hebrews 3, to which you refer, is full of instruction for you. The children of Israel were typical of the people of God. They could not enter into rest because of unbelief. The land of Canaan was a type of gospel rest; but they disbelieved the promise of God, and came short of that rest; and their carcasses fell in the wilderness. It is even so with the spiritual children of God; it is only so far as our faith triumphs over our fears and unbelief that we can enter into and enjoy that Sabbath of rest wherein we cease from all our own works-from thinking our own thoughts, and from speaking our own words. You cannot deny that whenever you have been enabled to believe that you were a subject of grace, you have felt at rest. You could rest in the promises which God has spoken, in the oaths which he has sworn, and in the sweet consolations this hope has afforded you. And you continued to rest securely, and sweetly, until your

unbelief arose to dispute your faith and confidence in God. But as soon as you began to doubt, you became disquieted and restless. How is it possible for a child to rest in the Redeemer when he does not believe in him as *his* Redeemer?

All our faith is the fruit of the Spirit which is born of God. And all our doubts are from our carnal minds which are not subject to the law of God; neither indeed can be. In every heaven-born child, both of these opposite and conflicting natures exist. The flesh warring against the spirit, the spirit against the flesh. But remember, they cannot possibly both be found in any one that is not born of the Spirit. Hence the very conflicts in your mind which you regard as witnesses against you are positive evidence that you are born again. Your fleshly powers resist the evidences of your heavenly birth, and it is not possible it should be otherwise; for your natural mind cannot receive the things of the Spirit of God, nor know them, for they are only spiritually discerned. But you, like a fretful child, cherish and nurse your doubts, fears, and unbelief, and refuse to be comforted by the testimony which the word presents to your faith. And why? Only because your natural mind cannot perceive them.

Could you and I be entirely divested of the selfishness of our carnal nature, and raised above it, we should have no trouble, toil or labor about our own personal interest in Jesus; all that we should leave in better, safer hands than ours and we should gaze with joy and admiration on what faith presents to our minds-of the uncreated glory of our adorable God and Savior. There would be rest. All our care he bids us cast on him: he assumes it all; he careth for us. Why then, if we can trust him, should we care for ourselves? Who is it that feeds the ravens, clothes in beauty the lilies, and protects the sparrows? Can we by taking thought add to our stature one cubit, or make a hair black or white?

"Then doubting child, forbid your fears,
For all he has, and is, are yours."

That hopelessness in regard to the future which settles heavily upon your mind, of which you speak, is but the natural consequence of unbelief; *cherished* unbelief. Faith reviving in your heart will say, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, [not in thyself, nor in thy frames and feelings! for I shall yet praise him; who is the health of my countenance and my God."

If yours is not the uneasiness spoken of by the Savior, of what kind does he speak, and to what class does your weariness belong? Is yours a kind that can find relief any where else but in Jesus? Why allow your unbelief and the tempter to criticize, pervert, and cast from you the blessed words on which God's children feed and thrive?

You cannot allow yourself to hope for fear that at last you will find yourself doomed to hell! Poor child! What have you to do with hell; or hell to do with you? If Jesus had not redeemed you from hell, you would never have been sensible of your lost estate; you never would have been weary and heavy laden; you would never have hungered and thirsted after righteousness; you never would have lost your relish for sin; you never would have loved the company of the saints or desired to be one; you never would have seen a beauty in the holy ordinances of the gospel, nor seen the kingdom of God. The fear of hell could never make you love holiness or desire companionship with the children of the living God. Nothing but the love of God himself shed abroad in your heart could make you love God, his word, his people or his ordinances.

You say, you do not look for perfection in yourself; but think if you were a Christian you would be different from what you are. Just so would say every Christian on earth. Ask any of them; even Paul has told you that, to will was present with him, but how to perform that which is good he found not. He could not do the things that he would. And you ask, "What right have Ito look to Christ?" The best possible right; for he has commanded you to do so. "Look unto me, and be ye saved, for I am God, and there is none else (Isaiah 45:22)." It takes a God to save a sinner; you are a sinner, and as there is no other God, it is vain to look to any other source for salvation. He says, I am God, and beside me there is no Savior. This constitutes your right; and the very fact that you have no claim on God proves that you are the very sinner that he has thus called: for Jesus came not to call the righteous, but sinners to repentance. And yet another unmistakable mark you have that you are the very sinner Jesus came to save is that you are the chief of sinners, sickened at heart in view of your vileness, and so much worse than anybody else that you often feel that if you could exchange places with anyone in the world, there would then be some hope in your case. Do you not believe it is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save the very chief of sinners?

What right have you to say that God is so far off he does not hear your cry? You no doubt feel that you are far off from God; because he is so holy, and you feel so vile; but it is God that works in you both to will and to do of his good pleasure. And if he did not know how wicked and deceitful a heart you have, and that of yourself you are utterly unworthy of his notice, your case would be hopeless indeed; for if he knew not our malady how would he know how to cure? Who but God has caused you to see and feel and acknowledge how vile and sinful you are? Who but God has sent a famine upon all the vanities on earth in which you once delighted? Who

but God has given you a longing desire to be a Christian? Do you ascribe the work to any other than the God that made you? You say, He undoubtedly has a people here, and when they are gathered home, the balance will soon be disposed of. This you do not doubt, of this you are fully satisfied; and so am I. But what evidence have you that this is true, more than you have that you are one of that very people: for without an exception they all have the very same experience in every essential particular that you relate? How much easier it is for us to be satisfied with the experience of others than with our own. You are compelled to admit that in your own case there has been a change. The things you once loved now you hate; your views, and taste, and desires, and hopes, and fears are none of them such as you once had; and yet you ask, what right have you to hope that this is the change that you desire? Precisely the same that any other quickened one has to hope: and my impression is that in spite of yourself you are obliged to hope, and do hope; but the trouble is, like all others who have this hope, you find it opposed by the darkness and unbelief of your own unrenewed nature; by doubts and fears that you will have to battle with as long as you remain here in the flesh. Truly the words of all your friends are powerless unless God by his Spirit shall apply them with comfort to your heart.

I would by no means urge any one to profess faith in the Lord Jesus who does not possess such faith, nor to be baptized who has never felt a sincere love to the people of God; but we hold that it is not possible that one can truly love the brethren who has not passed from death unto life, or that any can love the brethren who do not love the Lord Jesus Christ: and his command is, "If ye love me, keep my commandments." He does not say, If ye feel worthy, if ye have no doubts and fears, or if ye know that one drop of his precious blood was shed especially for you; but simply, *if ye love me*, for if you love him, it is positive proof that he first

loved you, and gave himself for you, and that not merely one drop, but all the rich fountain of his blood was shed for the remission of your sins.

If you were a hypocrite, you would be trying to deceive. A fear of deceiving and being deceived is a mark of sincerity and truth. And certainly no hypocrite or wolf in sheep's clothing could find any enjoyment in lingering around the fold of Christ, except for the purpose of devouring the flock. You cannot conceal your love for the people of God, and desire to be numbered with them, for your speech, looks, and actions all betray you.

To your questions I answer, It is not possible that one can feel a particle of spiritual enjoyment, who is not born of God. For, as before quoted, "The natural man receiveth not the things of the spirit of God; for they are foolishness to him; neither can he know them, because they are spiritually discerned." That measure of spiritual enjoyment is an earnest of an incorruptible inheritance of glory; and we may add, in the words of the poet,

"Yes, I to the end shall endure
As sure as the earnest is given;
More happy, but not more secure
Are the glorified spirits in heaven."

Is it possible, you ask, for any one to receive a change of heart who is not aware of such a change? There are evidences given to all who have passed from death unto life, such as I have already enumerated; but there are thousands who like yourself are distrustful of such evidences as the Scriptures warrant them to rely upon; such as a love of the brethren, desire after holiness, a disrelish for carnal enjoyments in which they have once delighted: and the seeing a beauty in the ordinances of the church of God.

Some are very suddenly ushered into the light and liberty of the gospel, and can tell the day and hour, the place and circumstances when their deliverance came; but others who may be numbered by thousands have been led in such a manner as never to be able to tell when they ceased to hate, and when they began to love the Savior, and his people. But the fact that they do love Christ and desire to honor and obey him are equally as reliable and scriptural evidences that they are born of God, as though an angel came down from heaven and declared it.

Again you ask, "Does a Christian ever feel sure of his acceptance in Christ?" Yes. There are times when Christians enjoy the faith of assurance; but as a general thing, those precious seasons are few and far between. Whenever they confer with flesh and blood, doubts arise, fears prevail, and unbelief is master of the field. When faith revives and looks within the vail; then it puts our doubts to flight, and again we enter into rest.

Again, your case is not unlike all the children of God in being keenly sensitive when you hear the truth of God blasphemed by Arminians; and often sluggish and inattentive while sitting under the preaching of the gospel. The rantings of Arminians are understood and repelled by our knowledge of the truth; but the preaching of the gospel must be sent home by the Spirit before it can animate and feed us. Prejudice never taught any one to know that salvation is of grace; nor can the letter of that doctrine be so acquired as to qualify one to detect error, unless the error be so gross as to be apparent to our natural judgment. You may not be conscious of a time when you ever hated the gospel, but you certainly came into the world with a hatred to it. Your change of heart may have been as early, or even before you were nine years of age; and your being troubled in hearing me preach at that early

period may have been in consequence of the word being sent home with divine power to your quickened heart.

In conclusion, let me say, it cannot be right for us to cherish the unbelief and infidelity of our carnal reason, and reject the evidences which God has warranted us to rely upon. Nor are we justifiable, if we love God and his people, and his truth, and see a beauty in the ordinances which he has enjoined on all who love him, to tempt God by saying, unless he shall give us greater evidences than he has given to others, or such as will be tangible to our mental powers, we will not obey his precepts. Thomas said, "Except I see the prints of the nails," etc., I will not believe that Christ is risen. Was that commendable in Thomas? Is the like commendable in us?

Here I must leave the subject for the present; for the conversation I have had with you, and the evidences received, I cannot doubt that you are a subject of saving grace; and although the tempter may strive to make you think that it is wise and prudent in you to cast away or under rate the evidence you have of your acceptance with God, to demand more, or a different kind of testimony, I will only remind you that you will find that the way of the transgressor is hard.

Deeply solicitous for your spiritual welfare, I am your sincere friend and kindred in Christ.

Middletown, N.Y.
September 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 67 – 76

# PHILIPPIANS I. 15-19

DEAR ELDER BEEBE: – When you have opportunity, please give your views through the SIGNS on Philippians i. 15-19. I ask for information. There is something in this declaration that I cannot understand. Your compliance with this request will greatly oblige a poor, ignorant worm, who is the least of all saints, of one at all.

A.B. FRANCIS
Locktown, N.J., March 11, 1880

REPLY: – We have not so clear an understanding of the apostle's meaning in regard to those of whom he speaks in this passage as we could wish, and greatly fear that what we may write will fail to satisfy the inquiring mind of our highly esteemed brother; but such thoughts as we have on the subject we do not feel at liberty to withhold.

The apostle in this chapter speaks of being in bonds, and being opposed by envious and malicious opposers, who were ready to add affliction to his bonds. At the time of writing, Paul was a prisoner at Rome. But in his exile from the land of his nativity, and from many of his kindred in Christ, he had the consoling assurance that the cruel persecution he suffered from the vagabond Jews, who had bound themselves under a curse that they would silence his preaching Christ – that they would neither eat nor drink until they had killed him, and all other enemies who had occasioned his arrest, God had overruled it all, in a manner that it had fallen out rather into the furtherance of the gospel. Instead of hindering or restricting its promulgation, it had been, by the overruling power and providence of God, the occasion of spreading it even in the very capital of the Roman Empire. Not only were their wicked intentions thwarted by the spread of the gospel ministry into the city of

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Some indeed preach or publish Christ even of envy and strife; or by their violent efforts to suppress its proclamation, they occasioned its more extended spread. We are not without instances at the present time of those who have by their envy and strife against some portions at least of the preached word, for instance, the eternity of the vital union of the head and body of the church, the distinct nature of that which is born of incorruptible seed, by the word of God, which liveth and abideth foever, from that which is born of the flesh, and of corruptible seed, that is mortal, and must die; but the opposition made, whether from envy, strife, or from a lack of a clearer understanding of the truth, has resulted in a more full investigation and a clearer understanding of the truth involved.

But while some thus preach, or contribute to the publication of Christ, from unrighteous and envious motives, there are others who are emboldened by the violent opposition to contend the more earnestly for the faith, and from good will, which is given to and wrought in them by him who worketh in them both to will and to do of his own good pleasure.

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Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 48, No. 8
April 15, 1880

# PERSONAL REMINISCENCE.

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." - PAUL.

WE are acquainted with an individual whose history we will give in the following words:

He was, like all the race of which he is a member, conceived in sin, and shapen in iniquity. He was born in the eastern part of the State of Connecticut. He was a *religionist* from his birth, yet an enemy to God, and a stranger to grace during the first seven years of his natural life; for he was alive before the commandment came. He had at this period been taught to say his prayers, but had never been taught to pray; he had made some progress in the Westminster Catechism, and in short, as touching the religion of the Pharisees, he excelled many of his equals. It would have terrified him exceedingly to have gone to sleep at night without counterbalancing all the sins of the day by a repetition of his forms of worship; but on all occasions when he had "paid his vows, he had peace offerings at home." Up to about this period of life he was led to suppose that as touching the righteousness of the law he was blameless. We cannot describe to our readers the mortification and disappointment of this young lad, when being suddenly arrested by an arrow from the quiver of the Lord, he was summoned to stand at the dreadful bar of divine justice, and give the reason, if any he had, why the tremendous sentence of the law of God should not be executed upon his guilty soul. Great was his consternation when he cast his eager glance around in search of those fancied treasures of personal holiness which he had believed himself to be in possession of. Alas! his stronghold failed him in this very critical moment, he felt that he was

ruined. But like Edom he said, “I am impoverished, but I will return and build again my waste places.” Great were his efforts, his labors, toils and pains to mend again that holy law which he had broken. He would have prayed, but he could no longer view the great, the dreadful God as a being that might be trifled with, or pacified by what he could do. He struggled, but the harder he struggled the deeper he seemed to be involved in a horrible pit, and in miry clay. These exercises continued for many days and weeks. Sometimes he meditated a retreat from this awfully wretched state, but whither could he flee? If on the wings of the morning he should fly to the uttermost sea, God was there, everywhere present, beholding the evil and the good; there could be no retreating from God, before whose flaming eyes all things are naked and open.

At length the day seemed to arrive when the dreadful sentence of the inexorable law of God must be put in execution. Now blackness and darkness and tempests gathered round his frighted soul. Hell yawned before him; justice stood with uplifted arm, and the flaming sword of vengeance was drawn from its scabbard, and brandished over his guilty head. The books were brought. The arch accuser was also there, and what was to him more dreadful still than all, the piercing eye of God brought the black crimes of years to light, and what had been transacted in midnight darkness. was now exposed upon the housetop. Chilled thus with horror, and pressed down to death with intense despair, remorse, guilt and keen anguish throbbing in his breast: tell us, dear reader, did he need an anxious bench, or knives, or lancets, to secure his conviction? Or would it have comforted him to have been informed by some Universalist that there was no hell, when the very pains of hell had got hold of him? As well might he be told, when writhing on a bed of embers, that there was no heat in fire. The spell of such delusion was now broken. The Spirit had moved upon the face of the great

deep of his inmost soul, and although all had been without form and void, yet God had said, Let there be light; and light broke in upon him; and in this light, that heart which he had thought was a temple meet for the Holy Ghost to dwell in, was now manifestly the habitation of dragons, and the hold of every unclean and hateful bird. It was thus, when in or about his seventh year, he went to a distant barn, under an impression like that expressed by the poet:

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

He fell upon his bended knees, but he could not pray; a rustling leaf, a turning straw, frightened his guilty soul, and chained his speechless tongue; awful apprehensions and fearful forebodings pursued him back to his chamber, when despairing of mercy he threw himself upon a bed to die and meet his fiery doom. Worn out with labor and want of rest, nature sank beneath the load, and he fell into a sleep. Unconscious of what passed while sleeping, he awoke himself singing these words:

"How glorious is our heavenly King,
Who reigns above the sky;
How shall a child presume to sing
His dreadful majesty?"

He seemed indeed in a new world, his load of guilt and sin were gone, the love of God shed abroad in his heart.

"His tongue broke out in unknown strains,
And sang surprising grace."

At the age of eleven years and four weeks, on the second Sunday in December, 1811, he was permitted to be buried

with his precious Lord in baptism, in the river Thames, in the city of Norwich, Connecticut, by Eld. John Sterry, who has since fallen asleep.

After remaining eight years a member of the Baptist church in Norwich, he removed his relation to the church in the city of New York, then under the pastoral care of that champion for the truth, Eld. Jonathan Van Velsen, who a1so has fallen asleep. While a member of the Ebenezer Church in New York, the subject of our narrative, when in his twentieth year, was licensed to preach the gospel. The peculiar circumstances of his call to the work of the ministry our present limits will not admit. Let it suffice to say, that being experimentally, he could not help being doctrinally a Predestinarian. For more than fourteen years he has been lisping the name of Jesus with such abilities as the Lord has been pleased to bestow, without any of the polish of Gamaliel’s school; and although it has been his privilege to suffer some persecution, yet he has not resisted unto blood, striving against sin. He finds by every day’s experience that he is a sinner yet, his nature is still as evil as ever it was. “To will is present with him, but how to perform that which is good, he finds not.” He is still the chief of sinners, and if a saint, the least of all.

NEW VERNON, N. Y.,
April 30, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 135 – 138

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Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 48, No. 8
April 15, 1880

# PHILIPPIANS I. 27.

"ONLY let your conversation be as becometh the gospel of Christ." - Phil. I. 27

THIS exhortation to the Philippian church, is equally applicable to the children of the kingdom of Jesus Christ to the end of time. With a singleness of heart and purpose, it becomes all the followers of our Lord Jesus Christ to walk worthy the vocation wherewith they are called of God. We know that it has frequently been slandersously reported of the saints of God that they say, "Let us sin, that grace may abound;" and is it becoming those who bear the name of Jesus to give the least currency to this calumny, by the careless indifference in regard to our daily deportment? God has called us unto holiness, and if we have passed from death unto life, we cannot live comfortably in the indulgence of sin. Perhaps no greater reproach can be inflicted on the cause of truth, than for men of corrupt minds and licentious habits to embrace the profession of it. Their unrighteous course is frequently brought forward by the enemy, to the deep mortification of the children of God, and urged as the legitimate consequence of adhering to the doctrine which we profess. The church of God is bound to maintain a strict discipline over her members, and every individual member is bound to watch over his deportment, and not suffer sin to rest on any brother unreproved. Every soul that has been taught of God, knows that the true tendency of the doctrine which we profess is to swell the heart with love and gratitude to God as the Author of our salvation. To contemplate the eternal, discriminating and invincible love of God towards us, without feeling our souls drawn out in fervent desire to glorify, love, bless, adore and praise that Savior who hath loved us and given himself for us, would be a strange thing indeed. It does not require that we should live under the

false impression that our final acceptance with God depends on our works, in order to impel us to action.

"Not by the terrors of a slave
Do we perform his will;
But with the noblest powers we have,
His sweet commands fulfill."

Men who profess our faith have no claims on our fellowship while their faith is dead; and that faith which does not produce a conformity to the laws of Jesus, is dead, being alone.

While we as a people reject works as a ground of acceptance with God, we are bound also to reject that description of faith, in whatever form it may be presented, which does not dictate to us a correspondence between our profession and our conversation or practice.

New Vernon, NY,
Sept. 1, 1843

Elder Gilbert Beebe

# PHLEGON

PHLEGON, alias *Eld. J. Mathias*, has written and published in the *American Baptist* an article in which he objects to the following language, which was used in an article copied by the *American Baptist* from the *Boston Recorder,* signed "H. E. W.,"viz:

"GOD FURNISHED THE CHURCH WITH AMPLE MEANS TO BRING THIS WORLD INTO SUBJECT TO CHRIST. *God never requires of the church anything which he does not give her the means to accomplish. The subjection of which I speak is purely of a moral nature, and the power by which it is to be done is purely a moral power. The work is great – the redemption of HUNDREDS OF MILLIONS OF IMMORTAL SOULS from the grossest ignorance and pollution to wisdom and purity; the REGENERATION and SALVATION of a lost WORLD. Yet the church has power to do it, and that too in a short time!*"

To the above extravagant language Phlegon enters his solemn protest, and closes his communication, (the insertion of which in full is prevented for want of room,) in the following words: "And now, Mr. Editor, (C. C. P. Crosby,) a word to you in the close. While such departures from old-fashioned Baptist principles are countenanced and sent forth by you, how can it be expected that those who love the truth can relish, fellowship or lend their aid in support of such preposterous errors?"

Mr. Crosby says: "We readily admit the article from an aged and reverened minister but feel impelled, however, to append a few remarks;" among which we notice the following:

"By the way, as Phlegon informs us in a letter accompanying his communication, that he, though "an Old School Baptist, is

not one of the Beebe Signs of the Times-men, but has entered the lists with them," we take the liberty of suggesting that he may find this argument turned against him, in defending missions, &c., as they allege as their chief, and in their opinion, sufficient objection to these, that they are not mentioned in the bible."

Now we wish to enquire of the venerable Phlegon, *alias* Eld. J. Mathias, of Pennsylvania., what definite idea he intended to convey to Mr. Crosby in this note, which accompanied his communication? To us it is somewhat ambiguous; and since Mr. Crosby has betrayed his trust in publishing that which was confidential, and our name and publication is implicated by his treachery, we consider ourself entitled to an explanation at least; and we are confident that if Elder Mathias is the same man that he appeared to be a few years ago, he will not hesitate to advise us on this point, through the columns of the Am. Baptist, if he is fearful of becoming identified with Beebe and the "Signs of the Times."

To be more explicit in the statement of our question, we ask, What is meant by a "*Beebe Signs of the Times-man?*" Can it be possible that Eld. M. would throw out the insinuation that there is an organized body of men under the command, control, or bearing the name of Beebe, and connected with the "Signs of the Times?" If so, we need not say the insinuation is gratuitous and untrue. Or does he wish to disclaim all fellowship for, and union with the doctrine published in the "Signs of the Times?" If so, his favorite editor, Crosby, is a swift witness against him; for it will be seen that Mr. Crosby has in the above extract consigned him to us, as a stickler for bible authority in support of the doctrine and practice of the Baptists, accusing him at the same time of inconsistency, in being an advocate for bible authority in all things, and yet a defender of missions.

We can hardly bring ourself to believe that Eld. M. does not believe the doctrine advocated in the “Signs of the Times;” for we have heard him defend it strenuously, both before this paper was even published, and in his strictures on the communication of H. E. W., which when compared with the general tenor of the “Signs of the Times,” will exhibit no great discrepancy.

But again we will enquire, Did Phlegon intend to cast a stigma on those brethren throughout the United States who have sustained the publication of the “Signs of the Times,” by their subscription and by their communications, as being led away into error by its editor? We confess that to us his remarks plainly imply as much; for in telling Mr. C. confidentially that he was not a Beebe Signs of the Times-man, implies that others are; and if so, who are they? Certainly not those who are opposed to and pursecutors of the “Signs of the Times,” and we can infer no less than that the patrons of this paper are intended.

But if this was the design, what must we think of Phlegon, who has been personally acquainted with many of the writers for this paper, whose locks are white in the service ot their Lord and Master, and to his certain knowledge have contended for the doctrine and practice, to the interest of which this paper is devoted, before *Beebe* was born or this paper ever was thought of. Or could it have been the design of Phlegon to purchase the smiles of the editor of the national paper by contributing his mite of scurrility on us? Did he suppose that we had not yet suffered a sufficient quantum of abuse from Mr. Crosby, and the fraternity of his popular editorial brotherhood?

Eld. Mathias will greatly relieve our mind on this subject if he will at his earliest leisure answer these inquiries – and if it should be impracticable to communicate them through the

Am. *Bap.,* by some means forward them *to us*, and he may rest assured they shall have an early Insertion in our persecuted paper.

Mr. Crosby, in retorting on Phlegon, is right in saying that we consider that the utter want of bible authority in support of the modern system of missions is a sufficient reason why they should be rejected by the children of the kingdom of God, who cannot go beyond the *word of the Lord to do less or more*. But he is wrong in saying that we allege this as our chief objection to the mission system; we have one still heavier to which we choose to give the precedency, viz: That those systems as contended for by himself and others are expressly forbidden by the law of Christ, and are a reflection on the wisdom, power and grace of our Lord Jesus Christ, as we have formerly shown, and if spared shall repeat from time to time, as we may have opportunity.

NEW VERNON, N. Y.,
Signs of the Times
Volume 3, No. 7
April 1, 1835.

Elder Gilbert Beebe
Editorials Volume 1
Pages 214 – 217

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We can hardly bring ourself to believe that Eld. M. does not believe the doctrine advocated in the “Signs of the Times;” for we have heard him defend it strenuously, both before this paper was even published, and in his strictures on the communication of H. E. W., which when compared with the general tenor of the “Signs of the Times,” will exhibit no great discrepancy.

But again we will enquire, Did Phlegon intend to cast a stigma on those brethren throughout the United States who have sustained the publication of the “Signs of the Times,” by their subscription and by their communications, as being led away into error by its editor? We confess that to us his remarks plainly imply as much; for in telling Mr. C. confidentially that he was not a Beebe Signs of the Times-man, implies that others are; and if so, who are they? Certainly not those who are opposed to and pursecutors of the “Signs of the Times,” and we can infer no less than that the patrons of this paper are intended.

But if this was the design, what must we think of Phlegon, who has been personally acquainted with many of the writers for this paper, whose locks are white in the service ot their Lord and Master, and to his certain knowledge have contended for the doctrine and practice, to the interest of which this paper is devoted, before *Beebe* was born or this paper ever was thought of. Or could it have been the design of Phlegon to purchase the smiles of the editor of the national paper by contributing his mite of scurrility on us? Did he suppose that we had not yet suffered a sufficient quantum of abuse from Mr. Crosby, and the fraternity of his popular editorial brotherhood?

Eld. Mathias will greatly relieve our mind on this subject if he will at his earliest leisure answer these inquiries – and if it should be impracticable to communicate them through the

Am. *Bap.,* by some means forward them *to us*, and he may rest assured they shall have an early Insertion in our persecuted paper.

Mr. Crosby, in retorting on Phlegon, is right in saying that we consider that the utter want of bible authority in support of the modern system of missions is a sufficient reason why they should be rejected by the children of the kingdom of God, who cannot go beyond the *word of the Lord to do less or more*. But he is wrong in saying that we allege this as our chief objection to the mission system; we have one still heavier to which we choose to give the precedency, viz: That those systems as contended for by himself and others are expressly forbidden by the law of Christ, and are a reflection on the wisdom, power and grace of our Lord Jesus Christ, as we have formerly shown, and if spared shall repeat from time to time, as we may have opportunity.

NEW VERNON, N. Y.,
Signs of the Times
Volume 3, No. 7
April 1, 1835.

Elder Gilbert Beebe
Editorials Volume 1
Pages 214 – 217

# PLEA FOR NEW INVENTIONS.

## THE EVIDENCES USED IN SUPPORT OF THE NEW RELIGIOUS INVENTIONS OF THE DAY, BRIEFLY CONSIDERED.

By new religious inventions, we have special allusion to those modern innovations upon the faith and practice of the Baptist Church, by those who profess to be missionists, benevolent, &c., in distinction from the old-fashioned order of Baptists. These consist, in part, of Missionary, Bible, Tract, Education, (Theological) and other kindred Societies; the doctrine of indefinite atonement, the obligation and ability of sinners to repent, believe, and comply with what they denominate the requisitions of the gospel; together with the modern practice of protracted meetings, anxious benches, magic lanterns, national and state conventions, &c., &c. In testimony that these are approved of God, we are frequently told of their astonishing success, the multitudes converted to their views; and in further confirmation that they enjoy the smiles of heaven, we are referred to the zeal, activity, and liberality of their converts. But all this testimony is urged in the absence of any direct authority found in the scriptures of truth to sustain them. This fact has been frequently admitted by the advocates of these new things; the Convention of Western Baptists, some years since, reported that we might search the bible in vain, for direct authority; such authority was not there; and they have also assured us, that the bible was never designed to embrace a precept for every thing which was obligatory on christians. And although some have pretended to assert the abundance of scriptural authority with which they say the bible abounds, yet they have invariably failed to produce any; and the more candid among them frankly acknowledge, with their western brethren, that they find none. They are necessarily driven, therefore, to hinge all their arguments on the ground of what they

consider indications of divine approbation. The most prominent indication which they bring forward, is that of the great increase of their number, and the apparent success which has attended their efforts. This argument standing first, and being, for aught we know, as plausible as any they have ever produced, claims our first consideration.

We readily admit that prior to the introduction of these things among them, the Baptists were by no means what they now are. A retrospect of the Baptist Church for eighteen hundred years, will present them as a poor and afflicted people, trusting in the name of the Lord; persecuted, despised, illiterate, embracing the poorest and most ignoble of the earth; her branches are few and far between; her ministers, from necessity, driving the plough, smiting the anvil, making tents, or in some similar employment, to minister to the necessities of themselves, and such as were with them; not because the churches were unwilling to relieve them from the distracting cares of this life, but because they were generally unable. The high arch of the heavens was, in many instances, the roof of their meeting-houses, the rugged ledges of Piedmont and elsewhere, were the cushions of their pews, the priestly robes of their ministers were composed of the cheapest materials, their mode of conveyance was on foot, their incentives to speed were persecution behind, and the hope of enjoying the sweet privilege of feeding and comforting the dear people of God before them; their salaries were often paid off at the whipping-post, but sometimes at the stake. They were not then thought suitable society for the affluent, the polite, the learned, or the noble. There was then very little among them to invite hypocrites to a connection with them. If we confine our observations within the boundaries of our own country, and only to the last century, while other denominations of professed christians were supported by legal patronage, the poor Baptists were compelled to pay tribute to them. Read the history of a Roger

Williams, a Moss, a Warren, and a thousand more, of whom the world was not worthy, who have scaled the loftiest mountains, penetrated the wildest forests, stemmed the most appalling discouragements, have traveled thousands and thousands of miles bare-footed, and destitute of comfortable apparel or food to satisfy the cravings of nature, and have baptized among the poor of such as God by his grace had brought to a knowledge of the truth, the constituent members of all our early churches. In those times, the Baptists had no organs in their meeting-houses, no fiddles to worship with, no velvet cushions in their pulpits or pews.

None will presume to say the Baptists are now what once they were. In point of respectability, how have they improved! In the exulting language of Andrew Fuller, may it not be said, that prior to the introduction of his new system, the Baptists were "a mere dung-hill in society!" But as fine feathers make fine birds, the Baptists have changed their plumage, and now appear among the peacocks of the age. Now the Baptists have their Doctors of Divinity, their Colleges, their National and State Conventions; their churches occupy stately mansions with sounding bells and towering domes. Their *energy* (a name unknown among the saints of God before) equipped in all the trappings of fashion and extravagance, dash on in their carriages, and make a show not to be eclipsed by the gay sons of Lucifer. No longer are they willing to wait for the Lord to build them up, to convert sinners, or to give them ministers to go in and out among them. They have acquired the art of getting up revivals, of preparing men for the ministry, of making converts to their faith and accessions to their number. The Baptists - a name despised among men, because it once designated a - sect which were every where spoken against, are now courted by those very daughters of old Rome which

used to whip, imprison, and sometimes even put to death the Baptists of former ages.

But we set out to consider the weight of argument brought forward by the New School Baptists. It has been more than once asserted through their prints, that the Old School or Anti-mission Baptists are losing ground, dwindling away, and will in another generation become extinct, or, as Waller says, "be annihilated;" while the Missionary Baptists are gaining, that the increase of some one or two of their associations in one year, will out number all that are baptized by all the Old School in the same time. And why do they make this boast? Surely, to prove that God has manifested his approbation of their new inventions, and his displeasure in the Old Anti-missionary Baptists.

But let us soberly consider, in the light of divine revelation and in the fear of God, to what extent this argument may avail them. If it holds good in reference to New School Baptists, will it not prove quite as much for the Methodists, who have only now reached the first hundred years of their existence; if they in one brief century have accumulated almost as great a number of members as the Baptists have in almost eighteen, would not the argument prove more for them than for the New School Baptists? What is to hinder the Mormons from urging the same testimony? their rapid increase in number during the few years of their existence, has perhaps outstripped all other orders, Read the following scrap, from the New School Baptist organ at Philadelphia:

"THE MORMONS. - This fanatic sect have established regular meetings in our city. We have heard of late, of several unstable professors from our churches, who are being deluded by their ruinous errors, which in this enlightened age must astonish every reflecting mind. It is scarcely to be believed that they have crowded audiences every time they

hold forth; many, we dare to say, go for the love of novelty; but the greater number are led there through ignorance, and become their followers. This singular people profess to have the power of working miracles - and declare that they have received a new revelation from God. Joe Smith, a raving, ignorant fanatic, is their leader; and he it is who pretends to have received the message from on high. It would be well if our churches would look up the straying sheep of their folds, lest they wander into forbidden paths." - *Philadelphia Baptist Register.*

The Mormons of Philadelphia, we are told, are making and baptizing nearly as many disciples as are the Baptists; and many of the *front bench* converts from the Baptists, have recanted and gone over to the Mormons. Mark the lamentations of the former, expressed in the above extract. If indeed this argument weighs any thing, in point of demonstrating the divine approbation, certainly that sect, whether Jews, Pagans, Christians or Mormons, which can produce the greatest number, gains the point. We, the Old School Baptists, cannot, therefore, yield, on this argument, to the New School, who have assumed our name; for, if their argument proves any thing, it proves too much for their purpose.

Again. The New School often bring forward their zeal in the missionary cause, as an evidence of their piety: but will not the same argument hold equally good in reference to the Jews, the Mahometans, the Catholics, and the Mormons? The Jews compassed sea and land to make proselytes; the Mahometans sent their missionaries into far countries, with great success; the Catholics also had their Jesuits in all parts of the world; and now we learn from the New School papers, that the Mormons have their domestic missionaries in all the principal cities of our country; and that they have recently sent twelve of their apostles to England. Should not the New

School Baptists give the right hand of fellowship to their Mormon Missionary brethren? If zeal in the mission cause is of God, this witness of divine approbation speaks more for the Mormons than for the Baptists; for the former have greater impediments to encounter, and therefore display a much warmer zeal, and a greater degree of industry, than the former.

The success which has attended the distribution of Tracts, and Sunday Schools, &c., is also a main pillar in sustaining the New School Baptists. In our last number, we copied an article from the S. S. *Journal,* showing that the indefatigable Owen, and his brotherhood of Fanny Wright men, were zealously engaged in the same business. "In some places," says the article alluded to, "Sunday and Infant Schools have been established, for the inculcating of infidel principles. A Tract Society has been formed, and six Tracts issued;" and they are very active in the distribution of these, among those whom they deem heretics. "There is a regular organized Central Board," says the *Journal,* "with a President, Vice President and Secretary, and a great number of salaried emmisaries, whose whole time is devoted to the advancement of Socialism." Shocking! What right have Infidels to have Sunday, or Infant Schools, or Presidents, or, above all, to pay salaries? But we suppose they have the presumption to think, "*Quod dem onstrat vobis, demonstrat nobis.*" And as the New School Baptists have acknowledged that the plan of disseminating doctrine by the use of Tracts, originated with the Infidels in France, and as Mr. Owen's party make no more pretention to scriptural authority for their Sunday and Infant Schools, and flattering titles for men, than the New School Baptists do, we presume they think they have about as much right to practice these anti-christian inventions, as though they acted under the cover of a christian profession. Another complaint urged against Mr. Owen's party is, that they are patronized by the nobles of

Europe, and by the liberality of the affluent - They are filling England with their magnificent temples, &c. But after all, as we inquired in our last what is there in all their improvements, that would not pass off as pure divinity, if done under the name of religion? Is it said that Owen rejects the bible as a rule? This is granted; and so do the New School Baptists. Do Owen and his patrons promulgate damnable heresies and doctrines of dew us? So do the New School Baptists; and as we have before said, so we again say, and believe we can abundantly prove, that the very elements of which Deism and Socialism are composed, may be found among the New School Baptists.

Another argument sometimes used to prove the modern doctrines and practices of New Schoolism to be correct, is the liberality of those converted to it; witness, for instance, the late eulogiums lavished on the Baltimore and Albany converts, who gave one thousand dollars each, for missionary purposes. This was cried up through the papers, as the genuine fruits of repentance; and the editor of the *N. Y. Baptist Register,* is of the opinion that the system he advocates, if fully carried out, would produce so many such instances, that they would be passed by as common affairs. Now we cannot discover that it needs supernatural light to see that Owen's system produces the very same kinds of fruits, and in greater abundance, than that of Mr. Knapp. And finally, we challenge the New School Baptists to produce one solitary argument in support of their new order, that we cannot show, proves as much for Mormons and Infidels, as it can for them.

They are of late greatly occupied in controversy with their dear Pedo-Baptist brethren, on the subject of Baptism; and we have more than once felt disposed to say to them, "Sirs, ye are brethren; why strive ye one with the other?" But the Baptists say their anti-christian brethren have no scripture

for sprinkling. True, they have not; nor have *they* any for christian baptism; that sacred ordinance belongs exclusively to the family of God. But let us ask, Have not the Pedo-Baptists the same authority for *rantism,* that the Baptists have for New Schoolism? The former plead that they have a right to rantize, and save souls in that way, because it is not forbidden; and the latter admit there is no direct authority for their New School craft; but plead their right to it, upon the same ground as do the others for sprinkling.

ALEXANDRIA, D. C.,
February 15, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 588 – 595

# POLITICS AND RELIGION.

WHILE admonished by our highly esteemed brother Hughes in his letter in this paper, and also by other brethren, whose kindness we appreciate, we are led to inquire how far it is proper that a paper, professing, as this does, to chronicle the signs of the times, should be restricted? If we are to reject all communications which in any way, directly or indirectly allude to or involve the consideration of political subjects, we shall not be at liberty to protest against Mystery, Babylon, for she has committed abominations with the kings of the earth, and the kings of the earth hold a political standing in the organization of human governments. We are certain that our brethren would not wish us thus to be restricted. While on the one hand it would be improper to enter the area of party political strife, and use our humble sheet to urge the claims of one set of men and measures, and to the disparagement of others, which have only a political bearing, we are led to believe that it would also be wrong to withhold our protest against the prevailing abominations of anti-christ, because her imperial ladyship claims to sit a queen, and hold a power over the kings and governments of the world. In short, it has been our conviction that the course pursued by the apostles and primitive saints, should be regarded as a pattern for us in these last days. They fought against principalities and powers, and against the rulers of the darkness of this world; and while they became subject to the powers that were, and yielded obedience to those in authority as unto God, they withheld that obedience when their magistrates required them to disobey the laws of the kingdom of Christ. They not only appealed unto their rulers, saying, “Whether it be right for us to obey God or men, judge ye;” but they enjoined upon the christian church to “Let no man judge you in meats, or in drinks, or in respect of a holy day, or of the new moon, or of the Sabbath,” or in respect to the things of religion in

general. To the civil department, we conceive, belongs the right to enact laws, and to enforce them for the civil government of the people; but the right to regulate the religious course of men, belongs only to God. Neither the church or the clergy should interfere with, or dictate to the powers which are properly vested in the legislatures of this world; nor should the legislatures of this world assume the right to regulate the affairs of Christ's spiritual kingdom. Let the decision of our Redeemer concerning the payment of tribute money be regarded, and christians will learn their duty to God, and to human rulers. There are things which in this respect belong only to God, and with which we are not permitted to suffer even Caesar to interfere; and there are also things which God has commanded us to render to earthly potentates or powers, to disobey which would be to resist an ordinance of God. With the foregoing remarks premised, we appeal to our brethren in general; but especially to those who have flit alarmed at our course. Should we, or should we not protest against the efforts that are now being made throughout our country, to induce our legislatures to legislate upon the laws of God, to define and enforce a Sabbath, to compel the reading and expounding of the scriptures, the singing of psalms and prayers, &c., in our public schools, on forfeiture of our equitable share of the money for which we have been taxed? Is it right or wrong for us to apprize our brethren of the rapid advance of the man of sin, in drawing around us the fetters of priestcraft, because, forsooth, they are effecting this through their political schemes of intrigue? But few of our Our School brethren have the same opportunity to know the movements of the popular religious orders at this time that we have had; exchanging, as we do, with many of their organs of communication. They have proposed the organization of what they call "A Christian party in politics;" they have held several state and national conventions, for the expressed and openly avowed object of creating public sentiment in favor of

their ambitious designs; they have their presses and societies engaged in facilitating their measures; they are now publishing a paper which they denominate *The Christian Politician,* and they have openly avowed their design to monopolize the tract and book making business, and force out of all our schools all such books as do not suit them, by making their books so cheap as to bring them into universal use. And they have boasted that "in ten years - certainly in twenty" - they are, through a monopoly of the schools, to control the government as they please. In harmony with this threat, they have applied to our legislatures and have obtained all the power they can at present desire. And in this state, (New York,) although the constitution expressly provides that no minister of the gospel or priest of any denomination, shall ever hold any office or place, either civil or military in its bounds, our legislature has sanctioned the appointment of two "Reverend Doctors of Divinity," (so called,) to govern the Normal Schools; in connection with two others and tile State Superintendent; and that Normal School contemplates preparing teachers to take the charge of more than seven hundred thousand children of this state! Thus virtually the whole rising generation is chained down by legislative enactment under the control of clergymen of the popular order, and into their clerical hands is placed by constitutional legislation, more power than is held by any other officers of our government. Such are only some of the startling facts of the case. And shall we seal our lips in silence and restrain our pen and press? Or shall we not rather speak out while we are at liberty to speak, and improve every moment that remains, before that liberty of speech and of the press is gone irretrievably and forever?

Our brethren who have supposed that this subject as it is agitated, is of a political party bearing, have been in error. Those among us of every political party, have taken ground together upon this subject; without yielding their political

party views on any of the leading points which divide them into parties in what properly belongs to politics; those who have investigated the subject stand shoulder to shoulder in Opposing the prevalence of this anti-christian monster. To us it appears to be a duty imperiously devolving on us to leave our testimony against the hidden things of dishonesty; and if in this we are judged to be in error, we think we shall not be considered obstinate. We would gladly consult with our brethren upon the subject, and profit by their superior judgment. But we earnestly desire such of our brethren as have entertained fears as to the propriety of our course in this matter, to investigate the subject and see if there is not a cause for alarm. It is certainly not an enviable position which we occupy, bearing the frowns of the clergy and their dupes, and if our exposure to reproach and persecution in this matter is uncalled for, only make it so appear, and we will cease to fight the “poor bears.”

We would again remark, that the course we have pursued has not been dictated by any political party feeling, but rather from a desire as a watchman upon the walls of Zion, to inform our brethren of the approaching danger.

New Vernon, N. Y.,
April 1, 1845.

Elder Gilbert Beebe
Editorials Volume 2
Pages 532 - 536

# A QUESTION OF ORDER.

December 23, 1879.

ELDER G. BEEBE – DEAR BROTHER: – It is with fear and much trembling that I approach you on a point of order.

Suppose that two brethren, A and B, have a disagreement; A is the offended brother, and B waits, as he supposes, a sufficient length of time for A to come and see him; but A does not come, and B then goes to see A, and tells A that he (B) is in the affirmative, and intends dealing with him, and takes as he believes, the rule laid down in Matt. xviii., for his course. In the absence of half the members, the case was brought before the church, and by a vote of three, including B and one of the witnesses, (the other three members present not voting at all) A was excluded. Was A legally excluded?

Again: Suppose B is in the habit of exercising a gift, should he go on and exercise his gift at home and abroad, or should he leave his gift at the altar until reconciliation is made?

Again: Suppose that some of the dissatisfied members withdraw from the church, would it be in order for some other church to receive them, there being no charge preferred against them?

Please answer through the SIGNS, and oblige one who greatly desires the peace and welfare of Zion.

REPLY. – We would greatly prefer that those who desire our views would give us their names, as we do not like to labor in the dark.

According to the statement of the case as supposed in the foregoing, we give as our judgment that the whole proceeding is wrong and disorderly. A lamentable lack of humility, meekness and brotherly love is clearly manifested by all the parties involved. The member submitting the charge against the accused brother, should allow the church to decide the matter without his vote, and the members are inexcusable in refusing to vote; also in leaving the church to avoid the trouble resulting from their own neglect. We see nothing orderly in the whole proceeding as stated in the query. We would advise that the whole matter should be reconsidered and that the spirit and counsel of the Lord should be earnestly and solemnly invoked by all the parties involved, and a far greater degree of forbearance and gospel charity manifested. Hasty and harsh dealings may for a time seem to triumph; but the eye of him who searches the heart is upon us; and “It is a fearful thing to fall into the hands of a living God.”

Elder Gilbert Beebe – Editorial
Middletown, N. Y., March 1, 1880

Signs of the Times
Volume 48, No. 5
March 1, 1880

# POISON OF DRAGONS AND VENOM OF ASPS.

“Their wine is the poison of dragons, and the cruel venom of asps.” - Deut. xxxii. 33.

WHEN Moses, the servant and prophet of the Lord, was about to die, in taking leave of the children of Israel, he summoned both the heavens and the earth to hear the words of his mouth; while in a retrospective glance at their history, he recapitulated the wonderful work of God towards them; and knowing as he did most assuredly, that after his death, Israel would corrupt themselves with the abominations of the nations among whom they were destined to dwell, (see chapter xxxi. 29,) he spake in prophetic language of future events concerning them; and while he portrayed the rebellion, idolatry, and wicked departures of that stiff-necked people, from the law of their God, and of God’s righteous judgments, which should overtake them in their wickedness; he also sets forth in the spirit of this song, the rise and progress of the visible church of our Lord Jesus Christ, of which Jeshurun was a type.

Our readers are invited to read this chapter, and then follow us in a few remarks which we design to make on the application of the subject to present times and things; for whatsoever things were written aforetime, were written for our learning, for our admonition, reproof, and instruction in righteousness, &c.

It was judged expedient that Israel should, and they were commanded (verse 7th) to “Remember the days of old,” &c. The ample display of divine sovereignty on the part of the Most High exemplified in the division of the nations, and in the separation of the sons of Adam, and in the establishing of

the immovable bounds of his people, together with the reason assigned for this divine display, viz: “For the Lord’s portion is his people: and Jacob is the lot of his inheritance.” How vitally important it is that the spiritual Israel should forever keep in mind their calling, and their election of God, the sovereign display of God’s electing love, and distinguishing grace to the inward, because this people he has formed for himself, and they shall show forth his praise.

The Lord found Israel in a desert land, and in a waste howling wilderness. How striking is the application of this figure to the case of the spiritual Israel whom he found in the land and shadow of death, and in the wilderness where the voice of one crying was heard, and desert where the way of the Lord was prepared; that wilderness from which the spouse of Christ emerged like pillars of smoke, and came forth leaning on her beloved. “He led him about, he instructed him, he kept him as the apple of his eye.” When our Lord Jesus Christ received his church from the wilderness of Judea, and from the barren deserts of the covenant of works he led them about; mark! they did not lead him about. He was the leader, and his disciples were the followers, and there was no strange god among them. And when he by abolishing the law of commandments, tore away the old Jewish nest from under his infant brood, after the similitude of the eagle, in verse eleventh, he taught them the inefficiency of their own unfledged wings to bear them up in the day of trial. He, like the eagle, spread abroad his gracious wings, and carried them; yea, he bore them all the days of old. Real christians, even down to the present day, often witness the work of the Lord in stirring up their nests, and teaching them the necessity of depending on his wings, to bear them upward; while all who wait on him do mount up on wings as eagles, and are made like the chariots of Aminadab. - Song vi. 12. Even thus the primitive saints were made to ride upon the high places, and to suck honey out of the rock;

“Butter of kine, milk of sheep, and fat of lambs,” &c., were the food of the people of God. But, alas, we see in the anti-type, as well as the type, that the people of God are not able in this world to bear prosperity. Jeshurun waxed fat and kicked! and as soon as he had grown thick he. Forsook God and lightly esteemed the rock of his salvation, provoked the Lord to jealousy with *strange* gods, sacrificed unto devils, not to God; to gods whom they knew not, to new gods which came newly up, whom their fathers knew not, and forgot the rock that begat them. Can language more forcibly set forth the early history of the visible or professed gospel church? In almost the precise words of Moses, as given above, Paul made the same prediction concerning; the church that Moses had concerning the Jews. He knew that after his departure grevious wolves would come among them, not sparing the flock; and even of themselves, some should rise up speaking perverse things to draw away disciples after them for he knew full well that the end of the world, and the ultimate glory of the people of God could not come, except there come a falling away first, and the man of sin be revealed whose coming was after the working of Satan, with signs and lying wonders, and all deceivableness of unrighteousness in them that perish. Forgetful of the rock of their salvation, Israel went on to multiply their vanities, and at the time of their visitation referred to in this chapter, had become enlarged and fat, and among them were found those whose spot was not the *spot* of God’s children; and whose rock was not the rock of Jeshurun, the enemies themselves being judges; for they were a crooked generation, like those who ‘wished to join the Baptist church in the days of John - a generation of vipers; crooked of course. But by some means these crooked animals found their way in amongst the ancient tribes, and brought with them some sprouts of the vine of Sodom, which had been taken from the fields of Gomorrah, with grapes of gall, and clusters of bitterness, and from which their wine was extracted. And so, also, the enemy

has come in upon the christian church, like a flood; and they have brought with them, of the vine of spiritual Sodom and Egypt, where also our Lord was crucified, and where the dead bodies of the witnesses must o'er long lie unburied; they have brought in from the fields of Gomorrah damnable heresies and doctrines of devils. The true church of God is planted in a very fruitful hill, *(Zion,)* wholly of a right seed. Christ is the true vine, his Father is the husbandman, and the spiritual family are the legitimate branches of that true vine; but under the gospel profession, now we find those who, by their spot, by their rock, by their faith and practice give awful demonstration that they are not of the true vine; by their fruit we know them; their grapes are· grapes of gall, and their clusters are bitter. Many of the dear saints have, when tasting their grapes of gall, responded aloud, Amen, to the prayer of Paul, "I would that they were cut off," &c. And in this day in which we live, this state of things is developed to a far greater extent than at any former period. God has evidently broken up the nest of his people, by persecution in the European nations, in years which have gone by, and gave them two wings of a great eagle, (providence and grace) for on these he took them, and brought them into this country to a place to nourish them from the face of the dragon, for a season; but like their type they could not bear their prosperity - they forgot the Rock that begat them; and from Sodom, and the fields of Gomorrah, (Papistry and Protestantism) they have borrowed the degenerate plants of a strange vine; and strange as the vine may be, it is by no means barren; it is indeed prolific in its productions of gall and bitterness, to the saints of God. But we rejoice in the divine assurance that we shall yet be delivered from this strange plant; for every plant which God has not planted shall be rooted up.

But passing to a more direct illustration of the figure at the head of this article, will lead us to enquire more particularly

after the introduction of the productions of the vine of Sodom and Gomorrah among the Baptist churches. After about half a century of civil and religious prosperity had been allowed in America, for the spiritual Jeshurun to fatten, the Baptists began to kick. And very different from that lean, meagre figure, which they presented when they first came to this country, for then they were a poor and afflicted people, who trusted in the name of the Lord, and so thin and feeble that the Protestants (Congregationalists) thought to crush them at a blow. The blow was truly struck, and the blood of the Baptists stained the shore of Massachusetts; they then appeared the least of all seeds - a little leaven, as it were. Ephraim was then small - he spake tremblingly - he trembled at the word of God, and would suffer all the wrath of men, rather than turn from the law of Christ, or yield one inch of gospel truth or order to the foe. Butter of kine was their food, for they could not fill themselves with the husks which the Congregationalists were eating; nor would any man give them of the government pap on which the churches of the law established religion were then gormandizing. But now, where shall we look for that feeble, trembling, despised, and persecuted people? The last vestige of them can only be seen among those, who by way of distinction from the corpulent body, are now denominated Old School Baptists; whilst the great body of the Baptist churches in America have become so puffed up that they challenge a comparison of numbers, and of Sodomitish productions, with the greatest religious denominations round about thorn. They have within the last thirty years become enamored with the strange gods - gods which have come newly up - (observe, these gods are of hellish production; they never come down; there is no pattern for them in the Mount) gods which their fathers, the Primitive Baptists, knew not.

There were various descriptions of the idols with ancient Israel; some were made of borrowed jewels, others of gold,

lavished out of the bag, and he that was too poor to provide himself with such splendid gods, chose him a tree that would not rot. The jewels, gold, and tree, were not in themselves idols, neither did their fashion or shape constitute them such, but the use which was made of them. The abomination consisted in setting them up as gods, and ascribing salvation to them, contrary to the commands of God, and offering that praise to them which was due only to God. There are now among the Baptist churches, various descriptions of institutions set up, unto which salvation is ascribed, and a variety of forms; some are amazingly splendid, composed of gold, lavished out of the bag, like the National Baptist Societies, called Bible, Tract, Missionary, &c. And who will dare deny that those who set up these idols, and who for that purpose lavish gold, ascribe salvation to these institutions? Let any of them deny this, and we will prove our assertion from their own mouths. Some are composed of borrowed jewelry from Egypt. The jewels in which the daughters of. the old mother of harlots have flourished, lire such as *learned* and graceless ministers, taught in literary schools, and not taught in the school of Christ. This livery of an harlot has been borrowed from other denominations, and this Babylonish garment and golden wedge has been secreted among the stuff in our camp, until at length it has produced a number of calves, one on College Hill, in this District, one at Hamilton, N. Y., and others in various parts of our country. It is not necessary for us to say that these idols were unknown by our fathers, the Primitive Baptists; none will attempt the task of proving them scriptural.

But some of our idolatrous Baptists are so impoverished that they cannot raise the oblation (cash) requisite to entitle them to the privilege of worshiping these splendid idols - they choose them a tree. If they cannot pay one hundred dollars for a seat. in the General U. S. Convention, nor thirty dollars for a seat in the Home Mission Society, they may perhaps get

a birth as teacher of some Sabbath School, or a mission to peddle tracts, or become a member of a Mite Society, or a Rag Bag Institution. These various systems of idolatry have been stealing in upon the Baptists for several years past, until the Baptists of our day can by no means come down to the dimensions of a gospel church; this would be in their imagination far, very far behind the spirit of the age; and they hesitate not to avow their desire to keep pace with the world.

The vine introduced among us by this system of idolatry, must have reference to those strange children, nominal professors of christianity, mocking Ishmaels, and graceless hypocrites, brought into the Baptist profession by the use of these inventions. We have shown that Christ and his church are the true vine, and the branches of the true Vine, consequently all the branches that do not proceed from, nor grow out of him, must be of a false vine, as there is but one true Vine; hence all those who are converted by these institutions of men, or are ferried into the Baptist profession by A. D. Gillett's "Life Boat," with all others who enter not by Christ the door, but climb up some other way, are most assuredly of the vine of Sodom, and of the fields of Gomorrah.

From what has been said of Israel, as being typical of the christian church, we are unavoidably brought to the conclusion that those characters, whose wine is called the venom of dragons, are those illegitimates or strange children among the people of God, whose spot is not the spot of the peculiar people of God, and whose rock is not our rock, themselves being judges. Their wine, in the figure before us, must necessarily mean the production of their grapes of gall, from the vine of Sodom; and if we are correct in supposing that antichrist is the vine of Sodom, and that the vines composed of nominal professors, and carnal hypocrites

among us, are of that stock, or are sprouts from that abominable vine, we must of course conclude that their wine, the intoxicating juice of their grapes of bitterness, is the product of innovations upon our, faith and practice, as the people of the living God; and comprising the entire mass of human inventions, false doctrine, and practices borrowed from spiritual Sodom. Their wine is that which they wish to substitute in the place of the pure wine of the kingdom of Christ, which Christ has given "as wine on the lees, and well refined;" for which the spouse of Christ prayed for flagons, and which goeth down sweetly, and which is Christ's blood, in the New Testament, which wins shed for many; that wine which Christ has provided, and of which he welcomes his church to drink abundantly, and which is given to him that is of a heavy heart, that he may "drink and forget his poverty and remember his misery no more." That system of works, doctrines, and means, employed by nominal professors of christianity, to exhilarate, bewilder, and intoxicate their Ishmaels with, and with which they wish to supercede the doctrine of God our Savior; and with which to set aside his atonement and his legislation, by teaching tor doctrines the commandments of men, and to make void the law of Christ, by their own traditions, must assuredly be intended by their wine.

It will be proper for us here to inquire, whether the doctrines and institutions of men, as introduced among the Baptists under the name of religion, and urged upon us as the choice wine of the Kingdom of Christ, does or does not, possess the qualities expressed in the metaphorical language of our text; to this end, we will attend to the following inquiries, viz:

First. - Are the doctrines and measures imposed on the churches at the present day, by the New School Baptists, to be found in the original or primitive faith and practice of the

church of Christ, or are they not of foreign production, borrowed from other denominations, Sodom, Gomorrah, &c.?

Second. - Are innovations upon the faith and practice of God's people, in the scriptures compared to wine?

Third. - In what respects are the doctrine and order of the New School Baptists set forth by this figure? And

Fourth. - How are we to understand that their wine is the poison of dragons, and the cruel venom of asps?

1. - Are the doctrines of the New School Baptists of foreign production? We are free to admit that with the greater portion of the New School Baptists of our day, there are some sentiments on doctrine and practice retained, which are not borrowed, but which properly belong to the faith and. practice of the church of God; while the great mass of their distinguishing doctrines, and practices are evidently anti-scriptural, and consequently anti-christian. Among the doctrines of this class, we will name, general or universal atonement; free agency, (so called,) meaning a power lodged in the hands of unregenerate men, by which they are able, if they choose, to appease the wrath of Divine justice, and satisfy the law of God. Salvation, not by the deeds of the law, but by deeds which are neither required by law or gospel - such as joining their humanly devised institutions, by the payment of stipulated sums of filthy lucre, for which they promise them, in this life, an hundred fold, and in the world to come, life everlasting; and for which they sell them life memberships, and even everlasting life membership in what they term religious benevolent societies.

Will argument be required of us to prove that these doctrines and practices are unwarranted in the scriptures? Does it devolve on us to prove the negative? Long, long, have we

challenged the new order of Baptists among us, to show us a "thus saith the Lord" for their doctrines; but how have they treated our inquiries? Hear them. Mr. Crosby, (late editor of the American Baptist and Home Mission Record,) says the best way to treat us, is to *let us alone.* Mr. Canfield, of the Christian Secretary, recommends for us the salutary advantages of a penitentiary! That poor trifling *thing,* the editor of the Religious herald, upbraids us for presuming to question the propriety of what is practiced by so large a majority of the Baptists. Mr. Wailer, of the Banner, after challenging a discussion on the subject with us, says, he will not respond to our arguments; whilst our more honest opponents of the *Cross and Baptist Journal,* inform us plainly, that the *Bible contains no such authority,* and that it was never intended to embrace all the duties incumbent on christians. We prove, thus, from their own confession, that their grapes are not from the heavenly vine, Christ; and as they are not of Christ, who declares himself to be the true Vine, they must be of a false vine, of the vine of Sodom. Neither the old mother Arminianism, nor any of her brood of human inventions, are natives of the Zion of God, but have been by the Baptists borrowed from the fields of Gomarrah; they were not found in the primitive church, but have been brought in by those whom the apostle advised the church, would bring in damnable heresies and doctrines of devils. - 2 Peter ii. 1.

2. Are innovations in doctrine and practice, comparable to *wine?* This figure is of very frequent recurrence in the scriptures; the fifth chapter of Isaiah is not the least forcible on this subject. After pointing out the abominations of the corrupted daughters of Zion, in the preceding chapters, as shown by the numbers being published by Brother Trott, in this chapter, portraying with astonishing exactness those greedy advocates of the new fangled proselyting systems of our day, who join house to house, and lay field to field, and

who cannot rest while they conceive there is more laud, to be possessed; says, “Wo unto them that rise up early in the morning that they may follow *strong drink;* that continue until night till *wine* inflame them.” And again in verse 20th, the same characters are charged with calling evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.” And in denouncing the fearful curses upon them, he says, verses 22 - 25, “Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him.”

Can our readers be at a loss to find men in this our day, who for a reward will justify the wicked, promise them in the world to come, life everlasting, *for reward,* and who will, like the executive of the American Bible Society, who congratulated a successful horse racer, on having swept the stakes, and gained the purse; and at the same time solicited of him, with thirty dollars of his ill-gotten booty, to constitute himself a life member of that religious institution; which was accordingly done. We say, who, while they will thus justify the wicked for thirty dollars reward, will rob, if possible, the righteous of their characters, by saying all manner of evil against them falsely, because they smite with their fist, and stamp with the foot, and show unto God’s people their transgressions, and to Israel their sins. “Therefore,” continues the prophet of the Lord, “as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up to dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.” And in chapter lvi. 12, the figure of *wine* and strong drink is repeated by way of illustrating the doctrines and base insinuations of these blind, ignorant, sleepy (or lazy) and greedy (logs, which can never have enough. “Come ye, they

say, I will fetch wine? and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

3. In what respects is wine a proper emblem of the false doctrines and corrupt practice of the New School professors?

Let the word of God answer. "Wine is a mocker, strong drink is raging." Prov. xx. 1. So, also, are the systems of which we complain; they in many respects mimic the truth, and ape some of the ordinances of the church of Christ. Those who advocate and practice them, will generally assume solemn airs and gestures, use good words and fair speeches, in order to deceive the hearts of the simple, professing extraordinary zeal for God, and love for souls; it is a mocker because it is deceitful and full of hypocrisy; and it is also raging when mixed; it requires mighty men, such as are not afraid of the thunderbolts of Jehovah, to mingle it, giants of arminianism, who are nerved (in their mock pretensions at least) with strength enough to save themselves and others, anti who think themselves able to save the heathen, and to evangelize the world; who dare to brave the word of God and, defy the armies of the Most high. These are the men who mix the strong drink, and who, for their strength and industry in mingling the doctrines of the day, are frequently dubbed D. D., or with some other mark of their Sodomitish breeding. Their strong drink is raging; when once they become able to drop into the bowl, a sufficient proportion of legislative power, their drink becomes so maddening as to cause the blood of the saints of God to flow in torrents.

Again, wine in its intoxicating qualities, is a suitable emblem of false doctrines and practices. This figure is most clearly traced by the prophet Isaiah (xxviii. and 8,) in speaking of the drunkards of Ephraim, "But they also have erred through wine, and through strong drink are out of the way; the priest

and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in Judgment; for all tables are full of vomit and filthiness, so that there is no place clean." If by the tables in this text we are at liberty to understand the pulpits of these drunken Ephraimites, as the place where the children have been wont to go to receive their spiritual food, how awfully true the declaration that they are defiled, that there is no clean place to be found among all that portion of the Baptists of the present day, who are represented by these intoxicated Ephraimites, but upon them is brought to pass the fearful prediction of Jeremiah xxv. 27, that they should drink and be drunken, and spew, &c. But the drunkenness of the *new-lights* is not only demonstrated by the abundance of wretched, filthy arminian corruption, vomited upon all their tables, and spread out as a repast for their churches, but it also discovers itself in its inebriating effects upon themselves and their adherents: hence how very common for us to witness among this class of wine-bibbers, when they have continued long at the Theological School, even until wine has inflamed them, with what a grace they will act off the drunken man, swaggering and boasting, and saying, "I am rich and increased in goods, and have need of nothing;" that all the necessary means for saving themselves and all the rest of mankind, is in their possession, and if they do not boast with the Pope, of holding the keys of the kingdom of heaven, yet they hold that the keys of what they presumptiously call the Lord's treasury are with them, to draw upon, exhaust, and replenish at their pleasure.

But once more. The drunkard, when overcome with wine, is liable to rush on in that state into all manner of wickedness; and what crimes have not been literally perpetrated by men in this state of inebriation? Even so with spiritual drunkenness; when religionists have taken their toddy until.

forgetful of every principle of prudence, how ravingly will they assail the characters of their more temperate neighbors,. and at what will they stop? Surely at nothing short of the accomplishment of what one of their number once prayed foe, (as stated in a western religious periodical,) viz: “that those who were opposed to their systems might be laid aside, where their croaking would no more disturb the wheels of their missionary car,” &c.

4. How are we to understand that their wine is the poison of dragons, &c.? Dragons are a kind of serpentine monsters; the dragon mentioned in Revelations xii. 3, is represented with seven heads and ten horns, and is called the devil, and Satan, that deceiveth the whole world; and as all false doctrines are doctrines of devils, it follows that their wine is of the dragon; but it is called the poison of dragons; showing that these doctrines and practices not only emanate from him, but that they are the very poison of dragons. The dread of poisonous reptiles of the earth appears to consist in that deadly poison which they carry in their mouth, in their teeth, and under their tongues. Thus in his mouth the serpent carried the poisonous doctrine of the arminian creed into the garden of Eden in the morning of creation, and preached to our mother Eve, that by her own works she could make herself as God, &c., the word and truth of God to the contrary, notwithstanding; and the deadly character of that poison sentiment has ever since that moment been developing its malignancy among the sons of Adam. This rankling poison is still retained in all the doctrines of devils which are now, or ever have been, set afloat in the world. All who have ever witnessed the effects of the bite of a poison serpent, literally, know that the poison when communicated to the human system, is considered incurable. The person poisoned soon becomes swollen and inflamed, and in the process of its work of death, reason forsakes her empire over the mind, and the unhappy sufferer, raving in madness and

pain, is left to terminate his miserable existence in the most horrible manner; but before he expires, it is said that the sufferer will assume all the colors, shapes and appearances, of the serpent by which he is bitten, which are possible for a human being to assume. Thus when the representatives of our human race received the poison from him that deceiveth the whole world, they became inflamed; the wound was unto death - that death passed upon all their unborn posterity - for all were poisoned; and so in like manner when men become corrupted by false doctrines from the old dragon, they invariably become inflated, and the poison extends to every part; the head, the heart, the hands, the eyes, the mouth, and particularly the tongue, the ear and feet, are all corrupted, and assume so much the appearance of serpents, that John the Baptist had no difficulty in detecting those who wished to join the Baptist church upon an old Abrahamic covenant platform.

But this wine or false doctrine is not only called the poison of dragons, but it is the cruel venom of asps. Those who tipple at it become cruel, unfeeling, brutish, and filled with venom, especially against those who will not consent to drink with them. In how many thousand instances have the Old School Baptists witnessed this result in cases of those who once stood shoulder to shoulder with us, striving against sin; but now, alas! how changed, how filled with venom; they seem as though they could bite and destroy. Cruel venom! how awfully has it been displayed on the thousands of our murdered brethren who have suffered martyrdom rather than drink of the deadly poison. For examples of this rankling poison in those who have gone out from us, witness their fury from the pulpit and press against all such as stand fast in the apostles’ doctrine; view the scattered bones of the dear disciples of the Lamb who have been cast out, persecuted and slandered by the New School. Witness the cased of our brethren in Oswego Co., N. Y., and at Enfield, N.

Y. Read in the preceding number our extract from the letter of Elder Blodget, and the communication of brother Salmon, who has survived all the envenomed fangs of that man, who in connection with others of the same crooked and perverse generation, were unyielding in their efforts to ruin him because he would not unite with them in their combination, as preachers, binding themselves that they would not preach for the churches in the Black River Association unless said churches would tax all their members ten dollars on every thousand dollars they possessed for their ministerial support. Mark the infected breath of Healy, Jones & Co., blown at the Baltimore Baptist Association because that association has refused to. hold fellowship with the new measures of the day. Note well the pestilential puffs of slander blown at the characters of elders who in that connection stood firm in the apostles' doctrine. Nay, look which way we will, from Georgia to Maine, and from the Atlantic to the remotest West, and we discover the traces of this poison of asps, this venom of dragons.

But perhaps it may be the inquiry of some, How is it possible that any of the children of God should be infected, or in any measure intoxicated with this deadly poison and yet live? The answer will be found in the blessed declaration of our Lord Jesus Christ, that they shall tread on serpents and scorpions without injury, and if they drink deadly poison he will still secure their lives. Were it not for their good and great Physician, they would drink death in every draught; but thanks be to God who giveth us the victory, through our Lord Jesus Christ.

Our language in reference to the New School may sound harsh, and be thought, severe but we wish not to be unnecessarily harsh or severe with them. From our soul we pity them, and we pray God, if consistent with his holy purpose, he may deliver them from their delusions, but while

they remain in their drunkenness we are bound to treat them as drunkards, and with them we are commanded to keep no company, not even to eat with them, that they may be ashamed.

A word of exhortation to the sons of Zion and we will close. Dear brethren, “Who hath wo? who hath sorrow? who hath contentions? who hath babbling? Who hath wounds without cause? who hath redness of eyes? They who tarry long at the wine; they who go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright; at last it biteth like a serpent and stingeth like an adder.” “Thine eyes shall behold strange women, and thine heart shall utter perverse things; yea, thou shalt be as he who lieth down in the midst of the sea, or as he that lieth upon the top of a mast. Hearken unto me, therefore, O ye children, and attend to the words of my mouth, Let not thine heart decline unto her ways, go not astray in her paths. She hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.” - Prov. xxiii. 29-34; vii. 24-27.

ALEXANDRIA, D. C.,
March 24, 1837.

Elder Gilbert Beebe
Editorials Volume 1
Pages 365 – 380

# POPULAR INSTITUTIONS

## BY THE EDITOR

It is very common with those who are in favor if (what are called) the Benevolent Institutions of the day, to represent us as being opposed. First, to the circulation of the Bible. Second to the publication of the Gospel. Third, to the general diffusion of Bible truth, through the press. Fourth, the education of Children, especially on the first day of the week. Fifth, that we are unwilling that the Ministers of the Gospel should be learned men. Sixth, we are sometimes represented, as being either lovers of Rum, or advocates of drunkenness – if we withold our name from their Associations which they call Temperance Societies.

Our object in this article, is not to complain of reproach, for we have (in measure) become accustomed to it. But our design is, to give a brief statement of our views on these points, for the information of those who do not know our sentiments in reference to them. And first, the Bible is in our estimation, the infallible record which God has been graciously pleased to give us of himself, and of the true state of mankind, and the only possible way of life and salvation. We cannot appreciate its value too highly. We have no objections to its circulation, so far indeed from it we are willing to furnish every person in our region with a copy – of it who stands in need, and are unable either to buy or to borrow one. Neither do we object to voluntary contributions for the purpose of supplying the poor with the Scriptures gratuitously. But what we protest against, is the organization of a great National Religious Society, unauthorised by the Lord, and uncalled for by the wants of Zion, under the ostentatious, pretention of Benevolence, picking the pockets of the ignorant and unsuspecting, and at the same time by

their speculations on that best of all Books, becoming a wealthy and powerful body. We shall not be able here to give in detail our objections to the American Bible Society, as that is not our present object, but at some future period we intend to lay before our readers the reasons why we protest. And in the meantime we would refer them to the objections stated in the Address of the Old School Baptist, as answering our mind. See the first number of this Volume.

But second, we are so far from being opposed to the preaching of the Gospel, that we cannot consent to have any thing else preached in its place. We are not only engaged in preaching the Gospel ourselves, but are also ready to divide the last loaf of our bread and the last shilling of our money with any one of Christ's Ministers who may stand in need; only let us have an evidence that they are called of God to that important work, and we consider them entitled to a share of what God has made us the Stewards of.

But as for those Missionary Gentlemen, who do not own our Master as their Captain, or cannot trust him for their support; but go out under the authority of some Missionary Board, of President and Directors, &c., (who are made so for their money) and who instead of preaching Christ, and him crucified, are preaching up "union of effort," to get money in his name. We do not know them as Brethren, of the household of faith; for we have not so learned Christ.

In short, if by the term Missionary, we are to understand, one who is sent of God, to preach the Gospel; we are in favor of Missionaries. But we must protest loudly against all Missionary Societies, except "the Church of God, which he has purchased with his own blood."

Third, that we are not opposed to the use of a Printing Press, for the diffusion of the truth. Witness the Signs of the Times;

but we are opposed to Religious Tracts, when they are filled up with fables, or falsehoods, not when they publish truth. We are opposed to Tract Societies, on the same ground that we are opposed to every professedly Religious Society, except the Church of Christ. We protest against all such Institutions as profess to be the Lord's Treasury, and would make men believe that all that is given to them is given to the Lord, and that the Lord has authorised them to beg money in his name, for their own use, to enable him to save his people from their sins.

Fourth, we do not object to learn our children the necessary branches of Education, even on the first day of the week, when such instruction can be kept disconnected from the popular idea of learning them religion; and where the children of a City or Village, are so situated that they cannot be instructed as well in any other way, or at any other time, but when the children of any neighbourhood have the advantage of a common School six days in a week, we think the time set apart by the Church for the worship of God, ought not to be broke in upon.

Fifth, we have no objection to learned Ministers, provided they have learned in the School of Christ; nor do we care if they are conversant with the dead languages; provided they preach the living language to us, and not the dead carcass of Moses. We do not object to learned men when it is our good Master's pleasure to call them, but we do consider that a Theological Seminary, for the preparation of young men for the Ministry, is a work-shop of the Devil, and the hot-bed of all kinds of delusion. Perhaps the expression may have a harsh sound, and truly we would modify it if we could consistently, for we have no doubt it will make diviners mad. But what shall we call it? We challenge Creation to prove that they are of God? Nay, we stand prepared to prove they are not of God; and if not of God – they must be of Satan, – and

if Satan does not work in them, we are confident he does not work any where. It is there he keeps his Library or Tool-chest, and there he Manufactures his Magicians.

We would use softer language if we could, but truly we have never yet met with a sound man who had learned to preach at a Theological Seminary. In this establishment he does not only heap teachers “having itching ears,” but it is there he Manufactures degrees, Reverends, D. D.'s, Pontiffs, &c. &c.

Lastly, we are not in love with intoxicating Liquors, nor do we advocate the cause of intemperance. But we do believe that there is sufficient virtue in the Religion of Jesus Christ, and a sufficient obligation in a profession of Religion; to restrain the saints, and to exclude the offenders, without our sinning in order that grace might thereby abound. We do think that when a professor of Religion joins a Temperance Society, (as they are called) that they are certainly going down to Egypt for help. Therefore, if any of our Brethren are fearful, that they shall not be able to conquer their thirst and withstand the temptation to drunkenness – we should recommend that he, or she should remember that the name of the Lord is a strong tower, where unto the righteous flee, and are safe.

But as for the world if they think proper to form Societies for the purpose of guarding themselves against intoxication we have no objection, so long as they do not make this a machine to act in concert with the other Societies of modern invention

Elder Gilbert Beebe

Signs of the Times
Volume 1, No. 6
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# PORTENTOUS SIGNS.

Preceding the most terrible judgments which the righteous sin-avenging God has ever executed on the inhabitants of the world, signs of the approaching wrath have been given to those who feared the Lord. Before the bottles of heaven were unstopped, and the Waters poured forth to utterly deluge the world, and sweep away the guilty inhabitants thereof, God made known to Noah the near approach of that impending storm of wrath, and provided for the salvation of him and his family. But while the lowering clouds were gathering for the day of wrath, all signs and solemn warnings were utterly disregarded by the inhabitants of the world, until the day that Noah entered into the ark, and the flood came and swallowed them up.

Who would believe the descendants of Noah would ever to their latest generations have forgotten that terrible demonstration, or ever again disregarded the signs and solemn warnings of approaching destruction? Scarcely however had the destructive waters of the deluge become assuaged, and the bright token of peace and safety painted on the retiring cloud, and men began again to be multiplied on the earth, when, in defiance of the thunderbolts of heaven, divine protection was repudiated, and the building of a tower whose top should reach to heaven was commenced, with the evident design to defy the wrath of God, should another flood be gathered upon the earth. Their tower was designed to rise above its destructive waters, and afford safety to its builders.

When the time approached for the terrible destruction of Sodom, there came an angel from God to give the necessary warning, and to hurry Lot and his family from the impending ruin; and God also made known to Abraham what he was

about to do. But all these warnings were only like idle tales, an uncalled for alarm to the devoted victims of the lowering storm of wrath. The gathering clouds of flaming wrath were unheeded by the Sodomites, until its sulfurous fire came down with sure and quick destruction on their devoted heads.

When God was about to destroy the house of Belshazzar, and wipe out the imperial power of the Chaldeans, and give the dominion to the Medes and Persians, many signs, great and portentous, foretold the coming events; but all were unheeded, until the hand-writing upon the walls of the palace surprised with consternation the sacrilegious monarch in the hour in which he was slain.

Predictions by the prophets throughout the Old Testament had long foretold the great and terrible day of the Lord, in which great wrath, more terrible judgments than the earth had ever witnessed, should overwhelm in ruin the city of Jerusalem. Signs in the heavens above, and in the earth beneath, should indicate its near approach. There should be wars, and rumors of wars, famines and earthquakes in various places, the sun should be darkened, and the moon turned into blood, and the stars of heaven fall. The abomination that maketh desolate should be seen standing in the consecrated city and temple. All these with many other fearful signs preceded the destruction of Jerusalem.

And all the signs which were given before the destruction of Jerusalem, if we have correctly understood the Scriptures, shall be repeated immediately before the final and everlasting overthrow of “Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth.” Read carefully the signs which foreshadowed the destruction of Jerusalem; compare them with what Paul, and Peter and John have, by inspiration, told us should be the signs of the destruction of the organized ecclesiastic powers of the man

of sin, the son of perdition, and mark the perfect similarity of the signs; and then look upwards to the heavens above, look downward to the trembling earth on which you stand, look at the crumbling thrones of empires, and the quaking basis of all human governments; the wars now raging, and rumors of wars impending and imminent, look which way you will, your eyes are greeted with the most appalling and fearful signs of great and fearful coming events.

It is not our design to excite, alarm or to appeal to the fears of the timid; for the apostle gave this charge to the Thessalonians in his second epistle: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God (II Thessalonians 2:1-4).” Whether by the approaching day of Christ the apostle referred to the time when Jerusalem should be destroyed, or to the final destruction of Mystery, Babylon the Great, is not clear to our mind; but of this we are confident, the preliminary signs which should precede the one, should also precede the other; and some of the signs spoken of in this chapter seem to us to have a very evident allusion to the developments of anti-christ as a much later period than that in which Jerusalem was destroyed.

If we may understand these instructions as applicable to the modern anti-christ, we see that the apostle would not have the saints of God prematurely agitated or troubled on the subject. The warning given in the third verse, against

imposition of false alarmists, shows that various *means* would be used by deceivers to produce panic and excitement on the subject, for base and deceptive purposes. Still the people of God should watch the passing events, and carefully observe the signs which we are authorized to accept as coming by spirit, by word, and by letter, from the inspired apostles.

It is true that before the destruction of Jerusalem there were many anti-christs, more or less developed. (See I John 2:18.) But the same apostle informs us in the fourth chapter of the same epistle, and third verse, that the spirit that confesseth not that Christ is come in the flesh, "Is that spirit of anti-christ, whereof they had heard that it should come." The manner of his coming we are told by Paul, "is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish," etc. Regarding as we do the premonitory signs given by Paul in II Thesselonians 2, as applicable to the final and everlasting overthrow of the present anti-christ, we will call attention to some of the signs which we are divinely warranted to regard as indications of the very near approach of her impending ruin.

*First.* "That day shall not come, except there come a falling away first." This falling away must have reference to some particular apostasy from the doctrine and order of the gospel; for in every age of the church, not excepting the apostolic, there have been some departures. It would be difficult, if not impossible, for us to fix our mind with any degree of certainty on the particular falling away intended, were we not more definitely instructed in these words. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy: having their conscience seared with a hot iron (I Timothy 3:1-3)."

And in II Timothy 3:1-7, what is in the former text called the *latter times,* is called the *last days.* "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." If it be admitted that the *latter times,* and the *last days,* in the meaning of the apostle, points to the times and days immediately preceding the downfall of modem anti-christ, it will become us to enquire whether the abominations by which these times anddays are distinguished are now to be found.

Has there come a falling away? There have been, more or less, a falling away from the doctrine of the apostles and primitive order of the church of Christ, as we have already intimated, at different periods since the day of Pentecost. But within the present century, there has been a far greater apostasy from the Baptist church than any that has ever preceded it. Through the darkest ages of pagan, papal and Protestant wickedness, while the earth has been drenched with blood, the church of Christ has maintained her integrity, and in no age has the Primitive Baptist church stood more firm and erect than when suffering cruel persecution at the hands of her enemies. The organized powers of anti-christ have never broken our ranks. Though driven into the wilderness, and protected from the flood which issued from the dragon, and obscured her in *sackcloth* for the forty and two months, or twelve hundred and sixty years, of papal opposition, there has never been any extraordinary apostasy, or "falling away," from the faith and order of the gospel by the Baptists until the present century. Neither the papists nor the Protestants have departed from the faith of the gospel,

for they never held it. But in the separation of the New School, or Missionary Baptists, from our faith, order and communion, we have a *falling away,*answering in every particular to that described by the apostle. The faith and order which has characterized the Baptist church from the day of Pentecost to the present time was by them repudiated when they went out from us; for we stated to them distinctly that if they would adhere to the Scriptures as our only rule of faith and practice we would still retain them in our fellowship. But they turned away their ears from the truth, and were turned unto fables. Led away from us by seducing spirits, they went out after doctrines of devils, and were soon seen in all the regalia of anti-christ described by the apostle in I Timothy 4:1-3 and I Timothy 3:1-7. In that separation, it seems to us the let was removed, and the way opened for the more full and complete manifestation of the man of sin, the son of perdition, whose coming, or manifestation, is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Since the great falling away, when those who are known as Missionary Baptists abandoned our faith, and united with the other branches of modern anti-christ, there have been other cases of apostasy, in which many who once stood highly esteemed in our ranks, have turned their backs upon us, and are now mingling with "heady, high-minded *truce breakers."*

*Secondly.* Were we endued with sufficient light and ability to explain all the mystic imagery presented in the vision which John saw on Patmos, as wrapped up in the sealed book, and disclosed in the opening of the seven seals in their regular succession, by the Lion of the tribe of Judah, and to give a clear and faithful interpretation of the seven trumpets, the seven thunders, and the seven vials which were filled with the last plagues, and to show the precise time and manner of the rising of the beasts from the sea, and out of the earth,

and of the making and giving life to the image of the beast, - could we fully, clearly and truthfully explain their true signification, and their bearing upon the subject under consideration, all would go to admonish us that the hour of the destruction of Mystery, Babylon the Great is near at hand.

"Her cup of wrath is ready mixed,
And she must drink the dregs;
Strong is the Lord, her sovereign Judge,
And will fulfill her plagues."

*Thirdly.* The external signs of the near approach of the great and terrible day of the Lord should not be overlooked, nor underrated. At what period have we heard of so many wars, and rumors of wars? Scarcely any organized nation or government of the earth that is not shaking, and in commotion and turmoil. The prophecy of the downfall of the temporal power of the Roman Pontiff in 1866 was fulfilled. Earthly thrones are crumbling beneath their occupants. Revolutions are numerous; and nothing short of divine interposition can rescue our own beloved country from anarchy and ruin. The phenomena of the heavens surprise our astronomers. Pestilence rages with deadly effect in many parts of the world, sweeping off men and beasts. The seas have exhibited fearful commotion, and millions of the scaly tribes have died and risen to the surface. Famines are prevailing in many places, while earthquakes are literally rocking the world. The appalling accounts from our Pacific coasts tell of the swallowing up of thirty towns within the last few weeks, and extending along the coast over two thousand miles, and many thousands of the inhabitants have perished; and our latest dispatches report that severe shocks are still being felt. Quite recently, shocks have been felt in Canada, New York, Vermont, California, and in several other states. And yet it is with the great masses of the people, as it was in

the days of Noah; eating and drinking incessantly, marrying and being given in marriage.

Admidst all these premonitions of impending storms of wrath, on flaming wings approaching, vice and wickedness is most frightfully increasing throughout the breadth of our land. Never have we been startled with accounts of so many horrid crimes as are reported in our daily newspapers. Men have become more and more selfish, “Lovers of their own selves.” Proud, arrogant and vain. Blasphemers, defying the thunderbolts of heaven. From the rulers in high places, and the priests at their altars, down to the most humble walks of life, such admonitions are wrought, as our guilty world has seldom, if ever before, witnessed.

If these fearful signs are not indications of the approaching destruction of modern anti-christ, they certainly portend some important judgments at hand, as “coming events cast their shadows before.”

May the voice of God be heard by all his people who may yet linger in Babylon, saying unto them, “Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues (Revelation 18:4).” And may those who have not received any of the marks of the beast hear and heed the admonition recorded in Isaiah 26:20,21, “Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.”

Middletown, N.Y.
November 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 281 – 287

# PRAYER AND FASTING.

Brother Beebe, will you, or some other brother, give your views on the subject of Fasting and Prayer? When I was a child I often heard of days being set apart by the churches for that purpose. I never hear of it now, except by unbelievers. I would also like to have your opinions as to how often a church should commune. It seems to me that once or twice a year is not enough.

I am, I hope, your little sister in the precious Redeemer, REBEKAH P. HELM.

REPLY. – Jesus, in answering some who asked him why his disciples fasted not, informed them that while the bridegroom is with the children of the bridechamber they cannot fast; but in the days when the bridegroom shall be taken away, they shall fast. – Mark ii. 19, 20. There are seasons with the saints when they enjoy the sensible presence of their heavenly Bridegroom, when they cannot refrain from feasting on heavenly food. He brings them to the banqueting house, and his banner over them is love. But when his sensible presence is withheld from them, and they in darkness mourn, then they find cause for humiliation, prayer and fasting. But even then they are forbidden to fast or pray as the hypocrites do, with ostentatious parade, appearing unto men to fast. Jesus said to his disciples, "Moreover when ye fast be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." – Matt. vi. 16-18. The Lord charged upon the carnal house of Jacob, saying, "Behold ye fast for strife and debate, and to

smite with the fist of wickedness," and to make their voice to be heard on high. And he demands of them, "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" – Isa. lviii. 4-7.

These instructions are too plain to need a labored explanation from us. The disciples of Jesus are forbidden to let others know of their fastings, or to even appear unto men that they fast at all. Their fastings are not to consist in afflicting their souls, by going without food which is given for the support of our natural bodies; but while in humiliation before our God, who seeth in secret, we are to feed the hungry, clothe the naked, unbind and set free the oppressed, break every yoke, and see that we make no vain display, or let our neighbors know that we are fasting.

In regard to the proper seasons for celebrating the Supper, in which we are to show forth the Lord's death, we are not instructed how frequently it shall be observed; it seems to be left discretionary with the church. And her appointments for the ordinance we believe to be binding on all her members who are not unavoidably prevented from being present. The command to wait one for another seems to indicate the suitable time for the ordinance to be when the church members can be generally together for that purpose; and the command, "Take and *eat ye all of it*," and "*Drink ye all of it*," leaves no one at liberty to be absent at the time, or, being present, to decline to eat of the bread and to drink of the

cup. It is a command of Jesus, that all his disciples shall participate in this holy ordinance, and none of them are to interpose their feelings, doubts or fears as a reason for disobeying the command of our Lord.

Elder Gilbert Beebe,
Middletown, N. Y.

Signs of the Times
Volume 49, No. 9.
May 1, 1881.

# PREACHING AND BAPTISM BY THE APOSTLES.

BROTHER BEEBE: – I wish to ask a question or two through the SIGNS OF THE TIMES.

1st. Is there any positive evidence in the New Testament that the right to administer the ordinance of baptism ever extended beyond the hands of the apostles who were commissioned by Christ?

2d. Did they, (the apostles,) preach the gospel to all nations?

Yours in christian love,
DAVID CLARK.
WESTFIELD, Mass., April 10, 1843.

IN answer to the first of the above inquiries we refer brother C. to John the Baptist, by whom the administration of the ordinance of baptism was introduced, and who also was not of the twelve chosen as apostles. Christians are commanded to observe the ordinance of baptism as a token of taking up their cross and faithfulness in following the Lamb "Whither soever he goeth." Nor was this beautiful symbol of the death, burial and resurrection of Christ confined to the apostolic age; but its perpetuity is to be co-extensive with the other christian ordinances which ornament the church militant. But should our inquiring brother desire further instances than that of John the Baptist, we cite that of the eloquent *Apollos*, (Acts xviii. 24, and onward) who was not an apostle, but a co-laborer with the apostles, preaching and baptizing. So instrumental was Apollos in practicing these functions, that in speaking of the inability of man by any means to add to the church of Christ, the apostle was constrained to say, "I have planted, Apollos watered, but God gave the increase."

From the above considerations, as well as from the whole tenor of the New Testament, we can entertain no doubt of the propriety of the administration of the ordinance by any regular minister of the church of Christ. Indeed preaching and baptizing seem to he inseparable functions, and we are not aware of any instance iii which they have not been combined since the day of John the Baptist.

In reference to the second inquiry above, we answer that in the persecution which arose at Jerusalem it is said that the saints were scattered, and they that were scattered went everywhere preaching the word. Again, on the day of pentecost, by the miracle of tongues, the gospel was preached, and every man heard in his own tongue, wherein he was born: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God." Again, "All they which dwelt in Asia heard the word of the Lord Jesus." – Acts xix. 10.

At sundry times, from the age of the apostles to the present, persecutions have scattered the saints, and they that were scattered as of olden times went everywhere preaching the word.

When the saints became from time to time troublesome to the Roman pontiffs and popish prelates, persecutions arose against them, and they were scattered from the opulent and populous regions of the Roman dominions to the deserts of Arabia and Africa, among the then savage tribes of the northern coasts and islands of Europe and elsewhere; and thus the gospel was proclaimed to the Arab, the Hottentot,

the Ethiopian, the Barbarian, Druidist and others for they that were scattered went everywhere preaching the word.

When in God's good time it was necessary to send the gospel to America, he caused the persecutions of the saints in the eastern world to wax hot, and drive them from their native land to the unknown wilds of the western hemisphere and when driven here they did not fail to preach the gospel of God's grace.

In reviewing the history of the church we shall see her driven from nation to nation; and as her members have gone about from one place to another with the flame and fagot be hind them, and thus been scattered up and down in the world, they have gone everywhere preaching the word. And as long as the carnal mind is enmity against God, the world will continue to persecute the church, and the saints will be scattered to and fro, and thus God will ever send his word just where it is his own good pleasure to send it, without the unhallowed aid of human inventions to obtain such corruptible things as silver and gold for its propagation.

New Vernon, N. Y.,
June 1, 1843.

Elder Gilbert Beebe
Editorials Volume 2
Pages 266 – 268

# PREACHING TO SINNERS.

THERE is a general murmuring among the New School tribes, that the ministers of the Old School, or Regular order, do not preach to sinners. Let us examine this charge a moment. If they do not preach to sinners, to whom do they preach? If we be answered that they preach to the saints, we reply, that they only preach and apply the promises and encouragements of the gospel to that description of saints who know and acknowledge that they are sinners, and hope that they are *sinners saved by grace.* And is it not right to preach to saints? The direction is, "Feed my sheep, and feed my lambs." "Feed the flock of God, which he hath purchased with his own blood." These they endeavor to feed and comfort. But do they not also preach to another description of sinners, viz; to sinners in Zion? Do they not warn the unruly of the evil consequences of abandoning the divine rule given in the scriptures for our faith and practice, and of running with the multitude into the New School operations of the day? Certainly they do.

Again. Do not the Old School Baptist ministers preach to, and warn the New School Baptists, and labor incessantly to convince the unconvinced among them, of the abomination of their way, while they profess to be disciples of our Lord Jesus Christ, are laying in wait to deceive the people of God, and are teaching for doctrines the commandments of men? Do they not warn them of the awful judgments, and fearful threatenings of wrath which will soon overtake them? They certainly do. But, why, says one, do they not preach to that class of sinners who make no pretension to religion? We answer, they do preach to all who come within the sound of their voice, and leave all who have an ear, to hear what the Spirit saith to the churches; but where they have no ear to hear the sayings of the Spirit of truth, they do not attempt

presumptuously to furnish them; nor do they feel themselves at liberty to preach what their Lord has not authorized them to preach, for the sake of accommodating their discourses to the condition of any class of sinners. But why should it be thought more important to preach to, and warn the class last described, than those who pervert the word of God, and bear a false testimony in the name of the Lord Jesus Christ? Are these less dangerous to the simple, less troublesome to the church of God, or less sinful in the sight of a holy God, or less exposed to that judgment which now of a long time lingereth not, and that damnation which slumbereth not? To what description of sinners did our Lord apply these expressive words: “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” Was it to professors, or non-professors? It was to those whom he addressed as Scribes, Pharisees and hypocrites. And let it not be forgotten, that all the prophets of the Lord in olden time, were stoned by zealous professors of religion; our Lord was crucified by the most popular class of professors of religion then upon earth; the apostles and primitive saints, with all the children of God in subsequent ages, down to the present, from those who profess the most ardent zeal for the Lord.

If, therefore, we have in the ranks of the Old School Baptists, those who do not preach to such sinners as these, on all suitable occasions, we shall feel constrained to preach to them as sinners, for the wicked neglect of their bounden duty.

We therefore wish to be understood as calling on the New School sinners; (these being the worst sort) we warn them in the language of the scriptures, saying, “Ho, ye despisers, wonder and perish; for behold I work a work in your days, which ye shall in no wise believe, though one shall declare it unto you.”

ALEXANDRIA, D. C.,
October 19, 1838,

Elder Gilbert Beebe
Editorials Volume 1
Pages 457 – 459

# "PRECIOUS SEED."

"The Rev. Mr. Huribut, of New London, Connecticut, enclosing five dollars, says: 'It has been my privilege to attend the sick and dying bed of a dear child of God, Miss Elizabeth II, who sealed an exemplary, consistent life, by a death full of faith and peace. The money was earned by her Sabbath school class who met with her on Saturday afternoon to sew, while she read to them and instructed them. It is precious seed, for it has been wet with the dying tears and consecrated by the fervent prayers of one who, I believe, is now in Abraham's bosom. Will you send it in tracts to some missionary, and request him to scatter it faithfully as good seed that may be expected to bring forth fruit unto eternal life." *American Messenger.*

PRECIOUS SEED, in the language of Ashdod, does not mean the same as *good seed, incorruptible seed,* &c., as used in the scriptures; but now agreeably to the order of things precious seed signifies filthy lucre, wrung from the earnings of Sunday school children, and wet with dying tears, and consecrated by the fervent prayers of their teacher. The children are taught to believe that such seed will raise up children to Abraham, and bring forth fruit unto eternal life.

Albeit, the scriptures inform us that a seed shall serve him, (Christ) and it shall be accounted to the Lord for a generation - that when he shall make his soul an offering for sin he shall see his seed, and the pleasure of the Lord shall prosper in. his hand. Christ, in expounding one of his parables, says that the good seed are the children of the kingdom: and Peter tells us that the heirs of grace and glory are "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." Peter esteemed this modern precious seed as corruptible things, such, said he, as

silver and gold. But the wire workers of modern religious machinery, take a very opposite view of the subject. They believe that gold and silver are far more effectual in the redemption of sinners than the blood of Christ; for they contend that Christ's blood has been expended for the redemption of all mankind, and that it has failed to secure that object for which it was expended; but a five dollar bill, earned by Sunday school children, wet with dying tears and consecrated with fervent prayer, then laid out for tracts, and these tracts faithfully distributed will produce fruit unto eternal life, where the blood of the Lamb has failed to produce such results.

John says, Whosoever is born of God cannot commit sin, because his seed remaineth in him, and he cannot sin, because he is born of God. According to the New School rendering the text should read, Whosoever is born of money, or tracts, cannot sin, for the five dollars remaineth, &c. Is it any wonder that these worshipers of mammon should believe that gain is godliness!

The *American Messenger* is a new paper published by the American Tract Society, at 150 Nassau street, New York, and is the regular organ of that institution. The above article, with several others copied from that filthy sheet, will show to what extent of abomination that society has arrived in their daring opposition to the God of heaven.

New Vernon, N. Y.,
June 15, 1843.

Elder Gilbert Beebe
Editorials Volume 2

# PREDESTINATION.

THE absolute Predestination of all things.

ON this important part of the doctrine of Christ, we wish to be well understood, as we consided it a fundamental part Of the faith of the Gospel. In the absence of this doctrine we can have no confidence in the predictions of the word of God. If the prophets spake and wrote of undetermined Detents, events concerning Which the Holy One himself had not made up his mind, they must have spoken and written with the utmost uncertainty. If it were possible to banish the doctrine of Predestination from the viola Scriptures, we should not only lose thereby our interest in the ancient predictions of the Old Testament, but we should find it impossible to believe the testimony of the new. What consolation would the exceedingly great and precious promises of the Gospel afford us, if we had reason to believe that God had not yet determined whether they should ever be verified? Again, what confidence could we have ill the veracity of God, if it were certain that his promises were made without any determination on his part to perform them ~ Indeed there could be no certainty of a future Anal without the predestination of such a state. No heaven, no hell, no resurrection, nor final judgement. Thus we see to what an al dilemma we should be driven without this doctrine. Predestination is the preset nation of act events that can possibly come to pass, it involves the doctrine of Divine Sovereignty, and exhibits the wisdom and the power of God; the one presents We plan, the other carries One execution the things decreed.

Predestination is the result of the counsel of God’s own will, originating with himself alone. “With whom took he counsel and who instructed &c. In the doctrine of Predestination all

the Attributes of Deity shine forth, ninth dreadful majesty. The entire history of mankind is by Predestination established in the view of God, and the final destiny of all things are held in his almighty hand.

"There's not a sparrow nor a worm,
But's found in his decree;
He sits on no precarious throne,
Now borrows leave to be."

We may consider this doctrine first in the economy of salvation, and then in its more general bearings. Fired God has chosen, or predestined, his people unto salvation, through sanctification of the spirit and a belief of the truth. – 2 Thes. ii. 13. Agreeable to his okra sovereign pleasure as expressed in the above text, he has predestined them to the adoption of children by Jesus Christ unto himself according to the good pleasure of his Bill. Eph. i. 5. He has predestined them unto eternal life. "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." – John xvii. 2. "And as many as were ordained to eternal life believed." – Acts xiii. 48. He has predestined their caning, conformity to the image of Jesus Christ, their justification and glorification. "For whom he did foreknow he Also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." – Rom. viii. 29, 30. In short, every thing in relation to his people here and hereafter is so firmly established in the decree of God, that no power can prevail against them. "He rideth upon the heavens in their help and in his excellency on the sky. The eternal God is their refuge, and underneath are the everlasting arms." – Deut. xxxiii. 26, 7. "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it

shall be said of Jacob and of Israel, What hath God wrought?" – Num. xxiii. 23. "Even the very hairs of your heads are all numbers." – Math. X. 30, Luke xii. 7.

Predestination is not confined to the adorable purpose of Salvation by Grace, but is has a direct bearing on all things. Not a sparrow can be brought to the ground, nor can the troubled ocean dash her foaming waves one inch beyond the limits of God's decrees.

If any thing was left upon uncertainties, every thing must have been equally uncertain. If the smallest atom in creation were suffered to fly at random in the full sense of the word, God himself not knowing where, or when it would alight, it would prove what cannot be proved, viz: that God is deficient in knowledge. The Omniscience, and the predestination of God, must stand or fall together; they cannot be separated. We are confident that both exist in glorious harmony in the mind of him who has declared the end from the beginning, saying, My counsel shall stand and I will do all my pleasure. See Isaiah xlvi. 10. The doctrine of Absolute Predestination, when rightly understood, does not involve the idea of man's acting involuntarily in sin; nor does it exonerate him from accountability; this may be discovered by noticing the following examples. The crucifiction of Christ, the abduction of Joseph, together with many other circumstances recorded in holy writ. "For of a truth against the holy child Jesus, whom thou hast onointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." – Acts iv. 27. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands crucified and slain." – Acts ii. 23.

The brethren of Joseph had no knowledge of the purpose of God when they sold him to go down to Egypt, they meant it for evil, but God ordained it for good. When the Jews persecuted the disciples of our Lord Jesus into strange cities they knew not that God had ordained this very method of sending his missionaries everywhere preaching the word. And amidst the abounding abominations of the present day, it is our consolation to know that God has ordained "The wrath of man shall praise him, the remainder of that wrath he will restrain." – Psalms lxxvi. 10. We need only to understand this precious doctrine, and we shall most assuredly love it. The christian exults in the thought that death and hell can do no more than what our Father please.

We might notice the objections commonly brought against this doctrine, but we shall wait until such objections are presented; and in the mean time earnestly request our brethren to examine the word of God on this important subject. And that the God of all grace may give us light and wisdom from above, that in his light we may see light, is our prayer in Jesus' name, to whom be glory, power and dominion, now and forever, Amen.

New Vernon, N. Y.,
February 6, 1833.

Elder Gilbert Beebe
Editorials Volume 1
Pages 28 – 31

# PREDESTINATION.

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as PREDESTINARIAN BAPTISTS, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all-pervading government of God over all beings, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of man can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that, they say, would make God the *author of sin*. They therefore set up their judgment, and set bounds for Infinite Wisdom to be restricted to, and beyond which limitation he must not extend his government, without subjecting himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of poor, blind mortals, when

"The vain race of flesh and blood
Contend with their Creator, God;
When mortal man presumes to be
More holy, wise or just than he."

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is written in the sacred scriptures, from inability to comprehend the two great

parallel mysteries of *godliness* and of *iniquity*, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on his adorable perfections, or withhold from him that which he has ordained for the manifestation of his glory. It certainly becomes us, as finite beings, to speak of him and of his government with fear and trembling. He is the high and lofty One that inhabiteth eternity, and his name is Holy. His attributes are veiled in that infinity which no finite being can by searching find out. He keepeth back the face of his throne, the place and power of his government, and spreadeth his cloud upon it. As the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of his own will and pleasure does he himself conform. "He worketh all things after the counsel of his own will." – Eph. i. 11. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." – Isa. xlvi. 10. In this connection he says, "I am God, and there is none like me." And in the revelation of the Lamb, in whom all the fullness of the Godhead dwells, "The four and twenty elders fall down before him that sat upon the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." – Rev. iv. 10, 11. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." – Romans xi. 33-36.

When God created the heavens and the earth no other power than his own was employed, no wisdom but his own was consulted, nor was there any other than his own will to dictate what, how, or for what purpose anything should be created. As a potter has power over the clay, it is his right to form his vessels as he please; and if he forms of the same lump vessels to honor and vessels to dishonor, who shall dispute his right to do so? The prophet says God is the potter and we are the clay; then, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." – Rom. ix. 21-23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all his pleasure in the armies of heaven and among the inhabitants of earth? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" How appropriate and forcible are the words of Job, "Hell is naked before him [God], and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little portion is heard of him? but the thunder of his power who can understand?" – Job xxvi. 6-14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness, unerring workmanship in all that he has condescended to let us know

of his great and marvelous works, from the spreading abroad and garnishing of the wide heavens, down to the formation of the crooked serpent, and still stand in doubt of his predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before him, and destruction uncovered to his all-seeing eye, and yet unlimited by his power and wisdom? Has he stretched out the north, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the waters in his thick cloud, and "given to the sea his decree, that the waters should not pass his commandment," (Prov. viii. 29,) and yet left all to the vagary of chance? When he set his throne above the heavens, was it to be the place of no power in controlling the destiny of all things in heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The heavens [thus] declare the glory of God, and the firmament showeth his handiwork?"

But, say some to whose minds the doctrine of the universal government is obscure, We admit that god has predestinated some things, but do not admit that he has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the divine record. Suppose that in what we have been contemplating of the heavens, we should find the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance; where would be the safety of all the other stars? what would

become of the predestination of those heavenly bodies intended to be preserved from hazard by the decree of God?

To us it has been a comforting thought that god has set the bounds of our habitation on the earth, and the number of our months is with him, and our days are appointed to us as the days of an hireling, who cannot pass his bounds; but what assurance of safety would that afford, if he has left murderers and blood-thirsty men or devils unrestricted by his predestinating decree? To our mind, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath he will restrain."

"Pains and deaths around us fly –
Till he bids we cannot die;
Not a single shaft can hit
Unless the God of heaven sees fit."

For death and hell can do no more than his hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make him a sinner, or charge on him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is he amenable to any law above himself? If so, by what law can he be indicted, in what court can he be tried or convicted? How preposterous! It is his eternal right to do all his pleasures, "Nor give to mortals an account, or of his actions or decrees."

It savors of atheism to deny that he is the self-existent, independent God who has created all things for his own sovereign will and pleasure. And if it be admitted that he had a right to create the world, and all worlds, it must then be also admitted that he had a right to create them according to

his own will and pleasure. Worms cannot charge him with error because he did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge him for not creating them angels, nor angels because he did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their Maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense in which God is good, but good because they were precisely what he intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of his own design or purpose in anything he has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-for event with him, to whose eyes sin, death and hell have no covering. The eternal purpose which God had purposed in himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or he would not have declared the end of all things from the beginning. “Known unto God are all his works from the beginning of the world.” – Acts xv. 18.

But there are many who admit the foreknowledge of God, and yet deny his determinate counsel, on which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by his determinate counsel and irrevocable decrees, as it is said, the Living know that they must die; but God’s foreknowledge

depends on nothing outside of himself, for he has challenged the universe to tell with whom he has taken counsel, or who has instructed him. To us it seems perfectly clear that nothing could be foreknown that was undetermined, and that the foreknowledge and determinate counsel of God are inseparable.

It is also generally admitted that in the salvation of his people, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son," (Romans viii. 29); but that the well beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by his murderers; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." – Acts iii. 17, 18. "For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." – Acts iv. 27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which he was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of his garments, and the lot cast for his seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his dreams,

and in accordance with the purpose in which Joseph said, God meant it for good.

It has been said by some that these great events which God has over-ruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Savior has informed us that the determinate counsel of God in his all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without him; even the little sparrows are protected, and the ravens are provided with food by his determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is his absolute government totally excluded; for "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." – Rom. iii. 10-12. We would not limit the government of our God, nor, because we cannot comprehend his designs, dare to say he has no designs.

"He in the thickest darkness dwells,
Performs his works, the cause conceals;
But, though his methods are unknown,
Judgment and truth sustain his throne.

"In heaven, and earth, and air, and seas,
He executes his firm decrees;

And by his saints it stands confess’d
That what he does is always best.”

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph’s brethren or Potiphar’s wife had in his case, for there is no fear of God before their eyes. It is even so with the princes of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; therefore that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know him. Yet such is the wisdom, power and righteous government of our God that he can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor less than what God will overrule for the good of his people and for his own glory. And thus also, “God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction,” as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgments were accomplished, and his own almighty power and glory were then made known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” – Romans ix. 17-22.

The apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of his pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the carnal mind; but he called attention to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved, short-sighted man, and the daring presumption and extreme folly of questioning of justice or wisdom of God in working all things after the counsel of his own will. We regard it as a very serious matter to charge that God cannot govern the world, by his own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in himself before the world began, without subjecting himself to the charge of being the author of sin. Sin is the transgression of a law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under now law but that of his own will and pleasure, and therefore he doeth his pleasure in the armies of heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As he is in one mind, and none can turn him, his purposes are eternal, like himself. His decrees being perfect from everlasting, admit of no improvement or change. If he had not the right to predestinate all things pertaining to the events of time before he created the world, we ask what right has he acquired subsequently to execute the orders of his throne? If it had been his pleasure to have prevented sin from entering into the world, can we doubt his power or wisdom or ability to have done so? If sin has entered this world in opposition to his will, or because he had not the wisdom and power to prevent its entrance, what assurance have we that it will not

also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of his being and attributes to believe that God had a purpose worthy of himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us “Be still, and know that he is God.” To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.

We look at a vast complicated machine, with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion. We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government of the whole in all its parts; and if he has to-day the full control, had he not the same control yesterday and forever? If he has not the full control to-day, is there any certainty that he will have to-morrow or at any future period? If we admit that God absolutely governs all things according to the counsel of his own will, and that he is immutable, then we must admit that he has determined what shall and what shall not transpire in time or in eternity. But to deny his universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that he is the God of the whole earth, and virtually deny his eternal power and Godhead. If he has not the power and wisdom to determine all events, how can he cause all things to work together for good to them that love him?

But while we hold that he is a supreme in power, and that he works all things after the counsel of his own will, we are certain that he reigns in righteousness, and that there is no unrighteousness with him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the dissolution of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and apostles to foretell all that should ever come to pass? If it were undetermined in the purpose of God, how could the apostles tell us of perilous times that should come in the last days, of apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the scriptures, and received only so far as they are sustained by the word and spirit of our God.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
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# THE PRESENT AND PAST.

“It is written, My Father’s house is the house of prayer; but ye have made it a den of thieves.” - Luke xix. 46.

Perhaps in the annals of the gospel dispensation a period of deeper interest, or fraught with graver events than the present, cannot be found. In reviewing the history of the church from the days of John the Baptist, a parallel with the present can hardly be found. In her infancy she was bitterly persecuted, her members were few and scattered; but even then, amidst the savage rage of her inveterate foes, she presented to the enemy an unbroken front, and the shout of her King was heard in her midst. In her passage down the channel of time, she was immerged in seas of blood, and enveloped in flames of papal persecution. The most horrid engines of cruelty that demons could invent were used for torturing and destroying the saints. But even then, amidst the rage of pontiffs, bishops, kings and priests, the church of God maintained her virgin purity. At the peril of mortal life, her sons contended earnestly for the faith which was once delivered to the saints; nor could the chains of despots, the pains of bloody persecution, nor death in its most terrible forms, cause the sons of Zion to abandon or deny their faith, or any part of it, or in any measure to countenance any of the new schemes, plans, ordinances or doctrines sought to be enforced by their enemies. Passing through seas of their own blood, or evaporating in flames, their spirits crowned with victory through the Lamb, went home to their God and Savior, whom they so dearly loved, and in whom alone they trusted and triumphed.

But now, alas! “How is the gold become dim, and the most fine gold changed.” Where are now the champions for the primitive order of the church, whose hands have been taught

to war, and their fingers to fight? Where shall we find the undaunted sons of Zion who are prepared to meet the torrent of opposition, who bearing a fearless breast can submit to stripes, tortures, or death, rather than give up one of their Lord's commands, or submit to anything unauthorized by him? Do they all slumber in death? Have they indeed all finished their course and gone home to glory? No. It cannot be. The hour has not yet come in which the Lord's Two Witnesses must be slain and trodden under foot in the streets of the great city which is spiritually called Sodom and Egypt. We yet see here and there a witness of the Lord, clothed in sackcloth, and prophesying under the most discouraging circumstances; but they are few, comparatively very few. Truly we may adopt the language used in former times. "Except the Lord had left us a very small remnant, we should have been as Sodom, and like unto Gomorrah," or like all the religious denominations around us, given over to idolatry; whose end is to be burned.

But while we contrast the present with the former state of the church, let us inquire what has caused the difference. When Zion dwelt alone she dwelt in safety. God has said, "When Israel was a child, then I loved him, and called my son out of Egypt." Also, "When Ephriam spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died." Even so, when the church was under the lash of persecution, she spake tremblingly, with holy fear and sacred reverence for God and for his word; she then asked counsel of God, and turned neither to the right hand nor to the left without instruction from the Lord.

Another reason why it is not now with Zion as in times that are past is this: When the saints were persecuted unto strange cities, cast out of the synagogues, whipped, thrown into prisons and dungeons, or into boiling oil, banished to desolate islands, or when they were dragged before courts of

inquisitors, stretched on torturing racks, dispossessed of all their worldly substance, driven from their homes and families, and their names cast out as evil; yea, when even on the shores of New England, in more modern times, the tongues of dissenters from Puritanic abominations, were bored through with hot irons, and many were put to death for their faith; when such was the standing and persecution of the Baptist church, she was able to offer no inducements to carnal men to intermingle with her sons and daughters. Consequently hypocrites and nominal professors were deterred from entering her ranks. They had no mind to share the tribulations of the saints of the Most High.

But now that a profession of piety has become the road to popularity, fame and opulence; now that even the once poor, persecuted and down-trodden Baptists have many of them waxed fat and kicked, and have heaped to themselves teachers, having itching ears; have erected for themselves Theological Schools, like the nations around them, for supplying themselves with a learned ministry, and for coining titles, as Doctors of Divinity, and have formed unhallowed and forbidden alliances with the world, and with their former persecutors, in Bible, Education, Sunday School, Missionary, and many other unscriptural, and therefore forbidden, institutions, she now can and does hold out strong inducements to the world, and to anti-christ, saying to them, "Cast in thy lot with us, and let us all have one purse."

Under such inducements the children of this world flock over to her in multitudes, saying, "We will eat our own bread, and wear our own apparel, only let us be called by thy name, (christian), to take away our reproach," (infidel.) Instead of the denomination, as such, rending their garments, and sitting in dust and ashes, they allow leading characters of their name and number to boast of the multitudes gained by these departures from the truth as evidence that their plans

are owned and approved of God. Such are the present signs of the times.

NEW VERNON, N. Y.,
July 17, 1833.

Elder Gilbert Beebe
Editorials Volume 1
Pages 66 – 69

# PROFESSOR EATON'S ADDRESS.

WE consider the following extracts from the Inaugural Address of Professor Eaton as expressive of the views of the N. Y. Baptist Convention, as he is chosen by them as one of the teachers who are to prepare pious young men for the ministry at Hamilton Institution.

"The exigencies of the times, then, demand a *thoroughly educated ministry.* This may seem rather a bold and startling proposition to many Baptists, but a deep conviction of its truth urges me to advance it, and I trust my previous remarks have fully prepared my brethren to receive it with favor. I verily believe without such a ministry our nation cannot be saved. We cannot too much magnify the office of the christian ministry. I will not, however, stop here to descant upon its sublime and unspeakably important relations to God and man. Compared with it, how contracted the sphere, and mean the station, of the mightiest earthly monarch. I speak of it now merely as a center of conservative influence to save the nation. Its position to the people is such, its action so constant, direct and uninterrupted, its opportunity to exert a moulding influence upon the mind and heart so fair and full, that I will venture the assertion, even at the risk of raising the senseless cry, "Church and State," "priesteraft," *et id omne genus,* that the temporal as well as the eternal salvation of the land depends more upon the christian ministry than upon any other body of men. How immensely important that its influence should be of the right kind, powerful and unrestrained, acting benificiently upon all the great interests of humanity. Now, however favorable its position, however constant and direct its action, however fair and full its opportunity for exerting an

influence, it cannot keep its hold upon an intelligent and educated community without it is itself intelligent and educated. It cannot, indeed, fully exert its beneficent power without it is considerably in advance of the general mass in knowledge and information.

Added to the considerations just mentioned, are others of a more special character, suggested by a contemplation of some of the peculiar features of the age, which most forcibly demonstrate the importance to the ministers of God of that discipline and enlargement of mental powers which a thorough education can alone impart. One of the most remarkable features of this most remarkable age is the grandeur of the conceptions, and the magnificence of the enterprises which men form and execute. Things are conceived and done upon a great scale. New energies and new capabilities seem to have been discovered in the world of mind as well as in the world of matter. An elevation and extent of view, a vastness and stretch of purpose, a depth and intensity of feeling, and an energy and promptitude of action, characterize the present movements of the human mind. The enterprises of the church, as those of the world, are strongly marked with these characteristics. The conceptions of enlightened christians, as respects the field and object of their labors, have been widening and widening, until they have come actually to embrace the world and the conversion of its millions to God. They have come to talk as familiarly of the conversion of the world as formerly of sending the gospel to a destitute neighborhood, not as a "consummation devoutly to be wished," and fervently prayed for, merely, but as a work which the Son of God is now calling upon them with commanding and animating voice to attempt and accomplish. The plans projected, and the means devised, for the accomplishment of this glorious object, partake in some measure of the grandeur and magnitude of the object itself. Ever and anon some new plan is announced, whose

moral sublimity fills the mind, and thrills along every nerve of christian philanthrophy. At one time we hear of supplying the millions of our own country with the word of God in the brief space of two years; the astonishment of our minds at the boldness of the conception had scarcely subsided ere the work was done. Again we hear of providing schools for the instruction of our whole youthful population in this precious word. Our minds are delighted and our hearts cheered at the energy and success with which this great and benevolent object is now being prosecuted. Finally we hear of giving the Word of life to the whole world. Yes, the church seems at last to be rousing and shaking herself, and taking hold in earnest of her appropriate work. She is casting out the gospel net over the world. She is planting her moral machinery upon every shore. A cordon of her mighty agencies even now belts the earth. Now does it not require a well informed mind of strong and expanded powers to form even an adequate conception of these sublime movements of the Zion of God. Much more does it require such a mind in one who is called not only to take a conspicuous part in these movements, but to lead and direct them!”

# REMARKS.

How passing strange the infatuation of that mind, which can,in the face of the word of God,talk and write to us about the exigencies of the times requiring, in the house of God, a deviation from the order established in Zion by our Lord Jesus Christ, as hitherto strictly observed by the people of the saints, and which has never failed to answer in all respects the designs contemplated by the divine Legislator, by whose authority this order in all its fulness was established. Well might Mr. Eaton apprehend that some of the Baptists would regard his statements as “bold and startling,” especially those of them whose thorough acquaintance with the New Testament has taught them to regard the order

established in Zion by the great Head of the church as immutable as the pillars of the throne of God, and amply adapted to the exigencies of the church, until the last wave of time shall dash upon the shore of eternity. Such Baptists cannot but view the assertions of this learned teacher as insulting to the divine Majesty, as it is incompatible with a just sense of the wisdom of our adorable Lord.

How preposterous to assert that the plan of God is so defective, that at this moment we have hit upon a period which requires a new order of things, differing essentially from the order once required and maintained in the kingdom of Christ. And that although the plan which divine wisdom originated and established was well adapted to and did answer the purpose of the church for the last eighteen hundred years, yet now it is discovered that unless a new plan can be brought into requisition by human wisdom, "*our nation cannot be saved.*" But yet, Mr. Eaton says, it is *demanded;* and we will not dispute that such demand is made, but we have a right to inquire, by whom? and being duly informed on this point, should we honor the imperious *demand,* we should find ourself in such circumstances as would enable us to tell the Jew and Gentile who had required these things at our hand. Hence we ask, Has *Jesus* demanded of the church and world that they should now no longer regard the line of division which, his sovereign hand has drawn between them? That they should now unite as one man, raise up and educate a new order of bishops, apostles, ministers, or popes, to meet the exigencies of the times? If so, where is that demand to be found in the good old book, or by what special messenger has this extraordinary message been sent down? Can Mr. Eaton find it in the following language of Paul? "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the

gospel of Christ! But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" - Gal. i. 6,8. Or will he find it contained in these words: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book?" Rev. xxii. 18. Mr Eaton has the assurance to tell us that this is a demand of the times. Well then let him with all his time-serving brotherhood see to it; we profess allegiance to another king - "one Jesus."

But we pass to notice the faith of Mr. Eaton: "I verily believe without such ministry (educated) our nation cannot be saved." This faith will accord much better with that of Levi Tucker, who believes that "there is no hope for Pennsylvania other than through an educated ministry." (See page 181,) than with the faith of God's elect. But what salvation does Mr. E. believe cannot be effected without an educated ministry? He tells us, "The temporal as well as eternal salvation of the land," &c. Let us examine for a moment the foundation of this man's faith. We will test the matter thus: Fifty years ago a theological machine for educating young men for the Baptist ministry was not known in our denomination; at that time none but such as persecuted the Baptists unto death had any colleges for educating their ministers, and yet, how strange to tell, instead of sinking into eternal oblivion, we see at that very moment our then newly organized government emerging from the temporal thraldom into which but a little before the Revolution they seemed to be doomed; and from the day of our deliverance from the government of Great Britain up to the time of building colleges for manufacturing Baptist divines, America could challenge the world to produce a nation enjoying to a greater degree the blessings of temporal salvation. Yes, under such circumstances of the church, is it not admirable to mark the temporal salvation

which the God of providence wrought for us? Here, and at that very time, an asylum was provided for the reception of the oppressed of all nations under heaven; and to the shores of our dear America, God with an high hand brought his church; here they found their promised and long sought "place in the wilderness, where she should be nourished for a time, and times, and half a time, from the face of the serpent." - Rev. xii. 14.

It is also a remarkable fact that the greatest obstacles in the way of the salvation of the Colonies of America were the learned priests, and their pliant "cow-boys," or tories. The latter were invariably instigated by the educated ministry - not of the Baptist, for, we thank God, at that day the Baptists had none - of the then established order; while the whole phalanx of educated ministers were found acting ever in concert with the most inveterate enemies of civil and religious liberty.

We are happy here to insert the opinion of General Washington, concerning our uneducated Baptists, which we extract, in reply to a letter of congratulation which he received from the United Baptist Church in Virginia, when he entered upon his first term of service as President of the United States.

"While I recollect with satisfaction that the religious society of which you are members, have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious Revolution, I cannot hesitate to believe that they will be the faithful supporters of a free yet efficient general government. Under this pleasing expectation, I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity.

"In the mean time be assured, gentlemen, that I entertain a proper sense of your fervent supplications to God for my temporal and eternal happiness.

"I am, gentlemen, your most obedient servant,
"GEORGE WASHINGTON."

Here, if our limits would admit, we could insert the names of many of our venerable but *uneducated* fathers in Israel, who contributed much to the temporal salvation of our nation, and on the other hand trace the unyielding oppression and tyranny of the *educated* priesthood, before, during, and since the Revolution. The blood of those victims who were murdered by the pious hands of the educated ministry in New England, has not yet ceased to call down the vengeance of heaven on their murderers. Fine conservators these of our national rights, who have never since the days of Cain been in possession of power but they have employed it in a manner hostile to the interests of civil and religious liberty! Not a nation under heaven has ever been able to maintain a free and equitable government where an educated ministry has been able to bring the people to believe the doctrine set forth in the address of Mr. E.

But let us once more compare the present state of things in this country with the past. We have shown above how the illiterate and genuine disciples of our Lord stood halt' a century ago, and what temporal salvation God wrought for America in their time; but now the times have altered, and the popular Baptists have adopted the policy of their old oppressors, and have their own Theological Schools scattered all over the face of our once prosperous country. The ministers which has issued from these dens of abomination are almost as numerous among us as were the locusts in Egypt in the days of Moses and Aaron. Mission Societies for the maintenance of these popular school boys, with a host of

other popular money-getting machines for their agarandizement, are brought into being, and the influence of the educated ministry is felt among the Baptists, and what now is the state of things in regard to the temporal salvation of the nation? Let them now tell their own story, and from their own shame-deserted lips the cry is heard, "Men of Israel, help; sinners, help; government, help; mammon, help! We are like to be outdone by the Catholics; the Pope can and does furnish missionaries faster than we; he deals his cash with unlimited profusion, and is at thin moment deluging our country with Catholicism and ruin!" Nor is this cry an idle tale, for it is a real fact that the Catholic church is making a more rapid headway than her Protestant daughters can; and under the very influence of Mr. E.'s educated ministry, so far are we from finding the temporal interests of our beloved country improved, according to their own statements, our nation never before bordered so closely on the verge of ruin and despotism as at this moment, while the popular reform flourishes among us like a pestilence. So much then for the clerical protection of our country. This influence of the clergy Mr. E. would wish to be *powerful* and *unrestrained;* but let his desire in this particular be gratified, and then may the Lord have mercy on the people. Let loose the power of an educated and unrestrained clergy, and hell alone could equal the scene that would follow.

In regard to the eternal salvation of our nation, land, &c., we are not able to comprehend the precise meaning of the learned Rabbi of the Hamilton Theological School. Our bible knows of no other eternal salvation than that which secures to the heirs. of promise the blessing of immortality and eternal life' through (not an educated ministry, but) our Lord Jesus Christ. This was, and is, eternally secured in the covenant of life and peace, and cannot be altered either for the better or worse, by men, angels, or devils. "For he saved

them and called them with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ before the world began." - 2 Tim. 1. 9.

As to the idea of the eternal salvation of the nation as such, or the land, if Mr. E. will dig among his rubbish until he finds the book of the Lord, by reading therein he will find that God has not designed the nations of this world as such to exist eternally, but has appointed a day in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. - 2 Peter iii. 10.

But passing the foregoing considerations for the present, we will endeavor to place in one scale the reasons urged by Professor Eaton in favor of, and those by an all-wise God against, an educated ministry.

1. Mr. E. argues that an educated ministry is indispensible to the exigencies of the times: the world is on the "onward march," and becoming enlightened and scientific; and this he at,tempts to demonstrate by showing the vast capacities of the children of men for inventing such things as Bible Societies, with all their kindred institutions, together with the great scale in which the present age conceives of and does up things. Having probably to his own satisfaction proved that human nature is now somewhat different from what it was in olden times, he urges on this ground the necessity of an improved ministry.

2. Connected with the first reason, he urges that in order to carry into effect the mighty enterprises conceived and brought forward by the inventive genius of improved human nature, an educated ministry is indispensible.

3. The inventions of the age are so numerous and multiform, that a ministry uneducated cannot understand them all.

4. The ministry cannot fully exert its beneficent power unless it be considerably in advance of the general mass of knowledge and information.

5. Because the ministers of this age are not only called to take a conspicuous part in the work of saving the world, but to*lead* and *direct* these movements.

6. That being made acquainted with *natural* philosophy, they may be put in possession of a store-house of illustration, which in this scientific age they will find available and serviceable in the elucidation and enforcement of divine truth.

All these, together with the supposition that the temporal and eternal salvation of America depends exclusively on an educated ministry, seem to make up the sum total of his arguments in favor of the Theological Machine in which he is about to take the high seat of Gamaliel. Yes, these are the considerations urged by the most learned and talented of the day, and of course may safely be considered as presenting the strength and bulwarks of the new divinity system.

We will now collect some of the reasons why the God of wisdom will not lay aside his own plan of operations, and adopt those of human production.

1. “Because his thoughts and ways transcend the thoughts and ways of man, as the heavens do the earth,” (Isa. iv. 8, 9;) and “He is of one mind, and none can turn him.”

2. Because the wisdom of men is foolishness with God.

These are sufficient reasons why the Lord will not adopt the plan of Mr. Eaton. It would reflect on his wisdom, destroy his immutability, impeach his truth, and after all fall so far short of effecting anything good, that it would only be to substitute foolishness for perfect wisdom; and we can as easily bring ourselves to believe with the fool, “There is no God,”is with Mr. E. and his admirers, that God is as deficient in wisdom, power and immutability as. they would rep. resent him to be. It will now be entirely too late for Mr. E. to assert that he intended no other or new plan, for him has already admitted this, and claims that the exigencies of the times demand something more than what was required in times past. Nothing can be more evident than the fact that our Lord Jesus Christ, having all power in heaven and earth, did call poor, unlearned and despised fishermen, and others of like common occupation, to preach among the Jews and Gentiles the unsearchable riches of his gospel; and inasmuch as we know that “he had power over all flesh,” (John xvii. 2, also Matt. xxviii. 18,) and could as easily, had it been his sovereign pleasure, called the most learned of men or the most exalted of angels to proclaim his everlasting gospel, the conclusion is too irresistible to be denied, that he has chosen, not from necessity, but of his own good pleasure, the weak things of this world to confound the mighty; and the reason of this, his sovereign choice, he has condescended to give us: “That the excellency of the power thereof might be of God and not of us.”

Had our Lord adopted Mr. Eaton’s plan, and called to the work the most splendid talents to be found in that day, and sent them forth, it would have materially marred the excellency of the glory; for what cause would not appear to good advantage when advocated by the greatest talents? But the gospel was not to be dependent on human talent for its success, hence God was pleased to make it a stumbling-block to the learned Jews, and foolishness, to the wise Greeks; but

at the same time to them who are called, Christ, the wisdom of God, and the power of God. We are aware that it is said that Christ was personally with those whom he first called to the work, and had them under a thorough course of preparation for the sacred work to which he called them. All this we admit; and if Mr. E. has yet to learn it, we are frilly prepared to inform him that that *Old School of Baptists* has not been discontinued. It is still the province of our Lord to raise up, qualify and send forth laborers into his harvest, and it remains the duty of the church, as formerly, to pray the Lord of the harvest to send laborers into his vineyard.

We cannot close these remarks without noticing particularly one assertion which occurs in this famous address. Mr. E, says that the Son of God is now calling upon enlightened christians, not devoutly to wish for, or fervently to pray for the conversion of the world, but is now commanding them with animated voice to attempt and to accomplish the work. This assertion we deny, and we call upon Mr. Eaton to prove his assertion; we shall hold him guilty of uttering palpable falsehood in the name of the Lord, until he proves to us that the Son of God has called on any of his creatures, angels, men, or devils, to convert the world. We wait for his proof.

NEW VERNON, N. Y.,
May 13, 1835.

Elder Gilbert Beebe
Editorials Volume 1
Pages 233 – 244

# THE PROPITIATION.

"AND he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." - 1 John ii. 2,

AT the request of sister Fernal, as expressed in her letter On page 156, we will offer a few thoughts on the above passage of scripture. This epistle was written to those Hebrew disciples which were at the time John wrote, scattered abroad by a persecution which had arisen soon after the day of Pentecost; a "General Epistle." It was evidently designed primarily for the same "strangers, scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia," to whom Peter directed his epistles. The design of the apostle John or rather of the Holy Spirit by him in sending this circular out among the dear scattered flock is clearly stated in several instances throughout this epistle; one object was that their joy might be full. See Chap. i. and ver. 4. He had been speaking to them in the preceding chapter of the remaining depravity which all the children of God, while here on earth have to lament and mourn over, and which w calculated to make these early disciples who had been principally brought up in Judaism, think that they must some offering or sacrifice for their sins; or otherwise from that they could not be what they had hoped they were, the children of God. But the apostle tells them that if any man sin, *we* have an advocate with the Father, Jesus Christ the righteous: this was calculated to comfort them, and to prevent their sinning, either by attempting to receive Jewish ordinances which were now abolished, or otherwise. If he had been inspired to assure the Pharisees or Arminians, that if they sinned *they* had an Advocate or Propitiator with the Father, who had atoned for them, and who could and would assuredly sustain them; the consequence would be, as they have often themselves declared, they would with such

assurance sin the more: yea, they would take their fill. But not with those whom the Son of God hath made free; these are radically changed, and sin is no longer their element. Hence the apostle writes to them this glorious truth, these sure mercies of David, *that they sin not*; see preceding verse. Well did the inspired writer know that the more the children of God could know of rich, free, sovereign, immutable, invincible and unfrustrible grace of God, the less would be their relish for sin, and the greater their joy in the Holy Ghost. In this text, Christ is not only presented to the dear tried, tempted, sin-burdened and scattered saints as a propitiator, to whom they might have access, to make reconciliation for them; but "He is the propitiation," itself. That is, Christ is the satisfaction of all demands, which could possibly be brought against His people; hence the apostle calls Him as our advocate, "Christ the Righteous," or the righteousness of his people. He is of God made unto us, Wisdom, Righteousness, Sanctification and Redemption. This is the name whereby he shall be called, The Lord our Righteousness. Therefore as He is their advocate, propitiation and justifying righteousness, other offerings were not acceptable to God. Certainly the apostle could not be mistaken in supposing that this doctrine would revive the spirits of the drooping lambs of Christ; this was indeed a word in season to them in that time of special trial. But as our sister Fernal tells us that she has not yet got beyond temptations, doubts and fears and as she complains bitterly of a want of conformity to the image of her blessed Lord, perhaps she may conclude from what we have written that all these good things were written by the apostle *exclusively* for the Hebrew saints, and being, according to the flesh, a poor Gentile, that she has no advocate, no propitiator; but let her not despair; the apostle tells us that Christ as a propitiation is not confined to the Hebrew saints to whom he was writing, but he is so also to the Gentiles; for in this sense the term *whole world* is used by this apostle throughout his

writings, meaning Jews and Gentiles, which truly includes the whole world. See Chap. v. and ver. 19. And we know that we are of God, and the whole world lieth in wickedness. The simple meaning is that in behalf of all the saints of God, both Jews and Gentiles, Christ is the only advocate with the Father, as it is written, "Look unto me and be ye saved, all the ends of the earth" but why look to him? He adds, "For I am God, and besides me there is no Savior," no Propitiator, no High Priest, no atonement or acceptable sacrifice; this is truly a good and sufficient reason why all who being quickened by his spirit, (and until quickened there are none that seek after God,) should look away from self, from self-righteousness, from Moses, from anxious benches and human devices; for it requires a God to save a sinner. So also every poor, afflicted, trembling, sin-burdened Gentile sinner, who has experienced the washing of regeneration, (for none other can answer the description given,) may rely on The propitiatory sacrifice of Christ, and rejoice that he is able to keep them from falling, I and has pledged himself that they shall never perish, but have everlasting life. We would write more upon this pleasing subject, but must forbear for the present. May the Lord bless these few hints to the comfort not only of sister Fernal, but also to many of his dear *hidden ones*, is our ardent desire for the Redeemer's sake.

Alexandria, D. C.,
October 15, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 534 - 436

# PROSPECTS FOR 1863

Notwithstanding the dreadful scourge which has fallen upon our country, the devastation of war, dismemberment (at least for the present) of our States, the interruptions and suspension of postal intercommunication with the seceded States, by which nearly one half of our former circulation is cut *off,* the advance in the price of paper, and other expenses of a printing establishment, as also in the cost of nearly all the necessaries of life, we have been enabled to stem the tide to adversity, and to continue our publication thus far through the current year, which is now drawing to its close. And now we submit to our brethren, friends, patrons, subscribers, and agents, shall it be continued through another year? We will not now attempt to urge the importance of sustaining the “Signs of the Times”, as a medium of Christian correspondence, through which the afflicted saints can communicate words of consolation, and comfort, of admonition and instruction, to the tried and afflicted saints scattered abroad; for of the importance of our brotherly correspondence, each for himself can judge; but we find it necessary to remind the friends of the publication that to continue it, there are obstacles to be overcome, which the Editor and Publisher, single-handed, is unable to surmount.

Having, within the last two years, fitted up our office with one of Hoe’s Cylinder Presses, steam engine, and fixtures, at a great expense, we find ourselves, at the close of this year, about $3,000 or $3,500 in debt. The interest on this alone, together with increased, and still increasing, current expenses, admonish us that the friends of the paper must decide for us, and for themselves, whether we shall be sustained or not.

Some of our subscribers have informed us that owing to the excessive pressure of the times, they feel compelled to discontinue their support for the present, but intend again, if spared, to resume their patronage as soon as circumstances will permit. We are aware of the pressure of the times, especially as they bear upon the greater portion of our brethren: but we beg them to consider that to ensure the permanent continuance of the paper they, as well as ourselves, must make an unusual effort. There are probably but few of our friends, although generally in limited circumstances, but what can, from their limited resources, in the course of a year, save a small sum of one dollar, even if they should deny themselves of other indulgence: but there are some we know who love to receive and read the “Signs of the Times” who have no means of raising even that small amount. To each, however, it has been our uniform practice to send the paper gratuitously, and we have many of that class now on our list; beside many who have neglected to pay their arrearses. We have thought we would make the following propositions:

First - Let every subscriber feel himself especially requested to make an exertion to increase our circulation by obtaining, beside his own, at least one new, paying subscriber.

Second - Those who are able and willing, beside paying in advance for their own, send in what they can afford to be applied to assist us in furnishing gratuitously the paper to such aged, or poor brethren or sisters, who desire to read, but are unable to pay, and all such contributions shall be faithfully so applied.

Third - Let those who are indebted to us, as soon as possible, remit the amounts due, and, if possible, forward also advance payment for the next year.

We feel so fully persuaded that our friends, and brethren will act on the foregoing suggestions that we shall, if life and health be spared, continue our labors through the next year; and then, if not sustained, we shall be compelled to discontinue the publication.

To us it seems there never has been a time when the publication of the “Signs of the Times” were so much needed as in these critical and trying times. While all is confusion and strife around us in the world, and while the witnesses are being slain, and as the tune of the overthrow of Babylon is so speedily advancing, let every feeble knee be confirmed, and every hand that hangs down be strengthened; and, “In the name of our God we will set our banners.”

Our terms for the next year, notwithstanding the increase in the price of the paper, etc., will be the same as formerly.

Brethren and friends, in ordering the “Signs of the Times”, please bear in mind that we shall be happy to also supply all orders for our “Baptist Hymn Book”. For terms, see advertisement on our last page.

Middletown, N.Y.,
November 15, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 288 – 290

# PROSPECTUS FOR VOLUME 36.

As the thirty-fifth year of our publication is now closing upon us, it is time to announce to our readers what are our prospects and designs for another year. With humble gratitude to the Sovereign Ruler of all events, we desire to record his goodness and mercy which have followed us all our days; and especially on this occasion would we render a tribute of praise and thanksgiving for his manifold favors to us in our connection with this periodical. With fear and trembling we commenced our editorial and publishing labors just as we were entering the prime and vigor of manhood, under very many discouraging circumstances, and in the face of most violent opposition, as the first, and for many years the only paper devoted to the Old School, or Primitive Baptist cause. Since we commenced our labors just one-half of the three score years and ten which are allotted to man have passed away, and in their rapid flight they have borne away by far the greater portion of those who were our companions and contemporaries at that time. A long list of the names of those who encouraged us in the beginning are now, alas! inscribed upon their tombstones, and their mortal remains now slumber with the silent dead; and why we are spared while so many have been called hence is only known to God; but whatever has been his purpose, we know that our unfeigned love and gratitude is due to him. But while we look around us in vain for those who were companions of our earlier days, to the praise of God be it acknowledged we are not left without true and faithful friends, and loving brethren who have never failed to show themselves in our most trying straits. Today we have a greater number of able and devoted brethren and sisters, scattered throughout all the states and territories of our wide spread country, ready to contribute able communications to fill up and enrich our columns, than we have ever before had at any one time. The violent

opposition we have encountered from time to time from avowed enemies, and still more annoying from professed friends, has been more than balanced by the true friendship, fellowship and cooperation of thousands, the faces of many of whom we have never seen in the flesh.

The circulation of our paper was seriously restricted, and its continuance imperiled by the late dreadful scenes of carnage in which our country has been involved, but for the last two years the way has been opened for a circulation in the Southern States, and we are now constantly receiving accessions to our subscription list from all quarters.

In view of our increasing circulation, and the increasing demands for enlarged facilities for a general correspondence, extending to all parts of our country and the Canadas, we propose to add four pages to each number of the “Signs” for the next year, beginning with the first day of January next. The paper to be the same form and size as at present, each number to contain twelve instead of eight pages; without any addition to the subscription price, and the postage, being by weight, will be no more than now. Not more than one page will be occupied with standing advertisements.

This new arrangement will add 50 percent to the amount of printed matter, and afford space for many valuable communications which have heretofore been excluded for want of room. And we flatter ourselves that our additional expense will be met by our increased subscription. As it will involve an expense to us of a large amount, may we not hope our brethren and all who are friends to the paper will use their influence to procure new subscribers, and forward their orders and remittances without delay.

Should our circulation during the year 1868 reach ten thousand, we will, if spared, at the commencement of 1869, issue the “Signs of the Times” weekly.

Middletown, N.Y.
November 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 104 - 105

# PROVERBS 1:24-26

**Brother Beebe:** If it is not asking too much, I would like to have your views of Prov. i. 24-26. Perhaps you may say it merely applies to the Jews as a nation. There are many passages like it, that I would like to see quoted in the SIGNS more frequently than I do.

JULIANA TUTTLE.
Mt. Carmel, Conn., May 25, 1858.

We have never designedly suppressed any portion of the Scriptures, nor refused to give our views on any passage when called on to do so. We do not claim to have light on every portion of the word, but so far as we have any light, we desire to declare all the counsel of God. The Scriptures are in perfect harmony with themselves, however dark our minds may be in regard to them. There can therefore be no good reason for concealing or keeping back any portion. Sister Tuttle, we presume, will admit the above, and if so, she will admit that if we have one solitary passage in all the Bible to sustain our doctrine, we have every passage. But if it be as some seem to imagine, that the Bible sustains opposite doctrine, that some portions favor Arminianism, and other portions assert the opposite doctrine of predestination, election, sovereign, saving, irresistible and almighty grace, then we must regard that blessed book as a volume of contradictions altogether unreliable as a source of infallible instructions. The text proposed for our consideration, if it has been neglected by us, certainly has not escaped the notice of the Arminians, it is among the few which they have garbled from the Scriptures, and on which they seem to confidently rely to sustain them in their warfare upon the doctrine of sovereign grace as held forth by our Lord Jesus Christ and his apostles in the New Testament. But we can discover nothing

in this passage, when rightly understood, that conflicts with any other portion of the Scripture as understood by us. The words of the text proposed for investigation and comment are, “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh.”

The wise man, in this proverb, represents wisdom contending with folly, and shows the natural inclination of men to folly, and their opposition to wisdom. In whatever sense we consider wisdom, this proverb holds good. We will consider wisdom first in its literal signification. That wisdom which our beneficent Creator has bestowed upon intelligent beings, has from the morning of the creation had to encounter the folly of mankind. Her voice has been lifted up, and her speech addressed to the sons of men, but how few comparatively have pursued the course of wisdom without turning aside to folly. Did not our first parents in the garden, turn a deaf ear to wisdom, and listen attentively to folly, when they transgressed the orders which they had received from the Creator? Did Cain obey the voice of wisdom when he murdered his innocent brother? And finally, in the history of the world, from age to age, have not each successive generation madly pursued a course of folly against the clearest and most rational dictates of wisdom, in the things of nature as set forth in the connection in this chapter? We see the young man endowed with good intellectual powers of mind, he encounters the enticing allurements of the wicked. Wisdom bids him beware! Consent thou not. The proposition is made to him, “Come with us, let us lay wait for blood; let us lurk privily for the innocent.” “Cast in thy lot among us; let us all have one purse.” At such a proposition, what course does wisdom dictate? She says, Consent thou not. But is her voice and dictation heard and obeyed? Not as a general

thing; the foolish youth departs from a path marked out by wisdom, and is finally involved in trouble. Justice pursues the guilty, the day of retribution comes, and then these sons of folly would gladly call wisdom to their aid, but it is too late. She will laugh at their calamity and mock at their fear. The murderer on the scaffold, about to expiate his crimes, feels only taunted and mocked by wisdom when she reminds him of the folly that has sealed his doom. The drunkard, against the dictates of his better judgment, persists in his cups, and rushes on to destruction, until overwhelmed with misery. And in regard to the whole course of human action, wisdom points out the righteous course, and folly allures to an opposite direction. Sister Tuttle rightly supposes that we will apply this proverb to the Jews, for God himself has thus applied the charge. See Isaiah i.; lxv. 1, compared with Rom. x. 21. But we do not apply it to the Jews exclusively. Gentiles as well as Jews are subject to the charge of folly.

But not only do the sons of men stand condemned as transgressors of the clearest dictates of human wisdom, but equally so in regard to the wisdom of God, which wisdom Paul says we speak in a mystery. The preaching of Christ crucified is unto them that are called, the wisdom as well as the power of God; but it is nevertheless to the Jews a stumbling-block, and to the Greeks folly. And in the preaching of the cross of Christ, wisdom has lifted up her voice, and proclaimed to every creature under heaven that there is salvation for God’s people in Christ Jesus, and in no other place or name. But folly has resisted the voice of wisdom, and contends that there is salvation in the will and works of men, that there is salvation in gold and silver; in rites and ordinances of human invention; in voluntary humility and worshiping of angels; in tracts and Sunday Schools; in mission and other religious societies; in the pardons of popes; the absolution of a priest, or the benefits of an anxious bench, or the virtue of an Arminian prayer.

Wisdom, through the gospel ministry has certainly protested against all these delusions, for more than eighteen hundred years, and in her solemn protestations she has invariably been justified by all her children, their experience has corroborated her testimony in all ages. “But no man,” by merely human sagacity has regarded her voice. All men by nature love darkness rather than light. The wisdom of God is foolishness with, or in the estimation of men. Men, in their inventions have set at naught all the counsel of God’s eternal wisdom, and substituted their own wisdom, and even go so far in modern times as to ask the Lord to forego his plans and purpose and adopt theirs. They represent that God’s method of salvation will not do to rely upon, and that the last hope of a sinking world is in the wisdom and works of men.

“And would none of my reproof.” The voice of wisdom in the ministry has always exposed and reproved the doctrines and commandments of men, but alas, how few have heeded these reproofs! They have reproached and persecuted those whom God has made wise unto salvation, and desired their extermination from the earth, because they hate the light, neither will they come to it lest their works should be reproved.

But the awful day of retribution is at hand when he that sitteth in the heavens shall have them in derision, according to what is written in the second Psalm.

“But wisdom is justified of her children.” The Lord Jesus Christ is of God made unto *them* Wisdom and righteousness, and sanctification and redemption. And as their wisdom, his goings forth have been of old from everlasting. As their wisdom, the Lord possessed him in the beginning of his way, before his works of old. And he says, “I was set up from everlasting, from the beginning, or ever the earth was.

“Before the mountains were settled, before the hills was I brought forth.” - Prov. Viii. 23, 25.

We submit these views to sister Tuttle, and if she will name the other passages, which she regards of the same classification, which have not been sufficiently conspicuous in our columns, we will try to make room for them, for we want a whole Bible, a whole gospel a whole Savior and a whole salvation.

Middletown, N. Y.
June 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 106 - 110

# PROVERBS 22:6

In reply to a sister who has desired our views on the text: “Train up a child in the way he should go; and when he is old, he will not depart from it.”

The proverbs of Solomon are short sentences of wisdom, which, while proverbially true in their literal application, as a general thing, are more immediately designed for the spiritual instruction of the children of wisdom. Hence Wisdom is personified as giving divine instruction to her children; by whom she is ever justified. In many parts of the book of Proverbs, the address is made to “My son,” “My children,” etc. And in chapter seven, Wisdom is the speaker. “Doth not wisdom cry? And doth not understanding put forth her voice?” Our Lord Jesus Christ is of God made unto us, (his saints) wisdom and righteousness; sanctification and redemption. For in him is found all the treasures of wisdom and knowledge. To them who are called, both Jews and Greeks, he is the wisdom of God, and the power of God. Admitting then, as we must, that these proverbs are given by divine inspiration, we are to receive them as addressed to us by our divine Instructor, the Lord Jesus Christ, who says, “Learn of me, for I am meek and lowly.” And of whom God’s voice, in the cloud of transfiguration, said “Hear ye him.” In liberalizing the proverb now under consideration, its beauty and truth does not appear; for there is no human wisdom so perfect as to secure infallibly the result which is contemplated in our text. In Solomon’s own case, there was an apparent failure. His father, according to the flesh, was David, the man after God’s own heart; and Solomon himself says, “I was my father’s son; tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thy heart retain my words; and keep my commandments and live.” And certainly Solomon was as brilliant an example of

good breeding as we can find, yet we are told that when he became old, “nevertheless even him did outlandish women cause to sin (Nehemiah 13.26).” In his old age he was led into idolatry by his strange wives. And in our day we have many sad examples of the kind. How many anxious parents have taken all the pains of their power in the discipline and education of their children, and yet those children have in many instances departed from all the wholesome instructions and judicious counsels which had been lavished upon them in early life, while instances have not been infrequent wherein children who have in childhood and youth been exposed to the most unwholesome instructions, and most pernicious examples, have risen to eminence, and in old age been found among the best citizens in the world. Although the course suggested by the proverb commends itself to the wise, it does not give assurance that human care and prudence shall always be successful.

Many experiments have been tried by the wise and prudent of this world, to improve the condition of mankind, and much discussion has been had on the question: “In what way should a child be trained?” The ancient Pharisees boasted their superior advantages, having the law and the covenants with them, of training their children; but we are told they made their pupils two-fold more the children of hell than themselves were. And our modern Pharisees, by Sabbath Schools, infant and Bible classes, and Theological seminaries, have succeeded no better. The present generation has been raised and educated and trained under the full power of all this humanly invented religious machinery, thoroughly drilled in Sunday Schools; we have often been told that when they become old they would be pious Christians, and good citizens. But what do we see as the result of all this kind of training? A more wicked, murderous, heaven-defying generation probably has never been upon the earth since the deluge. “He that sitteth in the heavens has laughed, and God

has had them in derision (Psalm 2:4).” According to his unerring word, “Evil men and seducers shall wax worse and worse; deceiving, and being deceived.”

But, as we object to the use or abuse to which our text is and has been prostituted by ancient and modern Pharisees, we will give our esteemed sister, and our readers generally, such light as we have upon its true and spiritual meaning. Understanding Christ as head over all things to his church, as personified by Wisdom, and as such set up from everlasting, or ever the earth was, as the head of his spiritual family, and Husband of his church, or his Jerusalem which is above, which is free, and which is the mother of all the legitimate children of wisdom, we shall regard the admonition and instruction of our text as addressed by him to the church, the Lamb’s wife, the spiritual mother of the family, directing her to “train up” her children in the nurture and admonition of the Lord. None can successfully dispute that this application of our text most fully and beautifully expresses the instruction of Christ to his church, in regard to the discipline of his household. The church of God is under a most solemn charge from him whom his soul loveth, to train up her sons and daughters in the fear of the Lord. She is solemnly charged to see to it that all his laws and ordinances, precepts and examples, doctrine and order, be faithfully taught, and constantly observed by all her children. And who has ever known a heaven-born son or daughter of the church of the living God, who has been trained from the infancy of their spiritual experience under the faithful administration of the word of truth, well instructed in the doctrine of Christ, and constantly habituated to take the scriptures as the man of their counsel, standard of their faith, and rule of their conduct from their first connection with the church until their heads have whitened with age, that has not become well established in word and doctrine?

In the nature of the figure, it is the peculiar office of the wife to instruct her household to honor and obey their father and their mother in all things. And as a mother, her children are placed under her peculiar care and instruction; they are directed to look to her for succor, instruction and consolation. She is an help meet for him who is the "Everlasting Father," of all her children. He bids her, "Train them in the way they should go." To train is to exercise, to instruct, to keep them in the practice, to drill, and accustom them to the constant practice of that in which they are to be trained.

Practically, the church of Christ, walking in all the order of the house of God, sees that sin is not suffered to rest unrebuked on any of her children. She has maternal charge as well as love for them all. She receives to her bosom the "newborn babe," as soon as it is born, feeds it with the sincere milk of the word, which flows from the breasts of her consolation. She attends to their numerous wants, hears and understands their cries for bread; or feeds them on milk, as she knows their condition and age can bear; teaches them to talk, and turns to them a pure language, that they may not speak in a mongrel, or half Ashdod dialect; instructs them how to spell and pronounce *Shibboleth,* and every other pass-word or countersign required of those who are of the household of God. She sees that not a morsel of food from the pulpit, or elsewhere, goes into the mouth, that is unwholesome; she examines well that there be no wild gourds served up by young and inexperienced prophets; that there be no "death in the pot" from which they are to feed. She has a charge to see that their clothing is in good order, white and clean, unspotted from the world, undefiled and unpolluted. Her husband has stored the wardrobe well. The garments of salvation, the robe of righteousness, garments of praise, and raiment of fine needlework are there; she is to see to it that they are seasonably put on, carefully protected from pollution, and duly appreciated. She has a special

charge in training them, to keep them out of bad company; for her Husband, in one of his proverbs of wisdom, has told her that "Evil communications corrupt good manners." She must not allow them to go after *strange women,* (professed churches). She must teach them to beware of the flattering words of the strange woman (anti-christ), and thoroughly warn them against her subtle snares, and tell them plainly that "her house is the way to hell, leading down to the chambers of death; lest they should let their heart decline to her ways, for she hath truly cast down many wounded: yea, many strong men have been slain by her. Such are her fascinating charms and seductive devices, that many shall follow her pernicious ways; by reason of whom the way of truth shall be evil spoken of. She must therefore faithfully warn them to beware of dogs, to beware of evil workers, and to beware of the concision. She has a solemn charge to see that the discipline of the house of God is faithfully observed in all cases, and see that the little children love one another. She must in training them see that they are well instructed in all the doctrine of God their Savior, and that they perfectly understand and walk in all the order and ordinances of his house, blamelessly and unrebukably until his coming.

Now, my dear sister, do you think a child of God, a son of the church, brought up strictly according to the laws of Christ, and duly instructed to observe all things whatsoever Christ has commanded, from early infancy to old age, will, when old, depart from the doctrine, order or ordinances of his kingdom? Did you ever know such an instance?

But even the children of God who are left, like the few Jews in Jerusalem while the tribes were carried into Babylonish captivity, may forsake the law of the Lord, inter-marry with the children of Ashdod, become corrupted, and their very language become confused and incoherent, so that they spake neither language correctly; but a mongrel jargon which

betrays their lack of wholesome training. The children of God require the care and counsels of their mother; or they are liable to become as children tossed to and fro by every wind of doctrine.

In conclusion, esteemed sister, although you are located somewhat remote from your mother, as to the privileges of frequent social privileges in the church, and but seldom can hear the preaching of the word in truth and faithfulness, yet as God has graciously trained you himself; weaned you from the vanities of the Gentiles; led you about and instructed you; and kept you as the apple of his eye; surely there is no good thing that he will now withhold from you. Where you formerly sought a home, when you asked for bread, they gave you a stone; when hunger compelled you to ask for a fish, they gave you a serpent, and for an egg, they gave you a scorpion. But the Lord has heard your groaning, and came down and delivered you; he brought you out of the house of bondage with a high hand, and an outstretched arm, and he has brought you to his banqueting house, and over your defenseless head has he spread the banner of his love. Now we address to you the inspired admonition, which has already been brought home by the Spirit to your heart, “Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father’s house: so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him (Psalm 45:10,11).”

Middletown, N.Y.
October 15, 1865.

Elder Gilbert Beebe
Editorials Volume 6
Pages 253 - 257

# PROVERBS XXVI. 4,5.

(Reply to Enquirer from the Regions of Doubt.)

In this text we have two rules given for the treatment of fools, which although at first glance may seem rather paradoxical, yet on a close examination will be found perfectly harmonious, and each of equal importance. God's people, though in themselves fools, being altogether destitute of that wisdom which cometh down from heaven, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy, until they are born of God and taught by his Spirit, and thereby made wise unto salvation through faith that is in Jesus Christ, are by vital union with Jesus Christ elevated above the character of fools, as our Lord Jesus Christ, who is the wisdom of God, is of God made unto them wisdom and righteousness, sanctification and redemption; and then they find by revelation of God made to them, "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ: in whom are hid all the treasures of wisdom and knowledge." - Col. ii. 2,3. They have received the fear of the Lord, which is the beginning of wisdom, and there is treasured up for them in Christ, an inexhaustible fullness, so that if any of them lack wisdom at any time, or under any circumstances, they know where it is hidden, and it is their privilege to ask of God who giveth liberally unto all men, and upbraideth not. Though they are all taught of God, and all know him, from the least of them to the greatest, and all have an unction from the Holy One, and know all things, and need not that any man should teach them, but as the same anointing teacheth them of all things, (See 1 John ii. 20, 29) still they have to deal with those who, however wise and prudent they may be in the wisdom and prudence of this world, are fools, or perfect

idiots in regard to the things of the kingdom of God, which kingdom no man can see except he be born again; and the things of the kingdom being spiritual, the natural man receiveth them not, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

Having briefly noticed the parties implied in our text, the children of wisdom, to whom the Proverbs are addressed, and the fool, or fools, with whom they have to associate while here in the flesh, we will attempt to explain the use of the two rules laid down for the instruction of the wise.

Rule 1. “Answer not a fool according to his folly, lest thou also be like unto him.”

Should the wise man give a foolish answer to the foolish question of the fool, he would thereby degrade himself, and the answer and the question both being foolish, would place the parties on the same footing; both would be alike degraded, so far as the question and the answer are concerned. In that sense therefore the wise man is not to answer the fool according to his folly, lest he should be like him. But he is nevertheless, according to

Rule 2. “Answer a fool according to his folly, lest he be wise in his own conceit.” When a wise man answers a fool, he must bear in mind that he is dealing with a fool, and not with an equal in intelligence, and his answer must be given accordingly. According to an approved adage in use “A word to the wise is sufficient.” But in the Proverbs of inspired wisdom we are told that *if* we should bray a fool in the mortar with a pestle, still his folly would not depart from him. If a fool who has said in his heart, “There is no God,” should ask of one who knows the Lord, to demonstrate the existence of Jehovah, it would not be wise in the christian to attempt to demonstrate his position, by what he has experienced of the

indwelling of the Spirit of God in his own heart, for he must recollect that the fool has no knowledge of spiritual things, and such an answer would be unintelligible to the fool, and would only inflate his vain conceit that he had embarrassed his antagonist with a question that was unanswerable. But in answering him, use such arguments if possible as he can understand, point him to the evidences of the handiwork of God in the natural world, to the shining sun, the paler moon, the twinkling stars, the teeming earth and rolling seas; things which natural men can contemplate as well as christians.

In short, we should not answer a fool according to his folly, by condescending to be as foolish as he is, or by giving him a foolish answer, for then we should be like him, but we should observe the admonition of our Lord, to be as wise as serpents and as harmless as doves. If a fool, to provoke us, should ask us an insulting question, and we to retaliate give him an insulting answer, then what advantage would we have, or could we claim over him? In that case we would be truly like him. But should we in meekness endeavor to instruct such as oppose themselves, hoping that peradventure the Lord may give them repentance to the acknowledgment of the truth, this would have a tendency to humble his pride and prevent his being wise in his own conceit. We have many examples in the New Testament. The old Scribes and Pharisees often tried to entangle our Lord and Master with their foolish questions, but he answered them wisely, and in that sense not according to their folly, and yet he answered them in the other sense according to their folly, by stopping their mouths by his well timed and pertinent replies. Much more might be said on this subject, but as we have quoted the adage, “A word to the wise is sufficient,” and although Enquirer hails us from the unpleasant regions of doubt, we hope, from the nature of his enquiries, that he is searching for light, and we pray that he

may be delivered from doubts in due time, and know the joyful triumphs of the faith of God’s elect.

Middletown, N. Y.
October 1, 1857.

Elder Gilbert Beebe
Editorials Volume 4
Pages 30 - 33

# PSALM 16:10.

Brother Moody, of Maine, desires our views on the words, "For thou wilt not leave my soul in hell." Psalm 16:10.

The best and only reliable explanation of these words that can be given, are found recorded in Acts 2:25-32, inclusive. It is here shown by the inspiration of the Holy Ghost, that these words were applicable to David, only as a type of our Lord Jesus Christ; and were used to signify that Christ should certainly arise from the dead, and that his flesh should not see corruption, but that it should arise on the third day. The word hell in this text does not mean perdition, but is here, as in some other passages, used to mean the grave. The word *hell,* we are told by the learned, is from the Saxon *hillan,* or *helan,* which signifies *to hide,* or *roll,* a *cavern,* though elsewhere used to denote the place of torment, it is here used to signify *the concealed or unseen place of the dead.* Hence it is here used to show that our Lord Jesus, in pouring out his soul unto death (Isaiah 53:12), was able to lay down his life and to take it up again. John 10:18. Hence the resurrection of our Redeemer from the dead was the verification and fulfillment of what David as a prophet said in our text.

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Wherefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2.22-36.

It would be presumptuous in us to attempt to improve on this divinely inspired interpretation of the subject.

Middletown, N.Y.
April 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 404 – 405

# PSALM XXXVII. 1.

“Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.”

There is an element in the earthly nature of mankind to fret and feel indignant when our own peculiar views are ignored or even criticized by others, and although it is as impossible for all to think and believe like as it is for all to look alike, and although the convictions of our minds are involuntary and beyond our control, still, we are prone to become provoked at, and impatient with those who differ in their judgment and conclusions, from what seems clear and fully demonstrated to our minds. This element or propensity of our nature is generally perceptible among all classes of the human race, to a greater or less degree, in regard to their favorite or long cherished traditions. In regard to things of this world, statesman will differ in politics, and Physicians on medical science, and all classes will dispute and sometimes abuse those who cross their tracks or fail to agree with their favorite theories. But by far the greatest sensitiveness and the least forbearance, and the most fearful persecutions that have ever crimsoned the earth with human gore, have been produced by conflicting sentiments on religious subjects. From the days of Cain the intolerant spirit of religious bigotry has marked and stained all the pages of history. The wicked and murderous spirit of Cain was of Satan. Cain was an active religionists; but his religion was not acceptable unto God. His offering was of the fruits of the earth, and of the labors of his own hands, unauthorized by divine command, and unaccompanied by that faith which is the fruit of the Spirit, and the gift of God, without which it is not possible to please God.

The spirit of God which rules in the hearts of all who worship God in spirit and in truth, is the very opposite of that spirit which works and the children of disobedience, and which has in all ages characterized the religion of the world. The Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, dwells in all who are born of the Spirit, and so far as they are controlled by it they manifest the meekness of him who when he was reviled, reproached, persecuted, mocked and even crucified, reviled not again. Jesus said to those who labor and are heavy laden, "Take my yoke upon you, and learn of me; for I am meek and lonely inn heart: for ye shall find rest unto your souls." – Matt. xi. 29. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast of mire and dirt. There is no peace, saith my God, to the wicked." – Isa. lvii. 20, 21. How wide the contrast between those who cannot rest, for whom there is no rest, and those of whom it is written, "Great peace have they which love by law; and nothing shall offend them." – Psa. cxix. 165. The spirit of meekness and humility which is born from above, cannot fail to love that law which God has written in the heart of all his covenant people, because it is the law of the spirit of life which is in Christ Jesus, and he dwells in them as the hope of glory, and is fulfilled by his love which she has shed abroad in them; abiding in him they abiding love, for God is love. – John iv. 16.

Now, although everyone who was born of God is a recipient of his spirit, and in that spirit have peace with God through our Lord Jesus Christ, still they are while here in flesh, be set with many trials and temptations, being still in an earthly tabernacle of flesh, which is born of the flesh, and which retains its opposition to the spirit of holiness, and still requires to be vigilantly watched, denied, kept under and crucified. If this were not so, why are the saints admonish to fret not, to be not envious at the prosperity of the wicked? Surely we can not believe that any spirit which is given us

from above can require to be denied, resisted or crucified. But, if our experience is in harmony with that of Paul, we shall find, (and without much searching) another law, spirit, or predominating propensity in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our members. With their mind, those who have the mind of Christ, serve the law of God, while with their flesh they serve the law of sin.

It is on account of these conflicting elements of different parentage and birth, which are found in all who are born of the flesh and also born of God, that they are so frequently and constantly admonished to put off the old man with his affections and lusts, and to put on the new men which after God is created in righteousness and true holiness. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." – Rom. viii. 6-10. The indwelling of Christ has not changed our body from sin to righteousness, nor from death in Adam, to life in Christ, for the body is still dead because of sin, although the spirit which is given us is life because of righteousness. The same mortality, depravity and sin that we inherit from Adam in our mortal bodies, still remains until our change shall come. Therefore, "If ye live after the flesh ye shall die;" for the body is "the body of this death." "But if ye through the spirit do mortify the deeds of the body, ye shall live;" for the spirit is life because of righteousness. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by [or because of,

as in the margin] his spirit that dwelleth in you." – Rom. viii. 11. The distinction between the two elements or natures of which every christian is composed while waiting for their change to come, is clearly and unmistakably demonstrated by the inspired record of eternal truth. The body is mortal, a body of death, held in bonds of corruption until mortality shall be swallowed up of life, and death in victory. It is cheering to be assured that the same spirit that raised up the crucified body of our Lord from the dead shall *also*, or in like manner, quicken our mortal bodies, change and fashion them like his glorious body, and deliver them from the bondage of corruption into the glorious liberty of the children of God. As Jesus our Lord, in his resurrection from the dead by the glory of the Father, is the first begotten from the dead, and the first-born among many brethren, even so the God and Father of our Lord Jesus Christ has begotten all his chosen generation to a lively hope, by the resurrection of Jesus Christ from the dead, two and inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are capped by the power of God through faith unto salvation ready to be revealed at the last time. 1 Peter i. 2-5; Col. i. 15 and 18; Rom. viii. 29.

But to return to the admonition, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like grass and weather as the green herb." The saints are exhorted to commit their way unto the Lord, and trust in him. In patient submission to bear all the trials, afflictions, reproaches and persecutions that God in his infinite wisdom in goodness sees good to call us to encounter while here in the flesh, knowing as we do that he is able to sustain us while in the conflict, and deliver us as soon as shall be for our good and his glory.

We think it will be admitted by all experienced christians that the most troublesome enemies they are called to encounter

while in the flesh are found in our own earthly natures. The cruel shafts of bitter enemies without, persecutions, prisons, stripes, and even martyrdom have been joyfully welcomed when the cheering presence of the Lord has been realized to comfort and support, and

"Prisons have palaces proved
When Jesus has dwell with them there."

Why then should christians fret, or yield to discontent?

"What though the prince of darkness frown
And vent the fury of his spite?
Eternal chains confine him down
To fiery deeps in endless night."

Above all things, why should we being grew with those who differ with us in their religious convictions? They do not, they cannot differ more widely from our views on religious subjects then we differ from them in their views. If we're right and they're wrong, we surely have the best of it, and much greater reason for humility and gratitude to God for the gift of greater light. And, on the other hand, if they are right, and we are in error, no amount of vituperation can change the fact. It cannot be denied that the christians have an aspiring element in the fleshly nature which sometimes tense them to strive for the mastery. This element is sly and deceptive and needs to be closely watched. He that thinks he stands is admonish to take heed lest he should fall. It is not wise for the most proficient in gifted in the knowledge of the truth to flatter himself that he knows all that is worth knowing, or that wisdom will die with him. The Lord's people while here below our pupils in the school of Christ, and all of Zion's children shall be taught of the Lord, and are now being taught of God; but none of them have as yet learned all that is to be known of God and of the things of his spirit, nor can

the obtained that state until that which is in part shall be done away, then shall we know even as we are known and see as we are seen. To accomplish this the cap spirit is given with the promise that he shall lead the disciples of Christ into all truth.

We would by no means overlook or underrate the admonitions so often repeated in the New Testament to "Stand fast and the liberty wherewith Christ has made us free," and two contend earnestly for the faith which was once delivered to the saints, and as witnesses for God and truth to boldly and fearlessly "Speak that we do know, and testified that we have seen;" but in fighting the good fight faith, we must observe the apostle's instruction to Timothy, "If a man strive for the masteries, yet he is not crowned except he strive lawfully," bill And in the striving lawfully, he says, " Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane in vain babblings; for they will increase unto more ungodliness, and their word will eat as doth a canker;" &c. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." "But foolish and unlearned questions avoid, knowing that they gender strife. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who were taken captive by him at his will." – 2 Tim. ii. 15-26.

Is it not to be feared that many are lured into the snare of Satan and captivated by him, by an intemperate zeal in what they are tempted to believe is a commendable contention for the truth, forgetful that the truth is to be spoken in love, and

instruction to the erring in meekness, and that the truth itself may be held, or contended for in unrighteousness? How important it is that we try the spirits by which we as well as others are actuated, whether they be of God. The dear disciples of the Lamb once felt resentful, and asked permission to pray for fire to punish those who had treated the Lord with indignity, that Jesus rebuke them, and said, “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.” – Luke ix. 54, 56.

The ministers of Christ and all the saints are bound by their allegiance to their King to oppose error in all its multiform phases, whether it be found in themselves, their brethren, or in the common enemies of the cross of Christ. But while we oppose error by the exhibition of truth, we should beware lest we allow our fleshly passions to predominate, and betray us into a frame of self confidence or vain glorying. We should not forget the example of Michael the Archangel, who Wen contending with the devil, and disputing about the body of Moses, instead of bringing against him a railing accusation, said, The Lord rebuke thee. – Jude 9. We are not to avenge a ourselves, for it is written, “Vengeance is mine; I will repay, saith the Lord.” – Rom. xii. 19.

It is not for the saints of God to fret because of the evil doers, it is the natural course of all the children of Adam, since sin into the world, every imagination of the thoughts of their heart is only evil continually. This is no less power own condition by nature than it is of those who live and die in their sins, and if we have been washed from our pollution in the cleansing blood of our Lord Jesus Christ, quickened and born of his spirit, and as a fruit of that spirit made to know and love the truth, we have no cause for boasting, for we know that it is God who is made us to differ thus from the most hardened and depraved of mankind. “What if God,

willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction," does this a four day ground for those to whom he has made known, as vessels of his mercy whom he had afore prepared unto glory, to exult or to be envious against those who seem to prosper in their abominations? The spirit of God in our hearts will humble us under his mighty hand, and teach us to commit our way unto the Lord, and trust in him at all times and under all circumstances, and to say, with the poet,

"It was all of his grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of woe.

Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high joy he still to sound forth his fame,
In crown him in each of our songs."

Elder Gilbert Beebe
Middletown, N. Y.,

Signs of the Times
Volume 49, No. 12.
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# PSALM XXXVII. 1.

“Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.”

There is an element in the earthly nature of mankind to fret and feel indignant when our own peculiar views are ignored or even criticized by others, and although it is as impossible for all to think and believe like as it is for all to look alike, and although the convictions of our minds are involuntary and beyond our control, still, we are prone to become provoked at, and impatient with those who differ in their judgment and conclusions, from what seems clear and fully demonstrated to our minds. This element or propensity of our nature is generally perceptible among all classes of the human race, to a greater or less degree, in regard to their favorite or long cherished traditions. In regard to things of this world, statesman will differ in politics, and Physicians on medical science, and all classes will dispute and sometimes abuse those who cross their tracks or fail to agree with their favorite theories. But by far the greatest sensitiveness and the least forbearance, and the most fearful persecutions that have ever crimsoned the earth with human gore, have been produced by conflicting sentiments on religious subjects. From the days of Cain the intolerant spirit of religious bigotry has marked and stained all the pages of history. The wicked and murderous spirit of Cain was of Satan. Cain was an active religionists; but his religion was not acceptable unto God. His offering was of the fruits of the earth, and of the labors of his own hands, unauthorized by divine command, and unaccompanied by that faith which is the fruit of the Spirit, and the gift of God, without which it is not possible to please God.

The spirit of God which rules in the hearts of all who worship God in spirit and in truth, is the very opposite of that spirit which works and the children of disobedience, and which has in all ages characterized the religion of the world. The Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, dwells in all who are born of the Spirit, and so far as they are controlled by it they manifest the meekness of him who when he was reviled, reproached, persecuted, mocked and even crucified, reviled not again. Jesus said to those who labor and are heavy laden, "Take my yoke upon you, and learn of me; for I am meek and lonely inn heart: for ye shall find rest unto your souls." – Matt. xi. 29. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast of mire and dirt. There is no peace, saith my God, to the wicked." – Isa. lvii. 20, 21. How wide the contrast between those who cannot rest, for whom there is no rest, and those of whom it is written, "Great peace have they which love by law; and nothing shall offend them." – Psa. cxix. 165. The spirit of meekness and humility which is born from above, cannot fail to love that law which God has written in the heart of all his covenant people, because it is the law of the spirit of life which is in Christ Jesus, and he dwells in them as the hope of glory, and is fulfilled by his love which she has shed abroad in them; abiding in him they abiding love, for God is love. – John iv. 16.

Now, although everyone who was born of God is a recipient of his spirit, and in that spirit have peace with God through our Lord Jesus Christ, still they are while here in flesh, be set with many trials and temptations, being still in an earthly tabernacle of flesh, which is born of the flesh, and which retains its opposition to the spirit of holiness, and still requires to be vigilantly watched, denied, kept under and crucified. If this were not so, why are the saints admonish to fret not, to be not envious at the prosperity of the wicked? Surely we can not believe that any spirit which is given us

from above can require to be denied, resisted or crucified. But, if our experience is in harmony with that of Paul, we shall find, (and without much searching) another law, spirit, or predominating propensity in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our members. With their mind, those who have the mind of Christ, serve the law of God, while with their flesh they serve the law of sin.

It is on account of these conflicting elements of different parentage and birth, which are found in all who are born of the flesh and also born of God, that they are so frequently and constantly admonished to put off the old man with his affections and lusts, and to put on the new men which after God is created in righteousness and true holiness. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." – Rom. viii. 6-10. The indwelling of Christ has not changed our body from sin to righteousness, nor from death in Adam, to life in Christ, for the body is still dead because of sin, although the spirit which is given us is life because of righteousness. The same mortality, depravity and sin that we inherit from Adam in our mortal bodies, still remains until our change shall come. Therefore, "If ye live after the flesh ye shall die;" for the body is "the body of this death." "But if ye through the spirit do mortify the deeds of the body, ye shall live;" for the spirit is life because of righteousness. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by [or because of,

as in the margin] his spirit that dwelleth in you." – Rom. viii. 11. The distinction between the two elements or natures of which every christian is composed while waiting for their change to come, is clearly and unmistakably demonstrated by the inspired record of eternal truth. The body is mortal, a body of death, held in bonds of corruption until mortality shall be swallowed up of life, and death in victory. It is cheering to be assured that the same spirit that raised up the crucified body of our Lord from the dead shall *also*, or in like manner, quicken our mortal bodies, change and fashion them like his glorious body, and deliver them from the bondage of corruption into the glorious liberty of the children of God. As Jesus our Lord, in his resurrection from the dead by the glory of the Father, is the first begotten from the dead, and the first-born among many brethren, even so the God and Father of our Lord Jesus Christ has begotten all his chosen generation to a lively hope, by the resurrection of Jesus Christ from the dead, two and inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are capped by the power of God through faith unto salvation ready to be revealed at the last time. 1 Peter i. 2-5; Col. i. 15 and 18; Rom. viii. 29.

But to return to the admonition, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like grass and weather as the green herb." The saints are exhorted to commit their way unto the Lord, and trust in him. In patient submission to bear all the trials, afflictions, reproaches and persecutions that God in his infinite wisdom in goodness sees good to call us to encounter while here in the flesh, knowing as we do that he is able to sustain us while in the conflict, and deliver us as soon as shall be for our good and his glory.

We think it will be admitted by all experienced christians that the most troublesome enemies they are called to encounter

while in the flesh are found in our own earthly natures. The cruel shafts of bitter enemies without, persecutions, prisons, stripes, and even martyrdom have been joyfully welcomed when the cheering presence of the Lord has been realized to comfort and support, and

"Prisons have palaces proved
When Jesus has dwell with them there."

Why then should christians fret, or yield to discontent?

"What though the prince of darkness frown
And vent the fury of his spite?
Eternal chains confine him down
To fiery deeps in endless night."

Above all things, why should we being grew with those who differ with us in their religious convictions? They do not, they cannot differ more widely from our views on religious subjects then we differ from them in their views. If we're right and they're wrong, we surely have the best of it, and much greater reason for humility and gratitude to God for the gift of greater light. And, on the other hand, if they are right, and we are in error, no amount of vituperation can change the fact. It cannot be denied that the christians have an aspiring element in the fleshly nature which sometimes tense them to strive for the mastery. This element is sly and deceptive and needs to be closely watched. He that thinks he stands is admonish to take heed lest he should fall. It is not wise for the most proficient in gifted in the knowledge of the truth to flatter himself that he knows all that is worth knowing, or that wisdom will die with him. The Lord's people while here below our pupils in the school of Christ, and all of Zion's children shall be taught of the Lord, and are now being taught of God; but none of them have as yet learned all that is to be known of God and of the things of his spirit, nor can

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"It was all of his grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of woe.

Then give all the glory to his holy name,
To him all the glory belongs;
Be ours the high joy he still to sound forth his fame,
In crown him in each of our songs."

Elder Gilbert Beebe
Middletown, N. Y.,

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# PSALMS 42:5

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, for the help of his countenance." Psa. 42:5.

The inspired Psalmist and sweet singer of Israel, like all the children of God, was subject to seasons of great depression of spirit. There were times with him, as with us, when he could attune his harp to strains of joy and gladness - when he could sing, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." His mountain stood so firmly at times that he felt assured that he should never be moved. But when the presence of his God was withheld he was in trouble. Then in the plaintive notes of this Psalm he was reduced to great distress, and many tears. Though elevated to the regal honors of a throne, with thousands of waiting attendants to execute his orders, with wealth at his command, he could not be happy without the manifest presence of the Lord. His case was like the panting hart in the desert, panting for the water brooks - and famishing with thirst; so did his soul pant after God. Observe the striking figure. The panting hart has but one object in view; he must drink or die. Nothing but water will meet the necessity of his case. And it is even thus with the Christian. He says, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." How intense must be the desire of the child of God, when constrained to cry out, "My soul thirsteth for God, for the living God: when shall I come and appear before God. My tears have been my meat day and night, while they continually say unto me, Where is thy God?" As though to aggravate the woe of the disconsolate saints, the enemy seems ever ready to tauntingly sneer at them. And how keenly is the tempter's malice felt when he suggests to the troubled soul that his confidence in God is misplaced;

that God will not deliver, that he will not listen to their prayer - is unmoved by their supplications - that his mercy is clean gone for ever more, and he will no more be gracious. A saint in this condition cannot refrain from praying, though he may not be able to express in words the groanings of his spirit; yet the language of his heart is, When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy days. The remembrance of former joys, of social seasons of worship at the house of God, the privileges of the sanctuary, cause the tears to flow the more freely.

"We wept when we remembered Zion."
"Where my best friends, my kindred dwell,
Where God, my Savior reigns."

But Satan avaunt! My faith revives; a ray of light breaks in; my fainting heart lays hold of hope, and listens to the words of faith. Why art thou cast down, O my soul? Why art thou disquieted within me? Perhaps the soul responds, How can I be cheerful under such trying circumstances. My Savior's face is hidden from my view. I am thirsting, panting, fainting to behold the light of his countenance. I am sorely tempted and fear that I shall enjoy his presence no more; I have sought him, but I could not find him. I called him, but he gave me no answer. Oh that I knew where I might find him; but I am driven almost to despair. I have poured out my soul in me, in vain supplication and prayer; my tears have been my food. My days are consumed like smoke, and my bones are burned as an hearth. "My heart is smitten and withered as grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness; and like an owl of the desert. I watch, and am as a sparrow alone upon the housetop. Mine enemies reproach me all the day; and they that are mad against me

are sworn against me: for I have eaten ashes like bread, and mingled my drink with weeping; because of thine indignation and thy wrath; for thou hast lifted me up, and cast me down." In whom can I now trust; who shall now bear up my hope? "Hope thou in God," says faith, for I shall yet praise him. Notwithstanding all my fears, my doubts, my unbelief, and bitter lamentations I shall yet praise him; but not as the result of any effort of my own, or any help which can come from any other source but God. Hope thou in God, not in man; not in thy self, nor in thy cries, or tears, or prayers, but in God, for he is the Hope of Israel, and the Savior thereof in the time of trouble. He hears thy mourning voice, he knows the sorrows of thy troubled soul, and he has pledged his word that he will never leave thee, nor forsake thee.

"If through the deep waters he calls thee to go,
The rivers of wo shall not thee overflow;
For he will be with thee thy troubles to bless,
And sanctify to thee, thy deepest distress.

When through fiery trials thy pathway shall lie,
His grace all sufficient, shall be thy supply.
The flame shall not bum thee, his only design--
Thy dross to consume, and thy gold to refine."

I shall yet praise him. Well, that is a most blessed assurance; for I had feared that I should no more enjoy that blessed privilege. Surely I can ask no more. I shall yet praise him, not only for his electing love, his boundless goodness, and his saving grace, for the unspeakable gift of his dear Son; for my redemption from sin, death, and hell; for a Savior's righteousness; for my complete justification in his sight; my calling, my new birth - my translation from the power of darkness into the kingdom of his dear Son; but I shall also praise him for the help of his countenance. O what an efficient help to me is his blessed countenance.

"In darkest shades, if he appear,
My dawning is begun;
He is my soul's sweet Morning Star,
And he's my rising Sun."

When his countenance is hidden from my view I sink down in sadness, sorrow, and grief, and there is nothing else can cheer me. But whatever trial, or tribulation I may be involved in, if his beaming countenance be revealed to me, I can rush through a troop, or leap over a wall; yea, though I walk through the valley and shadow of death, if he be with me, and I can see his countenance. I will fear no evil, for his rod and his staff, they comfort me. His countenance is as the sun shineth in his strength. And his brightness is as the light. And God who commanded the light to shine out of darkness, shines in the hearts of his children to give the light of the glory of God in the face, or countenance of our Lord Jesus Christ. What floods of living light and joy and comfort flow from his as the Sun of Righteousness, with healing in his wings. In his presence, or in the light of his countenance, is fulness of joy, and at his right hand there are pleasures forevermore. Then let me praise him for the help of his countenance, by which I am delivered from the power of darkness, and ushered into his marvelous light.

"*I shall yet praise him.*" O what a change, from the deeps of affliction, from distress, temptation, sorrow, grief, and pain, raised up by the help of his countenance, to mingle *my* joyful notes of praise, with glorified spirits round his throne.

"He will arise and plead my cause,
Nor will my Lord delay,
Beyond th' appointed hour of grace.
That long expected day."

I shall yet praise him, with the congregation of his saints within the walls of his sanctuary here; but when my voice shall falter in death, and *my* spirit wing its way up to the paradise of God, I shall see him as he is, and behold his countenance without a veil between--in more heavenly strains shall I praise him, forever.

"There we shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasures in."

Elder Gilbert Beebe
Middletown, N.Y:, November 1, 1861.

# PSALM 46:10.

“Be still and know that I am God.”

In listening to the excellent discourse of brother William L. Benedict, preached at the funeral of our lamented granddaughter, on the sixteenth ultimo, from the words at the head of this article, the subject was opened with more sublime beauty and awful grandeur than we had ever before discovered in it, although we had on several occasions used the same words as a text; and sometimes with considerable liberty. But when our esteemed brother was enabled to apply its salutary instruction, admonition and consolation more directly to the grief-stricken circle of mourners, in which we were included, there seemed to be a power in the text as issuing from the mouth of God himself; perfectly irresistible, and full of divine majesty.

It is not our intention to repeat the discourse, for we feel incompetent to do so; but simply to record some of the leading presentations to our mind, at the time, and subsequently. Truly, to know God is eternal life; as our Savior has said, “And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” The admonition is therefore clearly addressed to such only as have received the gift of God, which is eternal life, through Jesus Christ our Lord.

The apostle John gives us an infallible criterion, or test, by which every saint may discriminate between the Spirit of truth and the spirit of error. “He that knoweth God, heareth us;” that is, all who know God recognize the high authority of the apostles who are divinely inspired by the Holy Ghost to rule in judgment, upon the twelve thrones of the house of Israel. “He that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error.” Whatever a

man’s profession or his works may be, we have no lawful right to recognize him as a child of God, or to fellowship him as such, if he is not governed and controlled by the authoritative mandates and decisions of the apostles of our Lord Jesus Christ.

A saving knowledge of the true God cannot be attained by any study or application of the natural mind to the instruction of men. No man can teach his brother, his neighbor or his child, saying, “Know the Lord,” for, “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him (Matthew 11:27).”

When the apostle Peter, in behalf of the disciples, declared his and their knowledge of the Father and the Son, Jesus answered and said unto him, “Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matthew 16:17).” “For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Corinthians 4:6).” Christ is Himself the brightness of His Father’s glory, and the express image of his person (Hebrews 1:3). “Who is the image of the invisible God, the first born of every creature (Colossians 1:15).”

The words of this text imply that a knowledge of God will silence our murmurings, and cause us, like the Psalmist, to say, “I was dumb, I opened not my mouth; because thou didst it (Psalm 39:9).” Or, like Eli, “It is the Lord: let him do what seemeth him good (I Samuel 3:18).”

All who by experience and revelation know him who is “The true God, and eternal life (I John 5:20)” know he is too wise to err, and too holy and righteous to be unjust; and having

this knowledge they can confide in him, and passively accept whatever of good or evil his hand deals out to them (Job 2:10).

Let us consider the awful import of the words "I am God." A Spirit, infinite and eternal, self existent, independent, the Creator and upholder of all things. He is Author and professor of all conceivable and inconceivable perfections. High on his imperial throne; the "High and lofty One inhabits eternity, whose name is Holy." He has created all things for himself, and for whose pleasure alone all things are, and were, created. He doeth his pleasure in the armies of heaven, and among the inhabitants of earth. The septre of whose authority he sways over all beings, all worlds, and all events, with irresistible power, and unerring wisdom and righteousness. His absolute providence and decrees embrace the very hairs of our heads, unalterably fixes the number of them, and makes it perfectly impossible that one of them can fall from our head without an order from his throne.

"Life, death and hell, and worlds unknown, Hang on his firm decree.

Nothing exists independently of him, and all things that do exist in heaven, earth or hell, he has caused to exist for his pleasure, and all by his power shall subserve the great purpose for which he has brought them into being. His hand garnished the skies, and laid the foundation of the universe. The sun, moon and stars are the works of his fingers. The earth and seas are his, and he made them.

"God is a King of power unknown,
Firm are the orders of his throne;
If he resolves, who dare oppose,
Or ask him why, or what he does?

He wounds the heart, and he makes whole;
He calms the tempest of the soul;
When he shuts up in long despair,
Who can remove the heavy bar?

He frowns, and darkness veils the moon,
The fainting sun grows dim at noon;
The pillars of heaven's starry roof,
Tremble and start at his reproof.

He gave the vaulted heaven its form,
The crooked serpent and the worm;
He breaks the billows with his breath,
And smites the son of pride to death.

These are a portion of his ways,
But who shall dare describe his face?
Who can endure his light? or stand
To hear the thunders of his hand?"

"By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand (Job 26: 13,14)."

To know then that God is all this, and infinitely more; that inspired prophets and holy apostles have only been permitted to tell us *parts of his ways,* while the thunder of his power is yet unexplained to mortals, is calculated to seal up our lips in silence, and fill our hearts with the most profound reverence in his awful presence.

"Earth from afar has heard his fame,
And worms have learnt to lisp his name;
But, O! the glories of his mind,
Leave all our soaring thoughts behind."

To know that the Lord is God is to know, not only in a general, but also in a particular sense, that he is the supreme Ruler of the universe, that in all minute things, as well as in things of greater magnitude, he executes his sovereign will and pleasure, leaving nothing to chance, or uncertainty. The sparrow cleaves the air in the precise track marked by the counsel of God with no less certainty than the blazing sun fills his fixed orbit in the heavens. Poor blind mortals gaze, wonder and are confounded in the contemplation; but God declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure.

But we propose to contemplate this profound subject in the connection in which the inspired psalmist has presented it in the psalm in which the text occurs.

"God is our refuge and strength." Can any refuge be so secure, so safe, so perfectly reliable? God who is everywhere present, must surely be a very present help in all our troubles. Pursued by sin, by Satan, by doubts and fears, we find no efficient refuge short of God. He is our Rock, and his wings are spread for our defense, and however weak and trembling in ourselves, God is our Strength. He is the Strength of our life, the Strength of Israel, and we are assured that "the Strength of Israel will not lie." He will not betray our confidence in him, for, "They that trust in him shall be as mount Zion, which cannot be removed, but abideth for ever (Psalm 125:1)." "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty (Psalm 91:1)." And the psalmist says, "Lord, thou hast been our dwelling place in all generations....even from everlasting to everlasting, thou art God (Psalm 90:1,2)." This assurance of safety and protection is enough to banish our fear. Of what can we be afraid, if he who holds a perfect control of all powers, and influences, is our Refuge? A refugee cannot be unsafe if his refuge be invulnerable; for

a refuge must first be stormed and captured before the refugee can be imperiled. And this hope have we, as an anchor of the soul, both sure and steadfast, who have fled for refuge to lay hold on the hope set before us. Sin, death and hell, the world, flesh and devil, doubts, fears and temptations, losses, crosses and bereavements, all may assail the child of God; and yet he can be still, rest confidently, for he knows that his Rock and Refuge is God. "Therefore" says the psalmist, "will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." What odds, where the earth shall rest, or whether it is dissolved and cease to be? God, not earth, is our refuge and strength, and God cannot be moved nor overcome; and as he is not moved, so neither can his holy city, the holy place of the tabernacles of the most High be moved by any or all of the commotions, or convulsions of the earth: for, "God is in the midst of her; *she shall not be moved;* God shall help her, and that right early." The wicked are like the troubled sea that cannot rest, or be still; because the earth does not know that he is God. Yet, though the waters of the sea roar and be troubled, and the mountains of the earth be shaken with the swellings thereof, the river which proceeds from the throne of God and the Lamb, whose waters of life are clear as crystal, are tranquil in their channel; for, "There the glorious Lord shall be unto us the place of broad rivers and streams; subject to no such turbulence, its peaceful, placid streams make glad the city of God. The Lord their Shepherd leads them beside the *still waters.* "The heathen [those who do not know that the Lord is God, and therefore cannot rest] raged; the kingdoms were moved." But, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers [of the earth] take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them

in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure (Psalm 2:1-5).” Yet, notwithstanding all their rage, their counsel, their resolutions, their kingly power, and lordly authority, and their united assault upon the bands and cords, by which the church of the living God is bound together and secured in his impregnable fortress, the government of Christ shall tower above their rage and violence; for, “Yet have I set my King upon my holy hill of Zion.” The kings of the earth *set themselves;* but the government of God, in Christ his Anointed, *God himself has set.* And Christ shall rule them with a rod of iron, and dash them to pieces like a potter’s vessel; so that they can never be reconstructed or put together again. The heathen raged, the kingdoms (or governments) of earth which set themselves against the Lord, and against his anointed, were moved. He who uproots the mountains and casts them into the midst of the sea, removes the established nations and governments of the kings and judges of the earth; “the kingdoms were moved.” How were they moved? We are told. “He uttered his voice, the earth melted.” By the utterance of his voice, the world with all its kingdoms, nations, generations and powers were brought into being, and at the utterance of his voice they melt and pass away. “Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” “The Lord of hosts is with us, the God of Jacob is our Refuge.” With whom? With those who know that he is God, and who dwell in him: for he will never leave nor forsake them. God is in the midst of her; and she is safe. Do we ask for evidence that God, who is our refuge, is with us, and in our midst, and that he will help us right early? If so, “Come, behold the works of the Lord, what desolations he has made in the earth.” Look at a deluged world in the days of Noah. Where now is Sodom and Gomorrah? What became of the Egyptian army that pursued Israel? Where are the Canaanites? Where is Moab, Babylon, - or any of the nations

that opposed the armies of the living God? Can we review the desolations which our God has made in the earth, and doubt that he will, in due time, make wars to cease unto the ends of the earth? His word has gone forth in righteousness, and shall not be recalled; unto him every knee shall bow, and to him every tongue shall swear. All this will be accomplished without our aid; for what can we do to strengthen his hand, or subdue his foes? Yet, "The enemies of the Lord shall be broken to pieces, out of heaven will he thunder upon them." What had Israel to do when confronted by the Red Sea, hemmed in by insurmountable mountains on the right and left, and closely pursued by a mighty army in the rear? "Stand still" was the command, "and see the salvation of God." And even so comes the command of God to his people. "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

This whole psalm is replete with striking illustration of the power, wisdom and providence of God; giving testimony of what he is, and what he does in ordering and executing his government over all beings and all events. First his recognition of the exposure of his people to the violence of their adversaries, and the perfect security he has provided for them in himself as their refuge, and their strength. The faith and confidence he inspires them with, in him, to shield them from fear or dismay when his judgments walk the earth, remove the mountains, disturb the seas, and dissolve the world. Then the opening to his people the fountain of joy and salvation, whose ever flowing supplies make glad the city of God, the holy place of his tabernacles. The assurance that God is never absent from Zion; God is in the midst of her, she shall not be moved; although the earth be removed and the mountains deposited in the midst of the sea. Her own inability to protect, or to avenge herself shall not imperil her safety at any time, for God will help her, and that right early. In evidence of his power and faithfulness, "Behold what

desolations he has made in the earth, and with what ease he can break the bow that is bent, or the spear that is aimed for her annoyance, and what peace he can command for her to the earth's most distant bounds."

Relying on God to do all this for her, she has no occasion to bestir herself, to bend a bow, or raise a spear in self defense; but, knowing that the battle is the Lord's, leave the whole result with him, and simply be still, be calm, be confident; for the race is not to the swift, nor the battle to the strong, therefore he that believeth shall not make haste.

We had designed in this article to say something in regard to the manner in which the text was applied to our own mind in relation to the melancholy death of our lamented granddaughter, at whose funeral it was used as a text. In addition to the appropriate application made by our beloved brother, a train of thoughts came forcible to our mind. In the knowledge that the Lord is God, and that we are to be still; to hush every murmuring thought, and leave all with him; we were led to contemplate his inscrutable providence in dealing with the children of men. Who hath made us to differ? Why are some more subject to diseases, physically and mentally, than others? It was not because those Galileans whose blood Pilate mingled with their sacrifices were sinner above all the Galileans, that these things were suffered; or those eighteen on whom the tower of Siloam fell and slew them, were sinners above all men that dwelt in Jerusalem, that they were slain; nor was it either he that was born blind, or his parents that were sinners above others, that he was born blind, nor yet was it because the children of Rebecca had done any good or evil, that it was said of them, "the elder shall serve the younger;" as it is written, "Jacob have I loved, but Esau have I hated " David speaks of the wicked who oppress and persecute God's children as God's hand and his sword. Whatever may be their malignant design; they can

only go so far as wielded by the power and wisdom of God. They are used by him, as we use our hand or sword, to execute our purpose. So are all the diseases, whether of body or mind, to which men are subject as God's servants. They are employed by him to do his bidding. "Is there evil in the city, and the Lord hath not done it?" "Shall we receive good from the hand of the Lord, and not evil?" The evils are employed by him to chastise his children, or to scourge his enemies, embrace wars, pestilence and famines, together with all the evils that are brought upon us. Our troubles come not up unbidden out of the earth, nor do our afflictions come on us by chance. Some by physical disease are bowed down with pain and infirmity all their days, from the cradle to the tomb. Why is it? What is it? We call it a dispensation of divine providence, and however dark and mysterious to us, we dare not protest; for we know it is by the inscrutable judgment of God; therefore we feel admonished to "Be still and know that he is God." When others are diseased mentally, their reason dethroned, and in their irrational moments they do deeds of violence to themselves or to others, is it less providential? By no means. Insanity, or alienation of reason is as truly a malady, to which our nature is subject, and which comes as directly from the hand of God, as comes the cholera, the typhoid, or any other fever, or disease, and the consequences resulting are as fully appointed as all other causes and results are. We cannot perceive that any of the human family ever came to their death by any other than the means appointed. A sparrow cannot fall, nor a hair from our head, without our Heavenly Father. God careth for sparrows as he cares for worlds. Our hairs are all numbered, as are the days of our pilgrimage on earth, so that we cannot pass our bounds. Nor can we by any possible care or foresight of ours add to our stature one cubit, make a hair black or white, or lengthen or diminish from the number of days which God has allotted us upon his footstool. When men die suddenly, human theology says they

go unprepared to the bar of God; but divine revelation teaches us that "As many as were ordained to eternal life believed." Jesus says "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out (John 6:37)." No accident, casualty or fortuitous event can interrupt the execution of the counsel of God; and he who falls in death by a thunderbolt, if an heir of salvation, will as certainly reign in glory with Christ, as though he were translated· like Enoch or Elijah; and if not a subject of God's saving grace, would be no nearer to heaven, or likely to be saved if a thousand years were added to his days.

"Plagues and death around us fly,
'Til He bids, we cannot die;
Not a single shaft can hit,
'Til the God of grace sees *fit."*

God is immutable in his counsel, of one mind, and none can turn him; and it therefore becomes us to "Be still and know that he is God."

Middletown, N.Y.
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Elder Gilbert Beebe
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# PSALM XLVIII. 12.

“Walk about Zion, and go around about her; tell the towers thereof.” – Psalm xlviii. 12.

ZION, or the city of David, was strongly fortified, her walls were calculated to resist a strong invading force, and her towers were ample and imposing. This city has been chosen throughout the writings of the Old and New Testament as a favorite figure of the church of God, the kingdom of our Lord Jesus Christ. The inspired singer of Israel, in the exalted strains of his devotion, as described in this Psalm, was led to contemplate more than the figure; his prophetic eye glanced down the vista of ages, and beheld with rapture the advent, the kingdom, and the glory of our Lord Jesus Christ. With the understanding then, that the Zion of our text is the spiritual kingdom of Christ, we will inquire, Who are called upon to survey her walls, and to report the number of her towers? Qualifications of a spiritual kind are indispensible to the performance of this work. Not all the wisdom of men can supercede the necessity of the Spirit’s work; for, “Except a man be born again, he cannot see the kingdom of God.” – John iii. 3; and certainly a man, however wise, learned, or great, who cannot see, must be incompetent to tell or count the towers of Zion. If men by wisdom could know God, or if by education, or indefatigable research could learn the invincibility of the bulwarks of the church of God, they would never venture an assault upon her; but God in wisdom has hidden it from their powers of perception, that they may exhaust all their energies in fruitless warfare, for not one of her stakes shall ever be removed, nor one of her cords ever be broken. Souls that are born again, redeemed, and brought with singing to Zion, alone are blessed with the privilege of “Walking round Zion.” The idea in the text of walking round Zion, is not to gratify an idle curiosity, but to prepare the

peculiarly favored beholders to make their report to the generation to come, and to fill the soul with confidence in God, that he is abundantly able to keep that which they have committed to him, against that day.

But let us consider what it is to walk around the Zion of our God. Her location, the Psalmist informs us, is in the mountain of the holiness of God, beautiful for situation! The joy of the whole earth is Mount Zion, on the sides of the north; the city of the great King; and God is known in her palaces for a refuge. Can we then circumambulate her walls so as to see her strength, and tell her towers, and yet remain ignorant of the “Holy, Holy, Holy, Lord God Almighty,” in whose holiness she is immutably and eternally established? Fearful emblems of divine Majesty were displayed in giving the preceptive covenant to carnal Israel from the top of Sinai; but they who count the towers of Zion are not come to the mountain that might be touched. No peals of thunder shake the walls of Zion ; no streaming lightnings bear God’s vengeance down to those who dwell within her sacred walls. No gloom of darkness, tempest, fire nor smoke sullies the beauty of her situation. But those who find her gates, come to the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the First Born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel.

To this Mount, to this heavenly vision of peace, they come, because they are the redeemed of the Lord, and God has said they shall come with songs and everlasting joy. The great trumpet is blown, amid they shall come which were ready to perish, &c., and shall worship God at his holy mount at Jerusalem. Nothing is more certain than that we must come to this Zion before we can walk around it; and as

coming to Zion is coming to Jesus the mediator of the new covenant, no man can come except the Father who sent Jesus into the world, draw him, and he will raise him up at the last day. But, all that the Father gave him, shall come unto him, and shall in no case be cast out.

Reader, have you come to Zion? If you have, you know and you are willing to confess that the Father has drawn you there to Christ; and this being your happy condition, it is your privilege to take the walk proposed in the text.

"Go around about her." This is no place for idleness; it is true your going around her is not to add to her strength, nor safety, for that is not necessary, nor is it possible, for

"Her walls are strength, and at her gates
A guard of heavenly warriors waits,
Nor shall her firm foundations move,
Fix'd on his counsel and his love."

But this privilege contemplates your improvement, your instruction, and your comfort, as well as your blessed employment. Go round about her. You have not yet seen all that there is to be learned; you may have seen or had some faint view of the strait gate, by which you entered this city, but have you observed the closed gate that looketh towards the east, by which the Lord God of Israel hath entered, and can you report with accuracy the dimensions of the south, the north, and the west gates? See Ezekiel xliv., To perform this delightful walk like the prophet Ezekiel, you will require to have a guide; you cannot perform it alone. But if that guide which Jesus promised, takes you in charge, he shall guide you into all truth; and then you will walk and not faint. This walk, if we mistake not, will occupy the whole pilgrimage of the saints of the Lord, from the moment of their translation from darkness to light, until they behold the

consummation of the glory of the church in unclouded glory and uninterrupted bliss.

“Tell the towers thereof.” The Lord’s name is one of them, and it is invincible. At this tower, every knee shall bow and every tongue shall confess. Yea, it is a strong tower, into which the righteous flee and find safety. But the Psalmist uses the plural number. “Tell the towers thereof.” To tell, is to count. Now let us see if we can count the towers of strength and safety which God has provided for his saints. God’s thoughts are but another name for his purpose or his counsel, and David has said, If I should count them they are more than the hairs of my head. Every new covenant promise is a tower of strength to the children of God. The spiritual bond that serves as a connecting link or neck which unites Christ the head, and Zion the body, is as the tower of David which was builded for an armory, where on there hang a thousand blicklers, all shields of mighty men. Predestination, election, effectual calling, preservation in grace to glory, resurrection and eternal glory, are well known towers to the tried saints. Often have they been chased into them by their arminian natures, and by their arminian devils too; but they have always found them impregnable. Standing in this doctrine, the darts of the enemy cease to be hurled at us; for the enemy hates the doctrine with more deadly hate than that with which he hates us, and all his arrows are wasted in vain attempts to batter down our towers, and finding them invulnerable, their poisoned arrows fall harmlessly at our feet.

The idea of fortifications, forts, towers, &c., clearly implies the present militant state of the church of the living God, the holy city, whose dimensions are eighteen thousand measures, and the name of which from that day shall be, “The Lord is there.” Now she has enemies to encounter, battles to fight, Agags to hew in pieces, persecutions,

reproaches and sore conflicts to endure; but the God of Jeshurun rideth upon the heavens in her help, and in his excellency on the sky! The eternal God is her refuge, and underneath her are the everlasting arms.

New Vernon, N.Y.,
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Elder Gilbert Beebe
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# PSALM 84:11.

“For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.” Psalm 84:11.

In our recent visit to Virginia, while mingling with the churches and brethren of the late pastoral charge of our lamented brother Leachman, we were informed that the above text was the last he ever preached from publicly, and as they desired to cherish the recollection of his last discourse, we were requested to make the same text the theme of an editorial article. Not having heard his discourse, nor even been informed of how he was led to discourse upon it, we cannot attempt to reproduce his sermon, nor do we claim a gift comparing with the ability of our dear departed brother to write or speak on this or any other subject; yet, from the perfect harmony which has been known to exist between us, from the time of his entering the ministry until he finished his course, we are confident that however far we may fail to come up to the manner and ability with which he presented his views, we shall not differ in any important respect in regard to the doctrine expressed in the text.

A careful examination of this excellent psalm shows the inspired psalmist contemplating with admiration the amiability of the tabernacles of the Lord of hosts, and longing and fainting with desire for the enjoyment of the courts of the house of God, and at a time of sad declension, when the deserted altars of the Lord were used by the sparrows as a place to make their nests and rear their young. How desolate must be the house of God, when deserted by the true worshipers, and so unfrequented by the people of God as to be left for the timid sparrows to use even the altars of the God of Israel as a sequestered place for their exclusive use.

Well might the psalmist long and faint for a restoration of the enjoyment of the privileges of the deserted house and altars of the Lord, and sadly contemplate the blessedness of an abode in that consecrated place, and of the man whose strength is in the sacred precincts of the house of God, and in whose heart are the ways whereof; "For," he says, "a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

"For the Lord God is a sun and shield." This is given as a good and sufficient reason of the preference expressed in the preceding verse, for one day within the courts of the Lord, rather than a thousand in the tents of wickedness. A sun and shield signify light and protection, which is found in the amiable tabernacles of the Lord, but cannot be enjoyed in the tents of wickedness. This consideration, together with the blessed assurance, "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly," draws forth the exclamation, "O Lord of hosts, blessed is the man that trusteth in thee." Let us contemplate the text in the beautiful order in which it is recorded.

THE LORD GOD, in striking contrast with the lords many and gods many which are revered by the idolatrous nations of the earth. "Thou whose name alone is JEHOVAH, art the Most High over all the earth." Psalm 83:18. Self-existent, independent, and in all things supremely great and glorious. As Lord, he holds dominion over all beings, all worlds and all events, and as God the only object of worship in heaven or in earth. As the Lord God he will not give his glory to another, nor his praise to graven images. He is called in this psalm the Lord of hosts, the living God. O Lord of hosts, my King. Lord God of hosts. His footsteps are in the mighty deep, and his ways are past finding out. To know him is Eternal Life. Inspired prophets and holy men have declared what he is in

his revelation to his own chosen and peculiar people. The psalmist testifies, he is a refuge and strength to his people, and a very present help in trouble. “He standeth in the congregation of the mighty; he judgeth among the gods.”

But we propose to consider what he is as set forth in the unequivocal testimony of our text. And first, he is the Lord God, and as such he is a Sun and Shield. These figures are beautifully illustrative of what the Lord God is to his people, as revealed in the person of his dear Son, our Lord and Savior Jesus Christ, “Who being the brightness of his Father’s glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Hebrews 1:3. “For the Lord God is a sun.” However sublime and beautiful this figure may appear when applied to God as the Father of our Lord Jesus Christ, whose awful radiance and refulgent glory fills all heaven with dazzling brightness, we know that it is applied also by the Holy Spirit to Christ, and presents him in his Mediatonal glory, as the source, fountain and fullness of light, life and immortality to the church which is illuminated only by the brightness of his glory. Of him the prophets wrote as the Sun of Righteousness that should arise with healing in his wings, on them that fear him.

In the sacred record which God has given of his Son, we are first informed of his eternal power and Godhead. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men.” John 1:1-4. In this record we have the testimony that Christ, whose name is called “THE WORD OF GOD,” was with God, and was God, and that in his advent, “The Word was made flesh and dwelt among us.” And still

further, that the life which was and is in him is the true light which lighteth every man that cometh into the world." Spiritual life and spiritual light are identical. And as all the life and immortality of the church is in Christ, He "is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen." I Timothy 6:15,16. How beautiful the emblem. The Eternal Father is "the Father of lights, with whom there is no variableness, nor shadow of turning." And as Christ and the Father are One, and all the fullness of the Godhead dwells in Christ bodily, so embodied in Christ is all the immortality and refulgent light of eternity, even as the light which shines from the natural sun is embodied in the sun which enlightens the natural world. Our Lord Jesus Christ, in his supreme glory as one with the Eternal Father, is to his church the source, center and fountain of all her spiritual vitality and refulgence. Out of Zion, the perfection of beauty, God hath shined. And in prediction of his coming it was said to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. This light is marvelous, as witnessed by all who are delivered from the power of darkness and translated into it. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The church of Christ, as a city set upon a hill, whose light cannot be hid, has no other light than that which is given her in Christ. John in his vision of her glory says, "And the city had no need of the sun, neither of the moon to shine in it." That is of the natural sun and moon, or lights of nature or of art. "For the glory of God did lighten it, and the Lamb is the light thereof." "And there shall be no light there, and they need no candle, neither light of the sun, for the Lord God giveth them light." Revelation 21:23, and 22:5. "Having the glory of God, and her light was like a stone most precious, even like a jasper

stone, clear as crystal." Revelation 21:11. This living light is the glory of God, for it originates in and emanates from him, and is the light of immortality. It is brought to light by him who hath abolished death, and brought immortality to light through the gospel. All who have it have eternal life, for it is eternal life; and all who are destitute of it abide in the darkness of death. All who are born of God are born of light, and are the children of light, for they are the children of God, who is the Father of lights, and the great embodiment of all spiritual light, life and immortality, for our spiritual light and life is hid with Christ in God, and nothing can be more idolatrous than for the children of God to look for light, comfort or animation to any other source. "Behold, all ye that kindle a fire, that compass yourselves with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow." Isaiah 50:11. To depart from the Lord God, to look for spiritual animation, light or comfort from any other source, or to rely for life and salvation, or for any spiritual blessing on any other than the Lord our God, will certainly subject the children of God to his rod, and from his hand shall they lie down in sorrow. The all-sufficiency of the light and life which the saints have in their God, is implied by the figure. He is a Sun, and the floods of living light from him can no more diminish the fountain than the shining of the natural sun can lessen its fullness of light. The unattainableness of light and immortality from God by any work of ours is also clearly implied in the infinity of space. Who can ascend up into heaven to bring it down? Who can enjoy its flaming radiance, but those on whom its rays unaided descend? Who can see the sun in any other than its own light? All its stores of radiance comes unsought and unaided to the living, who have eyes to see and be benefited by it. All the treasure of the earth cannot buy one additional ray, nor can all the powers of earth enable the dead or the blind to see or know its splendor. All the living who have sight can enjoy a whole

sun, without depriving any other of the same privilege. And the same light that enables us to see the good things which surround us, makes manifest to us also the evil. As the light of the knowledge of the glory of God which shines in Jesus' face reveals to us his glory, it also reveals to us the pollution of our own nature. And when our own vileness is seen in the magnitude in which it is presented by the searching light of God, who is our sun, we are made to feel the need of a *shield.*

Those who have no shield shall cry for rocks and mountains to hide them from the face of him that sitteth upon the throne, and from the presence of the Lamb. Neither rocks nor mountains can afford a refuge for the enemies of the Lord; they shall be broken to pieces, and the Lord shall consume them with the spirit of his mouth, and shall destroy them with the brightness of his coming. But our God, who is our sun, is also himself our shield, and a perfect place of safety to all his people. As a shield he has not only protected them from judgment and fiery indignation, interposing himself between us and the stern demands of his holy law and eternal justice, receiving in his own body the chastisement of our peace, and the stripes due to our transgressions, but he has so encircled his people within himself that their life is hid in him. He is a wall of fire round about them, and the glory in their midst. The eternal God is their refuge, and underneath them are his everlasting arms. God, who is the sun, has not only shielded his chosen from condemnation and wrath, but he is their shield to protect them from all their enemies. He has been their dwelling place in all generations, even from everlasting to everlasting, so that, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The psalmist says, "I will say of the Lord, he is my refuge and my fortress; my God; in him will I trust. Surely he will deliver thee from the snare of the fowler and from the noisome pestilence. He

shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling." "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." Psalm 91:2-10, 13.

Nations and armies have exhausted their wisdom in inventing armor to shield them in the day of battle, but their strongest shields have been broken. Horses and chariots are vain things for safety. Anti-christ has entrenched herself with mighty bulwarks, in which her children vainly confide; for God, our shield, has declared that their covenant with death he will annul, and their agreement with hell shall not stand. The overflowing scourge shall sweep away their refuge of lies and the falsehoods under which they have sought for protection. But they that trust in the Lord shall be as Mount Zion that cannot be removed. So invincible and invulnerable is the shield that secures the people of the living God, that the enemy must first overcome the God who is our shield before they can endanger those whom he protects.

"The Lord will give grace and glory." These are connected together by a divine power; both are gifts of God, and none can be the recipient of the one without the certainty of both. As glory cannot reach us except by grace, so neither can grace be given us without the certainty of glory. The will of God is the supreme law, and God is governed in all his works by it alone. He worketh all things after the counsel of his own

will, and in that will he has inseparably connected grace and glory. The Lord *will* give grace and glory. "As sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life by Jesus Christ our Lord." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. More over, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Romans 8:29,30. This is all of grace; for "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." And God gives it because he will give it; he will give grace and glory. This grace by which we are saved was given us in Christ Jesus before the world began. And it is the grace that bringeth salvation, and teaches those unto whom it is given that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world.

Let it never be forgotten by the saints that the grace which secures salvation and immortal glory is the grace of God; it can only come from God, and also that he *gives* it. If it were offered to men conditionally, however easy the condition, it would not be a gift; for what we bargain for and obtain in consideration of a condition by us performed would be in the nature of a purchase; besides, if grace or salvation were offered conditionally, then its acceptance or rejection would depend not upon the will of God, but on the will of man; whereas the Scriptures not only testify that it is not of the will of the flesh, nor of the will of man, but of God. "The Lord *will* give grace and glory." "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Romans 9:15-18.

“No good thing will he withhold from them that walk uprightly.” Those who walk uprightly, in a general sense, are those who walk circumspectly, or who walk up to or according to a right rule. God has not only given his people a perfect rule in his word to walk by, but he has written his law in their hearts, and has also given them the spirit of truth whom the world cannot receive, which spirit shall lead them into all truth. And he himself works in them both to will and to do of his good pleasure. They are his workmanship, created in Christ Jesus unto good works, which he has before ordained that they shall walk in them. He has wrought all their works in them, and thus he has not only taken them out of a horrible pit and miry clay, and set them upon a rock, and put a new song in their mouth, but he has also established their goings, and not left it for man that walketh to direct his own steps. He leads them in a way they know not, and in paths which they have not known. “And they shall walk, O Lord, in the light of thy countenance.” In the inspired Scriptures the man of God is thoroughly furnished to every good work. Walking according to that infallible rule, they walk uprightly.

Again, to walk uprightly is to walk erectly, not like a beast, or serpent, or creeping thing. The church of God is the body of Christ, and Christ is the head of the body, the church, and when the church and her members walk in obedience to him, they exalt him as their head, showing him to be above all; then do they walk uprightly. And as all good things are given them in Christ Jesus, so in their union with, and submission to him, no good thing can be withheld from them. He that spared not his own Son, but delivered him up for them, how shall he not with him also freely give them all things? It is true the children of God while in the flesh carry about a body of death, which cannot walk uprightly, a carnal or fleshly mind that is not subject to the law of God, neither indeed can be; that depraved earthly nature always wars against the

spirit; its locomotion is always serpentine and never erect. But, “Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.” I John 3:9. And the apostle Paul says, “For I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” Romans 7:22,23.

The church of God, as the body of Christ, always walks uprightly. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.” I Corinthians 15:50. But in that which is born of the Spirit we find the child of God and heir of all these gracious promises. But we have the assurance that the conflict shall soon be over, and the victory obtained over all that is vile in us, when our God shall change our vile body and fashion it like the glorious body of our risen and glorified Redeemer. This mortal shall then put on immortality, and this corruptible shall put on incorruption, and the saying that is written shall be brought to pass, that death is swallowed up of victory. Then, “Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.” It is only the fleshly nature in the children of God that now disturbs and makes them restless. Faith rests upon the gracious assurance of our text, that no good thing shall be withheld from them that walk uprightly, and the earnest desire of every saint is that he may walk in all things uprightly and worthy of the vocation wherewith he is called.

Middletown, N.Y.
September 15, 1869.

Elder Gilbert Beebe
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Pages 486 – 494

# PSALM 97:1,2

"The Lord reigneth, let the earth rejoice, let the multitude of isles be glad thereof Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne."

"When overwhelmed with grief,
My heart within me dies,
Helpless, and far from all relief,
To heaven I lift mine eyes.

O! lead me to the Rock
That's high above my head;
And make the covert of thy wings,
My shelter and my shade."

Despairing as we must of finding substantial joys or lasting happiness on earth, it is consoling to those who know and love the Lord, when they can turn aside from the perplexing cares and distracting turmoil of earth, and in peaceful seclusion from noise and strife, by faith look up to him who has entered for us within the veil, and contemplate the eternal perfections of our Savior God, who inhabiteth eternity, whose name is Holy, whose dwelling is also in the humble and contrite hearts of those who fear his name. While strife and bitter hate marks and mars the character of men, the ruthless wars are drenching the earth with rivers of human gore, while brother in fratricidal strife seeks the life-blood of his brother, and while the general clammer of kindred and relatives tax all their energies to darken the dreadful scene around us; what would become of us, if there were no over-ruling hand to curb the deadly violence, and bid the maddening tempest cease to howl?

Often when sweet peace has smiled upon us, and all things have seemed to contribute to our comfort, have we looked forward to the grand and terrible scene, which will assuredly come, when the earth and skies shall pass away - when the sun in the heavens shall be put out and cease to shine, and when death and hell shall deliver up their dead - and in the contemplation, we have felt convinced that there is nothing short of the blessed assurance that the great and glorious God, at whose bidding the uprising nations of the dead shall come forth, who is our Father and our God, could possibly allay the terror of the contemplation.

Having hope in God, which is sure and steadfast, and which entereth into that which is within the veil; - a hope so full of immortality that we can contemplate with joy the corning of the great day, when our God shall be revealed from heaven in flaming fire, to take vengeance on them that know him not, and to be admired in all who love his appearing, can we not, by the same faith in God, meet the cheerless conflicts of this mortal state, and even amid the dread confusion of war, and the clash of arms, the booming of cannon, and the death-cry of the slaughtered victims of the battlefield, be still and know that Jehovah is God. There are times when the faith of God's people is severely tried, in regard to his supreme control of all events - when the turbulent passions of men seem unrestrained - when the wicked rise and spread themselves like the green bay tree; - when God's holy name is blasphemed, his law transgressed, his truth opposed and derided, his people persecuted, and when the ways of Zion mourn, and doubting, we enquire:

"Is there a God who hears and sees
The things below the skies?"

But with the Psalmist we are at length constrained to acknowledge. "This is my infirmity." Our infirmity and

imperfections conceal from us his hand in turning and overturning, and causing the wrath of man to praise him, and in restraining their wrath to such limits as he has wisely appointed. Truly God is his own interpreter, and until he makes known to us his boundless wisdom and power, his ways are past finding out. But still, although our unbelief so often assaults our faith, there is a fixed conviction in our minds, that the Lord God omnipotent doth reign, and this conviction affords us consolation.

*The Lord reigneth.* Having all wisdom to direct and all power to accomplish, his government is absolute and sovereign, he worketh all things after the counsel of his own will. No higher law can possibly exist in heaven or earth than the will of God. It cannot be improved, for it is perfect and holy in all respects, and all the saints on earth and glorified spirits in heaven pray, "Thy will be done." Not because they doubt that it will be done, but because God's own spirit helpeth our infirmities, and knoweth what is the will of God, and therefore maketh intercession for us, according to his will, with groanings that we cannot utter. That will, though higher than the heavens, and broader than eternity, perfectly comprehends the smallest, as it does the greatest objects that exist. From the vaulted heavens to the deepest earth, and from the mightiest angels to the minutest insect, it directs the destiny of all. The sparrow in its flight - and the numbered hairs upon our heads are all secured in being and in destiny by the will of God. In the execution of his will, the Lord reigneth. Not as some impiously represent, that he attempts to reign, or wants to reign. But with irresistible power and might his purpose stands and he does all his pleasure. He speaks the word, and it stands fast; he commands, and it is done. He is of one mind and none can turn him.

"He looks and ten thousand of angels rejoice,
And myriads wait for his word;
He speaks - and eternity filled with his voice,
Re-echoes the praise of her Lord."

When we contemplate the infinite and eternal perfections of Jehovah, contrasted with the highest attributes or attainments of mortals, to bear the government; we have the greatest reason to reiterate the language of the inspired Psalmist, "Let the earth rejoice; let the multitude of isles be glad thereof." Let them rejoice that the absolute government of events are not left with finite beings. All their powers are limited, and under the providential government of God himself. His prescience can clearly foresee all the events that time can possibly develop, and his wisdom is sufficient to provide for all emergencies. He is capable of holding the end of all things with the beginning. No lapse of ages, or intervening contingencies can becloud his omniscient vision, or hide the smallest particle of creation, or the most trivial circumstance from his view. Possessing all knowledge, all wisdom, and all goodness, how important that he should govern and control all things.

"Chain'd to his throne a volume lies,
With all the fates of men;
With every angel's size and form,
Drawn by the eternal pen.

His Providence unfolds the Book,
And makes his counsel known;
Each opening leaf, and every stroke,
Fulfills some deep design."

We are filled with amazement while we trace his government in nature. The heavens declare his glory, and the firmament his handy work. The regularity in which each heavenly body

moves is in obedience to his decrees. Seed time and harvest, winters and summers, days and nights, respond with the most exact precision to the orders of his throne. And can we doubt that in the history of mankind - their rise and fall - their present and future destiny - are bounded by his all-wise decree? We can no more doubt his providential supervision of all the affairs of men and angels, than we can doubt his very existence. And we know that he exists, because we exist; and we could have no existence if he did not exist. And it is equally clear that he reigns, as it is that he exists; for no power inferior to that which created the universe could possibly sustain it one moment, and in this also we have cause for joy and gratitude.

Early as the entrance of sin, and the fall of man, was a Savior promised - and how could a promise be made, requiring four thousand of years for its fulfillment, with any degree of certainty, if he who made the promise had not a full control of all the events which were necessary for its fulfillment? Or how could he "Declare the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure," if he did not hold the reigns of universal government in his own almighty grasp?

But while we are constrained to confess the power and absolute government of God - we have also to acknowledge our utter inability to comprehend his universal government. His footsteps are in the mighty deep; and his ways are past finding out. High as the heavens are raised above the earth, so are God's ways and thoughts higher than the ways and thoughts of men - for

"Clouds and darkness are round about him."

Our vision is too weak and feeble to gaze upon the unveiled glory of the eternal God. Look we, which way we may, the

impenetrable cloud conceals the dazzling splendor of his glory; or we should be consumed. He keepeth back the face of his throne, and spreadeth his cloud upon it. Before, behind, on his right hand and on his left, the intervening cloud conceals from human sight the insufferable splendor of his eternal throne. O, where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Yet, notwithstanding the impenetrable darkness which hides his person and his government from human scrutiny, the faith of the Son of God, implanted in his quickened saints, is permitted to view the bow which God has, by his spirit, disclosed upon that cloud. And the darker the cloud appears to our natural vision, the brighter does the bow present its living beauties to our faith, giving us the most joyful assurance that "*Righteousness and Judgment are the habitation of his throne.*"

The depravity of our nature inclines us to question the righteousness of the divine government, because from our eyes the cloud conceals the wisdom, majesty and holiness of God. But while the infidelity of our fallen nature doubts and disputes the righteousness of divine government; and we murmur, complain, find fault, and rebel; the assurance is unmistakably given that righteousness and judgment are the habitation of his throne. His throne signifies his power and dominion, and that power and dominion is founded in righteousness and judgment, and therefore can never depart from the immutable principles of righteousness, however dark and mysterious his government may seem to our reason. Sometimes we are subjected to trials which seem to us to bear no impress of the judgment, or decree of God, and we are perhaps. inclined to attribute them to chance, or to

some cause over which the throne of God bears no control; but however wrongly we may judge, all that concerns us for time or eternity must be controlled by the righteousness and judgment in which the eternal throne of God is founded.

When smiling mercy bestrews our pathway with every desirable blessing, the throne from which our mercies proceed is to our eyes involved in darkness, and we enquire, "How can God bestow such mercies upon us consistently with his eternal perfections, when we are so very sinful, ungrateful, and undeserving? Again when he recalls these mercies, our gourds are blasted, our comforts dashed, our dearest treasures torn from our fond embrace, the darkness of his cloud hides from our view the gracious hand of our kind and covenant God, and again we cry out in amazement: Lord why is this

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

Elder Gilbert Beebe
Middletown, N.Y, October 1, 1861.
The Remnant
September-October, 1988

# PSALM 110:4

"The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek."

The inspired writer to the Hebrews calls attention to the important fact that all the priests of the Levitical order were made priests without an oath; but the priesthood of the Son of God being an infinitely higher order, the superior dignity and everlasting perpetuity of his office is expressed in the awful solemnity of his induction: "But this with an oath by him that said unto him, ..Thou art a priest for ever," etc., and the apostle adds, "By so much was Jesus made a surety of a better testament." Regarding then the oath of God in establishing the permanent and everlasting priesthood of the Lord Jesus, as designed to mark the wide disparity between him and Aaron, his suretyship from that of the sons of Levi, and the superiority of the testament or covenant, of which he is the surety, above that which was made with the patriarchs, the subject is peculiarly interesting to all the saints who are vitally interested in that suretyship. The psalmist, inspired with the spirit of prophecy, says, The Lord hath sworn, and will not repent." We can conceive of nothing in all the record of divine revelation so solemn, so sacred, or so full of consolation to the heirs of immortality, as the oath of God. God, who cannot lie, who is immutable, of one mind, and cannot be turned; God, whose word without an oath cannot be doubted without involving the most impious infidelity and blasphemy, has seen cause to swear, on this subject, in confirmation of his word. We can conceive of no reason why he should swear in confirmation of his truth, except that which is given us in Hebrews 6:18, namely, Being willing to show to the heirs of promise the immutability of his counsel, etc. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have

fled for refuge to lay hold upon the hope set before us." How condescending and how gracious to pledge his holiness for the consolation of his children, and how truly consoling it is to know that the new testament or covenant is better than the Sinai covenant, which could make nothing perfect, which could not give life, which could not make the comers thereunto perfect, could not purge their conscience from dead works, nor qualify them to serve the true God. A better covenant, established on better promises, and secured by a better, and infallible Surety. The former testament or covenant was in the flesh of Israel, and all its promises were conditional, and all the conditions were based on their obedience to its requisitions. The Levitical priesthood, with its teeming altars, its rivers of blood, its numerous victims and oft repeated ceremonies, could secure no permanent or spiritual blessing to the priest or to the people. Neither Aaron nor any of his sons could continue long in the office, by reason of death; and even during the brief period of their official service they had first to offer sacrifices for their own sins, and then for the sins of the people, showing that they were themselves sinners needing to be purged, redeemed and saved by better blood than ever had streamed from their smoking altars. But the great High Priest of our profession is holy, harmless, separate from sinners and higher than the heavens, having no personal sin to expiate, no blemish to unfit him for his sacred position.

"Not Aaron nor Melchisedec
Could claim such high descent as he;
His nature and his names bespeak
His unexampled pedigree.

Descended from the eternal God,
He bears the name of his own Son,
And dressed in human flesh and blood,
He puts his priestly garments on."

It pleased the father that in him all fullness should dwell. All the fullness of the Godhead dwells in him bodily. The whole fullness of the church is in him, for the church is his body, and the fullness of him that filleth all in all. He is full of grace and truth; he is full of righteousness and of all the eternal perfections of Deity; full of life and immortality, possessing the power of an endless life; full of ability to save unto the uttermost all that come unto the Father by him, seeing that he ever liveth to make intercession for them; strong to redeem and mighty to save, having power over all flesh, that he might give eternal life to as many as the Father hath given him; possessing all the power of earth and heaven. How admirably qualified to be the Surety of the new covenant! We have observed that the old covenant of works was conditional, and depended on the obedience of those to whom it was given, but there was no reliable surety, all were bankrupt, and all accursed, for as many as are of the works of the law are under the curse; therefore by the deeds of the law no flesh living can be justified in the sight of God; but the new or better covenant, with its better promises, relies not on the fidelity and personal obedience of the people for its fulfillment, but upon the Surety, upon the High Priest of our profession. Hence in the revelation of this covenant not a condition is found. It is ordered in all things and sure, and it is all our hope and all our salvation. Its emphatic language is the promises of God, all of which are confirmed by his oath, saying, "I will," and Thou shalt."

"The Lord hath sworn." This would seem to be enough; what more can we desire in confirmation of the pledge? But to the assurance: we are told he will not repent. It is not the word, the promise, the oath of a fickle or mutable being who is of one mind today and may be of another mind tomorrow; no change of time or circumstances can alter the purpose and counsel of his will; he is of one mind, and none can turn him. He is the same yesterday, today and forever; he changes

not, therefore the sons of Jacob are not consumed. The immutability of God is a heart-cheering consideration to the saints, especially in its application to the priesthood of our divine Redeemer. God has not only sworn, Thou art a priest," but the words of his sacred oath are, Thou art a priest for ever." Never to be changed, dismissed or superseded in the holy office. The sons of Levi were not suffered to continue, by reason of death, but Christ, because he continueth ever, hath an unchangeable priesthood. They were made priests by the law of a carnal commandment, but Christ is made a priest by the power of an endless life. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Thus the power of eternal life, or immortality, is secured in the priesthood of the Son of God, and his priesthood cannot be changed, because he hath an unchangeable priesthood. Furthermore, the oath of the Lord determines irrevocably the order as well as the perpetuity of this priesthood. The Lord has sworn and will not repent, that it is and shall forever be after the order of Melchisedec, and consequently not after the order of Aaron.

Let us consider this order as applicable to the priesthood of Christ.

First. The priesthood of Christ is a royal priesthood. Under the Levitical economy the priesthood was distinct from the reigning power, there was nothing regal or royal in it, but "Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." (Zech. 6:12,13) Our Priest is seated on the throne of power, and shall sit and rule upon his throne, and he shall build the temple of the Lord. This is after the order of Melchisedec. "For this Melchisedec, king of

Salem, priest of the most high God." These titles for our benefit are thus explained: "First being by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace." (Heb. 7:1.2) As the King of righteousness, his government is founded in righteousness, and every perfection of eternal Deity is displayed in all the orders of his throne. While as King of righteousness he demands a perfect conformity to all his laws and institutions, and that all the subjects of his kingdom shall be holy as God is holy, as King of peace, in his priesthood he is able to make them so. By one offering he has perfected forever them that are sanctified; for all his subjects were sanctified, or set apart, by God the Father, preserved in Christ Jesus and called. He has himself made peace by the blood of his cross, having reconciled his people unto God. As King of righteousness, he met the stern demands of the law and justice of God, bore all the penalty due to their transgression, put away their sin by the sacrifice of himself, washed them from all pollution in his own blood, and having freely justified them through the redemption that is in him as their Priest, he calls and quickens them by giving them eternal life, imparts to them his own spirit, writes his law in their hearts and sits upon his throne and rules them by the word of his power. Thus the counsel of peace is between them both, that is, between the Ruler and the Priest, the King of righteousness and the King of peace. His name is Wonderful, Counsellor, The Everlasting Father, The Mighty God, The Prince of Peace. Truly the government is upon his shoulder, and "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." (Isa. 9:6,7) Well did the apostle say, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, [of the order of Aaron] to offer up sacrifice, first for

his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Heb. 7:26-28) "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." (Heb. 8:1,2) After having thus briefly summed up the amount of the testimony of the order of the priesthood of the Messiah, and its superiority over the typical priesthood, having shown its royalty, its power, its righteousness, its majesty and efficiency, he exhorts the saints from all these considerations to appreciate their exalted privileges; "And having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." And as we would honor Christ in his priestly office, let us be careful that we discard all other priests and offerings to commend us to God, knowing as we do that there is salvation in no other, that there is no other name under heaven given whereby we must be saved.

"To this dear Surety's hand
Will I commit my cause;
He answers and fulfills
His Father's broken laws;
Behold my soul at freedom set!
My Surety paid the dreadful debt.

Jesus, my great High Priest,
Offered his blood and died;
My guilty conscience seeks
No sacrifice beside;
His powerful blood did once atone,
And now it pleads before the throne."

Middletown, N.Y.,
April 15, 1862.

Elder Gilbert Beebe
Editorials Volume 5
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# PSALM 122:6-8

“Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, Peace be within thee.”

In times of war how irrepressibly are our thoughts at times drawn to the contemplation of peace. When in the bitterness of his soul the psalmist cried unto the Lord, saying, “Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war.” (Psalms 120:5-7) He said the Lord heard him, and this affords great encouragement to the saints of God to call on the name of the Lord in all their tribulations. The church of God is in a state of conflict, God has chosen her in the furnace of affliction, and he has ordained that in the world she shall have tribulation; but as Christ has overcome the world, in him the saints shall have peace. Therefore David was glad when they said unto him, “Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.”

“Pray for the peace of Jerusalem.” This admonition to pray for her peace clearly implies, first, that her peace is liable to be interrupted, and second, that God alone can prostrate her enemies, allay her fears and hush to silence every jarring element of strife and disorder, and cause her peace to flow unto her as a river and her tranquillity as the waves of the sea. We may also infer that no treaty that we can make with

the enemy, or bulwark we can set up for ourselves, are reliable; that God alone can heal all her maladies, settle all her conflicts and afford her deliverance; and furthermore, we may joyfully infer that the saints in all their conflicts, whether with foes without or foes within, have access unto God, and may come boldly to his throne with their prayers and complaints with a cheerful assurance that he will not send them empty away. We have an Advocate with the Father, Jesus Christ the righteous. There is encouragement to pray for the peace and prosperity of Jerusalem again, from the consideration that our prayers are in accordance with the will of God; for he has spoken good concerning her, yea, for glorious things are spoken of the city of our God.

Jerusalem, in the type, was the capital of Israel, her throne of power, her palace of government was there established, there stood her temple, and thither went up her chosen tribes to worship. There stood the altar of the Lord on which all her offerings were made; the ark of God was there, and all their interests centered there. So Jerusalem, which is above, which is free, which is the mother of all who are as Isaac was, the children of the promise, is the city of the great King, and her name is called, “The Lord is there.” God has invested her with thrones of power and palaces of joy. He has there set the King upon his holy hill of Zion; there the King shall reign in righteousness, and his princes shall rule in judgment; there shall Christ our King sit upon the throne of his glory, and with his apostles on the twelve thrones judging the twelve tribes of Israel. To the thrones, palaces and powers invested in this Jerusalem every heaven-born soul owes his allegiance, and it is high treason against the King eternal for them to acknowledge any other ecclesiastical power, or submit to any other religious dominion, for there the tribes of the Lord go up. They are not permitted to worship at any other shrine or serve at any other altar. The constancy and chastity of the faithful wedded bride to her

Husband is unchangeably binding on her with all her citizens. “This people,” saith God, “have I formed for myself; they shall show forth my praise.” John, in vision, saw her descending from God out of heaven, adorned as a bride prepared for her husband.

To pray earnestly for the peace of Jerusalem, implies an appreciation of her exposure to invasions and assaults from without, and from dissensions, disorders and divisions within. The gates of hell assault her invincible walls, and the powers of darkness vainly attempt to sap her solid foundation. The kings of the earth set themselves, and rulers take counsel against her, the heathen rage, and the people imagine vain things, but God has assured her that no weapon formed against her shall prosper, and every tongue that ariseth against her she shall condemn. In the awfully solemn time described by the prophet, when the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites, when the heart shall mediate terror, even then the Lord says, “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.” (Isaiah 33:20-22) Impelled by our fears, alarmed by our foes, and encouraged by the gracious promises presented in the word to our faith, we are constrained to pray for the peace of Jerusalem, and we offer our prayers to Him in whose power and wisdom, goodness and truth we fully confide, to do for her what we feel conscious we cannot do, and with a firm conviction that these aspirations arise from hearts into which God has poured the spirit of grace and supplication. Nor shall we pray in vain, for, “They shall

prosper that love thee." How many trembling lambs who bleat around the fold of Christ, how many guilt-stricken, conscious sinners cast their longing eyes towards her precious gates and mentally exclaim, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." "Blessed are they that dwell in thy house," etc., (Psalms 84:1,2,4) while they feel themselves to be but aliens and foreigners, and dare not indulge the hope that they will ever be permitted to enter her peaceful gates or taste a crumb of her provision which her God has abundantly blessed, every pulsation of their fearful heart responds to the words in the same Psalm: "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," but still feel so utterly unworthy to mingle with the citizens of the new Jerusalem that they despairingly conclude there is no hope for them. But is it possible that any can be thus exercised who do not love Jerusalem? From what other source can such desires arise? Certainly they who do not love Jerusalem can behold no loveliness in her, nor can they feel any other attraction drawing them towards her gates but that of love. If there can be any other attraction than that of love, what is it? It is, it must be, love. Cherish then, fearful, doubting, trembling soul, the hope that God has shed abroad the Saviour's love in thee, and he has promised to prosper thee. Whatever bitter things thou art writing against thyself, this city God has graciously prepared for thee. To all such souls who are ready to take their cross and follow the Lamb, the word of the Lord says unto you, "Come in, thou blessed of the Lord; wherefore standest thou without?" "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." They shall prosper that love Jerusalem. Not a single cup of cold water shall be given to one of the least of Christ's disciples that shall not be rewarded.

Prosperity shall not be perhaps, as Job's friends erroneously supposed, in temporal things, as heaping up gold as the stones of the brook, or silver as the mire of the streets, but it shall be a spiritual prosperity, overruling all things for their good and God's glory. This pledge embraces all who love Jerusalem, for all who love her love God who founded her, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"Peace be within thy walls." The walls of Jerusalem not only separate between the citizens and those who are without, but they are intended as a protection to the city which they include. Much is said in the Scriptures of the walls of the city of our God. One prophet proclaims that, "Salvation will God appoint for walls and bulwarks," and another informs us that God himself is a wall of fire round about Jerusalem, and the glory in her midst, thus at once showing us that God is our salvation. Hence he is called our Refuge, and our Shield. The safety of a city depends upon the strength and invincibility of her fortifications, and so we are taught that nothing can endanger the church so long as God himself retains his power to defend her. Within these impregnable walls a certain class, which are described in the divine record, have a right of citizenship. In Isaiah 26:2, the Maker and Builder of this strong city has given orders, saying, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." While the prophet denominates the citizens of Zion "the righteous nation which keepeth the truth," and Peter calls them a holy nation, John designates them a blessed people, who "do his [Christ's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." From all of which we learn that those who belong to this city are the chosen, redeemed,

regenerated and obedient people of God; and all who love this city have a brithright inheritance within her walls, and heartily pray for her peace and prosperity, and say continually, Peace be within thy walls. They not only pray and desire that God may deliver this city from all foreign invasion without, but also preserve peace within her precincts; that her citizens may love and be at peace with each other, love as brethren, and keep the unity of the Spirit in the bond of peace; that they may be at peace with God, with one another, and as much as in them lies, live in peace with all men. They desire and pray that they may be enabled to follow after the things that make for peace, and things whereby one may edify another. These peace-loving citizens of Zion are characterized as walking righteously and speaking uprightly, despising the gain of oppression, shaking their hands from holding of bribes, stopping their ears from hearing of blood and shutting their eyes from seeing evil. Such shall dwell on high, their place of defence shall be the munitions of rocks; bread shall be given them, and their waters shall be sure, and their eyes shall see the King in his beauty; they shall behold the land that is very far off. (Isaiah 33:15-18)

“And prosperity within thy palaces.” A palace is the place of the royal family, the home of kings and princes, the place of thrones of power and glory; the church of God, the residence of kings and priests, and the home of those whom our God has taken from the dunghill to set them among princes. “A glorious high throne from the beginning is the place of our sanctuary.” Here Jesus reigns, his mediatorial throne is here, and with him, occupying the twelve apostolic thrones, his princes rule in judgment. All the saints desire that the government of Christ may prosper, that upon his own head his crown may flourish, that his horn may be exalted, that as King, Christ may be higher than Agag, and his kingdom higher than the kingdoms of men. Also, they desire that the

decisions of the apostles in the judgments which they have recorded on all the laws and ordinances of his church may be duly observed and faithfully obeyed by all the saints, not only for the benefits which each shall derive from the prosperity of the government of the church of God, but for the general benefit of all, collectively.

“For my brethren.” The children of my Father, and of Jerusalem, my mother, these are my kindred and brethren, and for their sakes, as well as my own personally, will I now say, “Peace be within thee.” We expect this peace will be enjoyed in heaven uninterruptedly, by and by, but even now, for my companions sakes, will I pour out my prayer to God that peace may be within the church and kingdom of our divine Lord and Master. Even now, while Zion is compassed about with enemies, while her citizens are here in the flesh, and subject to a militant state. While earth and hell oppose, and she is in conflict with the world, the flesh and Satan, while noise and discord, strife and carnage spread far and wide around her, and while some of our companions have suffered the loss of all things, and some have been beheaded for the testimony of Jesus, whose souls are seen under the altar, waiting to be avenged, and waiting for the filling up of the sufferings of those who remain, and are also to be persecuted and slain, even now, for their sakes, will I say, “Peace be within thee.”

“Peace be within this sacred place,
And joy a constant guest,
With holy gifts and heavenly grace,
Be her attendants blest.

My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God, my Saviour, reigns.”

Middletown, N.Y.
July 15, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 380 – 386

# PSALMS 149:2-6

## (Reply to sister R. T. Johnson.)

It is much easier for us to flourish our pen, than to write that which we feel satisfied will edify the saints, and reflect the glory of God, but of this our readers are, or have had opportunity to be, aware. Such views as we have on any portion of the Scriptures, we do not feel at liberty to withhold, when called for.

The inspired writer of this psalm seems with a prophetic eye to look through the vista of intervening ages to the advent of the King of glory to our earth, and the establishment of his kingdom in her gospel organization, as "the congregation of saints," and as the antitypical Israel of our God. Fired with the animating vision he breaks forth in the most flowing strains of heavenly poetry that ever saluted the circumcised ears of redeemed sinners, and calls on them to learn the song and unite in the sacred theme. "Let Israel rejoice in him that made him." Who but Israel can appreciate the glory of a subject so spiritual, so sublime? Not Esau, not Ishamel, nor any of the self-made religionists of that, or of any subsequent age, while infatuated with the notion of their own power to will and to do, for themselves and for the Lord. None but Israel can rejoice in the assurance that they are God's workmanship, that their Maker is their Husband, the Lord of hosts is his name, and their Redeemer the holy One of Israel, the God of the whole earth shall he be called. Of none but Israel is it written, "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?" "This people" (saith the Lord) "have I formed for myself they shall show forth my praise." The God of Jeshurun rideth upon the heavens in the help of this people, and in his excellency on the sky; and he has said they shall dwell safely alone, and

that they shall not be reckoned with the nations. This people the Lord has created in Christ Jesus, chosen in Christ Jesus, and blessed with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should by holy and without blame before him in love. “But now, Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of Israel, thy Savior. Fear not: for I will be with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.” - Isa. xliii. 1-7. This is Israel, God’s chosen, redeemed and freely justified Israel; let him rejoice in him that made him, that is, in God. And, “Let the children of Zion be joyful in their King.” As their King, he is all they could desire. He reigns in righteousness and his princes rule in judgment. All the glory of the eternal world centres in him, and all heaven is radiant with his refulgent glory. With his sword upon his thigh he rides prosperously; with his bow and with his crown he goeth forth conquering and to conquer. His regal title is written upon his vesture and upon his thigh. The King of kings and the Lord of lords, and his name is called the Word of God. He is the only and blessed potentate, and he only hath immortality dwelling in the light. Who but the children of Zion can be joyful in him? Who else are satisfied with his laws, ordinances, doctrine, examples, precepts and his unlimited dominion over heaven, earth and hell? But he is in a peculiar sense “their King,” the King of the children of Zion.

God has given hm to be Head over all things to his church, which is his body, the fullness of him that filleth all in all.

"Let the high praises of God be in their mouth." These words imply degrees of praise. God will be honored in all the subjects of his dominion. The wrath of man shall praise him, for he is able to command a revenue of glory from all the subjects of his power and providence. Holy angels that have never sinned do praise him, as a holy retinue once sang in the hearing of the shepherds, Glory to God in the highest, but the highest notes of heaven's exalted anthem can only be sounded by the children of Zion, redeemed by the blood of the Lamb. They shall sing with the Spirit, and with the understanding also, making melody in their hearts unto God; in no low, murmuring, discordant or jarring sounds, but in sweet, exalted strains, as when the morning stars sang together, and all the sons of God shouted for joy, as when they were heard in the vision of John, Rev. xiv. 2, 3; xv. 3,4; xix. 1-7. The highest notes of their immortal song shall in full chorus swell the words, "Great and marvelous are thy works, Lord God Al-mighty; just and true are thy ways, thou King of saints, and all the multitude of the redeemed, as the voice of mighty thunderings, and as the sound of many waters, shall proclaim, The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife has made herself ready." Ah, sister Johnson, if there is any higher praise of God than what is indicated in these passages of the Scripture, its revelation will not probably be made to us until we shall have witnessed the passing away of the earth and skies, the destruction of the last enemy, and the triumphant entrance of all the blood-washed throng into the joys which are reserved in heaven for them who are kept by the power of God through faith unto salvation, which is ready to be revealed at the last time. These mouths which were once full of cursing and bitterness,

cleansed by the washing of regeneration and renewing of the Holy Ghost, shall

"Break forth and extol the Great Ancient of Days,
His free and distinguishing grace."

What can now be more appropriate, more pleasant, more delightful to the children of Zion, than to be thus employed?

"Let those refuse to sing,
Who never knew our God,
But favorites of the heavenly King
Should sound their joys abroad."

"But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
We'll sing his power to save."

But not only shall the high praises of God be in their mouth, but, as they are now in an enemy's land, and in a militant state,

Let "a two-edged sword be in their hand." A sword is an implement of war, to be used offensively and defensively, and in ancient warfare the most effective weapon used in close conflict. In skirmishes where the parties were widely apart, bows, arrows and slingstones were used, but when in close engagements the sword was the most reliable of all weapons. If the children of Zion had no enemies to encounter, they would need no armor, but as they are circumstanced while they sojourn in the flesh, they are required to put on the whole armor of God, and, having done all, to stand, not run. They have to fight the good fight of faith, to resist the devil, that he may flee from them, crucify the flesh with its affections and lusts, and to confront the world with all its alluring vanities. Their warfare is not carnal, but spiritual,

hence they require spiritual, and not carnal weapons; "For we wrestle not against flesh and blood," that is, in a literal sense, or we might need carnal weapons, such as Sharpe's rifles, Saul's armor, or human policy; "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence, while we are required by the example and special command of our great Captain to be kind, courteous and benevolent to all men, even to our bitterest enemies, we are nevertheless to fight manfully and uncompromisingly the good fight, contending earnestly for the faith once delivered to the saints. If any of the saints take the sword as a carnal weapon, they shall perish by it. But the sword of the Spirit is what we require. This is called, "The Sword of the Lord and of Gideon." It is quick, or vital, and powerful, and sharper than any two-edged sword. It has a Jerusalem blade, well tempered; and as David said of the sword he had taken from Goliath, "There is no sword like it," so we may in truth say of the sword of the Lord, which Paul says is the word of God, and which completes the armor of God, by him specified at Eph. vi. 13-18. While the high praises of God are so in the mouth of Zion's children, that all their communications are in harmony with the spirit of truth and holiness, the sword of the Spirit, which is the word of the Lord, is in their hand, not merely hanging by their side quietly in its scabbard; it is drawn, and never to be for a moment sheathed until the joyful trump of God shall announce the complete victory over sin, death and hell. Among other peculiarities of the sword which God has put in the hand of his saints, we are told by Paul that it is *spiritual,* and *mighty through God* to the pulling down of strongholds, &c., and in our text it is described as having two edges. It cuts both ways, and is admirably adapted to the christian warfare, as all christians have enemies within as well as without. This weapon cuts off the flesh, that we may be the circumcision that worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in

the flesh, while at the same time its keen edge is felt by the assaulting foe without. The word of God came to the prophets, saying, Thus saith the Lord, &c. And so the word of God is placed in the hand of the saints, as the most effectual weapon in keeping our body, or fleshly propensities at bay; nothing is so potent in defending the cause of truth and righteousness, as to be able to bring a "Thus saith the Lord" to bear upon those foes without who oppose the doctrine, government and institutions of our divine Commander.

In the context, the psalmist shows why the saints should be equipped.

"To execute vengeance upon the heathen, and punishments upon the people: to bind their kings in chains, and their nobles in fetters of iron; to execute upon them the judgments written. This honor have all the saints. Praise ye the Lord." Israel under the law, in the type, were led in triumph whenever they had a thus saith the Lord to execute upon the heathen nations round about them. Witness the case of Egypt, Amalek, Midian, the Philistines and others, especially the Canaanite, which were driven out of the land, according to the word of the Lord. So spiritual Israel shall execute the vengeance of the Lord, in a spiritual application of the word, upon all the uncircumcised religious organizations which stand in opposition to the truth; as the stone which was taken from the mountain without hands, as typical of the kingdom of Christ, should break in pieces all other kingdoms, and thus execute the vengeance of God on them. As the sword of the Lord was used by Gideon and his little chosen band, in executing the order and vengeance of the Lord upon Midian, so shall the saints triumph over the beast, and his image, and over the number of his name. But the sword is also for the punishment of the people, that is, the sword of the Spirit, which is the word of God, is put in

the hands of the saints, to execute the discipline and order of the house of God, upon all who walk disorderly.

"To bind their kings with chains, and their nobles with fetters of iron." Such exploits were performed by Israel under the typical dispensation, and under the gospel we wrestle with the kings, or rulers of the darkness of this world, and by the sword of the Spirit we prevail over them, and so bind them with chains, as to despoil them of all their power or influence to annoy us. While their nobles may signify those who are elevated to high-sounding titles,
as *Reverends* and *Divines*promoted and made popular only as the advocates of false doctrine, in allegiance to the prince of the power of the air. How often has one of God's little ones chased a thousand of such nobles, and two put ten thousand to flight. Then truly, *This honor have all the saints;* "For the Lord takes pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory;" even in this glory, in which they are by the special grace of God distinguished but let them glory only in the Lord. "Let them sing aloud upon their beds." Beds are places of rest, not of toil, and the triumph and joy of the saints is not in their own doings, but when resting upon the sure mercies of their covenant God and Savior, "They shall feed and lie down." And they shall lie down in green pastures, in safety and plenty, with the high praises of God in their mouth, and a two-edged sword in their hand. Their enemies may deride them for lying down, and folding their hands, but it is their privilege, for so he giveth his beloved rest.

Middletown, N.Y.
February 15, 1861.

Elder Gilbert Beebe
Editorials Volume 4
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# QUALIFICATIONS OF A BISHOP.

"**BROTHER BEEBE:** - As it is no trouble to you to sit down and write, I request you to give your views on the qualifications of a bishop; those named by Paul to Timothy. - 1 Tim. iii. 1-7. I wish you to treat particularly on hospitality, no striker, no novice. Your brother, - CYRUS GOODE."

**REPLY:** - By the office of a bishop, we understand a pastor, or elder; one whom God has called by his Spirit, and qualified by special gifts, to feed the flock of God, over which the Holy Ghost has made him oversee. The notion that bishops are a superior grade of officers in the house of God, would imply an aristocracy in the kingdom of Christ; and such a notion is but a relic of popery.

Of the indispensable qualifications laid down by apostolic authority, the **first** is, He must be blameless; by which we understand, he must not be justly culpable, or subject to the censure of the church, while holding the office. We do not understand the apostle that a bishop is to be more holy in his nature than others; but as he is to administer the laws of Jesus to the saints, it is indispensably necessary that he should himself be subject to the same laws.

**Second.** He must be the husband of *one* wife. It is generally believed that the true sense of this requisition, only means that he shall have *but one wife*; we do not feel at liberty to give the text such a loose construction; we would prefer that every bishop should have a wife; and certainly *but one.*

**Third.** He must be vigilant. Not like those careless, lazy drones, that the prophet describes, as sleepy dogs, laying down, loving slumber, or, like many in our day, so lilly fingered and delicate that they cannot bear fatigue; they must be vigilant, active, not only in the affairs of Zion, doing

what their hands find to do, with their might; but when occasion requires, they are not to be above laboring with their hands, as Paul and others have done.

**Fourth.** They must be sober. Not jocular, frolicsome, or playful, not liable to become intoxicated with false doctrines, vain philosophy, vainglory, or pride; such imperfections have destroyed the usefulness of thousands. The bishop, should be sober, not frantic, not enthusiastic, but with all gravity and soberness, contending earnestly for the faith once delivered to the saints.

**Fifth.** Of good behavior. This is to be regulated by apostolic instructions - See verse 15. The behavior of a bishop can only be good when he is governed by the laws of Christ, and when with diligence he is engaged in teaching the saints to observe all things whatsoever Christ has commanded.

**Sixth.** Given to hospitality. On this item of the qualification of a bishop, brother Goode desires us to dwell particularly. That which passes off currently at the present day for hospitality, and pure benevolence, is not the kind which we understand the apostle to enjoin on gospel bishops. The most popular bishops of our day, although they would have been called greedy dogs in Isaiah's time, claim an exclusive right to the name, (benevolent) while that description that would lead them who obey the gospel of our Lord, to deal their bread to the hungry, to clothe the naked, minister of their own to the necessities of the afflicted, and to visit and relieve the widow and the fatherless, &c., is not with them a ruling passion, not a predominating propensity of their *kind* hearts. True, they make many flourishes and pretensions to hospitality; they send swarms of hungry missionaries to eat out the substance of the poor heathens, the Indians, and the Africans; and this to afford the greater facilities to their schemes of polished priestcraft by which they have their

wealth at home. They do their alms when they have sounded their trumpet; but not by giving bread to the starving. To the hungry, the starving, the dying, who may be suffering the most severe want, they will give a tract, and then boast of their benevolence.

Many instances might be named; we will mention one or two. One of those bishops, of modern hospitality, in the city of brotherly love, invited a poor blind man to preach in his pulpit; the arrangement was made, the appointment made public, and an overflowing concourse of people came to hear the blind preacher hold forth. At the close of the service, the hospitable bishop arose, and in a most pathetic, whining and sobbing manner, told the assembly that this poor blind preacher was very poor, had a large and helpless family, was in debt, was about to lose a small piece of land, which was all his dependence for the support of his family, wept much and loud, and begged the wealthy to contribute largely. They did so, and the collection amounted, probably, to several hundred dollars; of which the Rev. Mr. K-d handed over to the poor blind man on the next day, (before witnesses) a five dollar bill! and that was all the blind man received of that collection. Was that bishop, who could plead for, weep over, and take up a collection for the poor blind man, given to hospitality? Yes, to modern clerical hospitality; but not to that kind that Paul enjoined.

Another instance in the same city. A certain church having plunged deeply in debt, to build a magnificent temple, in Sansom street, mortgaged the premises for much more than it would sell for; when tired of paying interest on their debt, which, if our memory serves, amounted to from fifty to eighty thousand dollars; dissolved the church, suffered the house to be sold under the Sherff's hammer, and actually bought back the property for about eight or ten thousand dollars; for the *new church* , formed of the members of the

old one. Thus by changing their name, they evaded the obligation to pay their just debts – and now stand rank and file, head and head, with the most extravagant patrons of New School benevolence.

Altogether unlike the above, is that hospitality of which the apostle speaks. The Bishop of a gospel church is fleecesarily called to mingle with the poor of his flock, to visit the afflicted, to weep with those that weep; and if he should be destitute of the principle of hospitality, he is disqualified for the important ground he is to occupy. The bishop's house, too, must be accessible to the poor, as well as others; and if he be penurious, inhospitable, and unkind in his disposition, the cause he stands in the defense of, will be reproached. We have known some instances which might serve to illustrate. One minister, who soars high among the New School order in the city of New York, who having visited and preached for a poor, little flock in the eastern part of this county, declared in the presence of a number of brethren, that he would visit that church no more, because they did not take up a collection for him. Some instances (nearer home) have come to our knowledge, of bishops' refusing to attend funerals, or render like services without pay; and in some of our city churches it is quite common to leave brethren to pay for their horse-keeping at the livery stables, even where wealth and luxury are. This is not gospel hospitality; nor is the hospitality of the bishop or the christian, to be confined to the pale of the church; they are exhorted to "Be careful to entertain strangers; for some have entertained angels unawares." And it is also enjoined on them to "Do good unto all men, as much as in them lieth." If thine enemy hunger, feed him; if he be thirsty, give him drink. And this ornament of the christian life, shines with still superior lustre in the servant of the church of God, who holds the sacred office of a bishop.

**Seventh.** The bishop must be apt to teach. This requisition depends not on any human preparation, or classical training; an aptness to edify the disciples of the school of Christ, is a special gift; and where it is not manifested, the church ought not to set apart to the work of the ministry. Men may be very flowery, fluent, and interesting in their pulpit performances, and yet not apt to teach. Their flocks, fed on *moonshine*, will be like the Egyptian lean kine; they may set under such preaching for an age, and not be able to guess what are the doctrinal sentiments of their bishop. While others, comparatively unlearned and rude, are divinely qualified to edify, comfort, instruct, and establish the saints.

**Eighth.** Not given to wine. By this negative description of what a bishop should be, we are not to understand what is now called *teetotalism*; for in chapter v. verse 23, of this epistle, he exhorts Timothy to use *a little* wine. We would rather understand the apostle, that a bishop should not be a man given to an immoderate or unbecoming use of wine; while *a little* may be used by the bishops, for medical or other purposes; yet, when a bishop shows a decided propensity for wine, cannot feel comfortable without his periodical drains, a development of such a propensity is very much against his usefulness. He is to be an ensample to the flock; and if he indulges in an improper use of wine, others are encouraged by his example to follow suit, and perhaps go far beyond the copy.

How unbecoming the character of a christian, and much more so the standing that a bishop should sustain, to manifest a perpetual thirst for intoxicating drinks; so much so, that having such propensities, they are by the divine rule disqualified for the pastoral office. What can be more disgusting to a company of christians, than to see men professing to be commissioned of God to preach the everlasting gospel, coming to them disguised with

intoxication? As men of the like description are not to be admitted to the office of bishop, so we infer the duty of the church to withhold their countenance and fellowship from such as fall into such habits, until they can be reclaimed.

**Ninth.** No striker. A quarrelsome, peevish disposition, ready to break forth unbridled in rioting; or one that would lead its possessor to take it upon himself to avenge him of his adversaries, would destroy all the usefulness of a bishop, that might be in every other respect qualified to hold the office with profit to the house of God.

**Tenth.** Not greedy of filthy lucre. If a greedy, avaricious disposition to accumulate earthly treasure, disqualifies a man for the work of the christian ministry, how few indeed will be found standing on apostolic ground! What multitudes, when weighed in the balance, are found wanting! In writing to Titus, this apostle tells him of many unruly and vain talkers and deceivers, especially they of the circumcision, (or covenant of works) whose mouths must be stopped; who subvert whole houses; teaching things which they ought not, for filthy lucre's sake. Nor are there less of this description of bishops at the present day, who teach things that have neither precept nor example in the New Testament, for the sake of gain. Who would teach the organization of Missionary Societies, Mite Societies, Cent Societies, and all the long catalogue of humanly devised tricks, if there was no money to be made by such departures from the simplicity of the gospel? As a greedy disposition to accumulate earthly substance will lead bishops to teach unwarrantable doctrines, to the subversion of whole houses, such a disposition is not to be tolerated by the church, in those who profess to be the ministers of Christ. That the ministers of Christ, whom he has called to leave their worldly employment's and serve the church, have a right to expect that their brethren will contribute freely to their support, we are bound to admit; but

to leave the peculiar work of their vocation, (the preaching of the word) to form conventions to contrive ways and means to extort from the people all that by hook or by crook they can persuade them to give, betrays the disposition of Isaiah's greedy dogs.

**Eleventh.** But patient. It was a special charge of our Lord to those primitive heralds of his gospel to take no thought for the morrow, what they should eat or drink, or wherewith they should be clothed; but to leave all this with him who knows that his ministers have need of all these things; and he who clothes the grass with beauty, that paints the lilly with more glory than Solomon possessed, could and would assuredly provide fir them. Patiently it becomes the ministers of Jesus to make it their first business to seek the kingdom (or church) of God, and his righteousness, and all these things shall be added unto them. Truly, many of God's dear ministers at this day need patience while toiling in the service of the church, while in perhaps too many instances their faithfulness is far from being reciprocated by the kind attention of those on whom that part of the responsibility rests.

**Twelfth.** Not a brawler. There is a wide difference between brawling and the appropriate work of the bishop; men may make a great noise about religion, raise a tumult, disturb the peace and fellowship of the saints, and yet know nothing of the savor of divine grace. Not such are the called to be bishops of the house of God.

**Thirteenth.** Not covetous. Covetousness is idolatry, and there is no agreement between the temple of the Lord and an idol. We knew a man sent from a church in New York City to preach to us poor, illiterate country people, of whom it has become proverbial that he always happens to be in great want of whatever he sees. Now such men are extremely

troublesome to the churches - men that cannot look upon the property of their brethren without coveting it; and if such men could preach like the old apostle Paul, the churches would not be half so glad to see them come. We had one pass through these parts not many months since, exhorting the sisters to sell their carpets and give the assails to their preachers. Although this man's preaching is, as far as we know of, unexceptionable, his covetousness has kept him in difficulty with the churches, to our knowledge, for the last twenty years. How important then that the ministers of Jesus should look to it lest they indulge in a fretful and impatient covetous disposition.

**Fourteenth.** One that ruleth well his own house, having his children in subjection with all gravity. On this point perhaps all the ministers of Christ feel their deficiency, yet it is nevertheless incumbent on them, as far as ability is given, to rule well their own families. They are not required to make christians of their carnal offspring, as that is exclusively the work of the Spirit; but by precept and example exert an influence that shall be felt and respected by their children; for the apostle adds, (in a parenthesis) "If a man know not how to rule his own house, how shall he take care of the church of God.

**Fifteenth.** Not a novice; lest, being lifted up with pride, he fall into the condemnation of the devil. This text has been used as a kind of hobby, by the New School, in support of Theological Schools, and an educated ministry; but no man ever so used this text but a *novice*; not the want of these human embellishments, but the possession of them, is what bloats with pride, self-importance and conceit, and brings the delinquent into the condemnation of the devil.

A novice is one that does not understand his business. The business of a bishop is to feed the flock of God, to preach

unto them the preaching that the Lord bids him. No human aid or scholastic preparation can qualify a man to occupy the gifts of the Spirit; but to all that are truly qualified for the work, the words of Christ to Simon are applicable. "Blessed art thou; for flesh and blood hath not revealed these things to thee, but my Father which is in heaven." So far is human learning from subduing the pride of the human heart, we have known many young men of at least common modesty when they went to the seminary, came out as straight as an arrow, as stiff as a brick, and as foppish as any dandy we have ever seen. Finally, whatever natural or acquired talents we may possess, every man that is not taught of God, in the old school of Christ, is, in regard to the things of the Spirit, a novice. Although he may be ever learning, he shall never be able to come to the knowledge of the truth.

The **sixteenth** and last qualification named is in these words: "Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil." Those that are without are dogs, sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. See Rev. xxii. 13. To have a good report of such characters certainly does not mean that they shall report us as being of their number, for our Lord says, "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake." We conclude, then, the good report is that in which the enemy is constrained to admit the propriety of our outward deportment, while raging against the doctrine we hold and that holds us. For example, to be called "antinomians" by the Arminians, to be accused of "turning the world upside down," of bringing "strange things to their ears," &c., while they are unable to point out in our walk and deportment anything that does not comport with sound doctrine.

We submit these views, hastily thrown together as they are, to brother Goode, and to our brethren and readers at large. May the Lord bless his truth to us, and bless us with a knowledge and love of his truth for his name's sake. Amen.

NEW VERNON, N. Y.,
March 15, 1841.

Elder Gilbert Beebe
Editorials Volume 1
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# "QUENCH NOT THE SPIRIT."

## I THESS. V. 19

A young brother of Mississippi has desired us to give our views on the above text, and as it is a subject which has been much perverted by the enemies of the truth, the minds of some young Christians have been perplexed to know its true meaning. As these words were addressed in admonition to the church of God, they must have a definite and important signification. The Holy Ghost has never inspired the apostles to write in ambiguous terms, nor to enjoin rules or restrictions upon the church of God which are unimportant. The text on which our vies are desired has been claimed by the Arminians as being addressed to the world of mankind in general, and to the unregenerate portion of the fallen race more particularly. They say, God, who is a Spirit, is a desirous of converting all men, and that the Holy Ghost sues for admission into every sinner's heart, knocks at every door, and makes proffers of mercy and grace to all the unconverted, on the simple condition that they accept of the terms and admit the Spirit into their hearts. And they pretend to understand this text as a warning to sinners to quench not the Spirit; that is, the Holy Ghost, which they say is wooing and striving, and endeavoring to gain admission into their hearts.

Such we understand to be in substance, the doctrine and language of all carnal, graceless, work-mongrel professors of Christianity, and during the almost six thousand years in which this blasphemous heresy has been promulgated on earth, the ingenuity of man and the subtlety of Satan has been exerted to the utmost to give the delusion a plausible appearance, and to transform its deformity into a resemblance of truth. The natural mind of men, in their

depraved state, being enmity against God, is predisposed to favor the heresy, for they love darkness rather than light, and error rather than truth; hence their susceptibility to the imposition, and the readiness of ungodly men to favor any sentiments which are derogatory to the character and truth of God.

Those, however, who are born of God, and taught by his Spirit, have the witness in themselves that he above described heresy is false, for they are brought to an experimental knowledge of him. "*This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent.*" – John xvii. 3. And God has provided in the new covenant, that those with whom this covenant is made, "*Shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.*" – Heb. viii. 11; Jer. xxxi. 34. "*And all thy children shall be taught of the Lord, and great shall be the peace of they children.*" – Isa. liv. 13. Being divinely taught to know God, they have the witness in themselves that he is not a being who can be quenched, baffled, thwarted, or successfully resisted, by any of his creatures in heaven, earth or hell. They know that he does not labor and strive to gain admittance to the sinner's heart, and they know that the sinner has no power to prevent the execution of the will of God. They know that their Savior has power over all flesh to give eternal life to as many as the Father has given him. (John xvii. 2.) And that all that the Father has given him shall come unto him, and they that come to him he will in no wise cast out; and that no man can come unto him, except the Father which sent him draw him; and Christ is pledged to raise up all such at the last day. (John vi. 37, 44.) They know by their own experience, as also by the Scriptures of truth, that all their own efforts at reformation, their resolutions to get religion, &c., were abortive and vain; that they could no more accomplish the

work than the Ethiopian can change his complexion, or the leopard his spots. (Jer. xiii. 23.) Their own experimental knowledge of God, and the testimony of his written word, compel the saints to reject the interpretation which will-worshipers and Arminians give to out text, and it is unquestionably much easier for them to detect the absurdity and blasphemy of the heresy of the enemies of the truth on this subject, than to fully comprehend the precise meaning of the admonition, "***Quench not the Spirit***."

All who are taught of God, know that he is a Spirit, but they also know that he is infinite, eternal, immutable, omnipotent, all-wise, of one mind, and none can turn him, that with him there is no variableness nor shadow of turning, that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, that none can stay or resist his hand, that he speaks the word and it sands fast, he commands and it is done. And knowing this, they know that he does not stand wooing and beseeching the sinner for permission to do his pleasure, for he hath mercy on whom he will have mercy, and he hath compassion on whom he will have compassion, and whom he will he hardeneth. (Rom. ix. 15-18.) They cannot, therefore, regard God as a Spirit liable to be quenched, put out or subdued, by saints or sinners, angels or devils. Those admonitions, therefore, which warn the saints against grieving the Spirit whereby they re sealed, and to quench not the Spirit, cannot be so construed as to signify that God is a being subject to passions like us; that he can be grieved and extinguished by his creatures.

Let us then examine carefully and prayerfully, that we may learn what spirit it is that the saints are not to grieve or quench. While we adore and worship that God who is a Spirit, we are to remember that all of God'' manifested children are born of the Spirit of God, and that which is born of the Spirit is spirit, as that which is born of the flesh is flesh. This spirit

which is born of the Spirit is not God, but it is of God, and is called the new man, which after God is created in righteousness and true holiness. (Eph. iv. 24.) This spirit which is born of the Spirit, being of God, is a holy spirit, and is called the spirit of adoption, whereby we cry, Abba, Father. (Rom. viii. 15.) It is called the Spirit of him that raised up Jesus from the dead. (Rom. viii. 11.) It is called, "*the holy Spirit of God, whereby ye are sealed unto the day of redemption*." – Eph. iv. 30. It is distinguished from the Holy Ghost, which is God, as an emanation from God. The Holy Ghost is not said to be born of God – it being God – but the spirit which the saints have received, and whereby they are sealed, is born of God, born of the Spirit, and is spirit and life in all the saints. This spirit which is born of the Spirit, is that by which the saints are sealed, marked, and are distinguished from all other men and women, until "*the adoption, to wit, the redemption of our body.*" "*But if the Spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.*" – Rom. viii. 11. "*But ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit. The redemption of our body.*" – Rom. viii. 23. This spirit which is born of the Spirit, which dwells in us, and is called the spiritual man, the new man, the inner man, and which is called the spirit of Christ, the spirit of adoption, and the spirit whereby we are sealed unto the day of redemption, is susceptible of grief, of sorrow, conflict, elevation and depression, which changes, conflicts, depressions and triumphs, are totally inapplicable to God, the eternal Spirit, from whom it proceeds, and of whom it is born.

This spirit, born of God, in the antediluvian saints, was grieved with the abominations which prevailed in their day, and in Noah, it was resisted by the wicked antediluvians,

until the flood came and swept them away; was resisted in all the prophets, by the carnal Israelites; in the apostles, by the Jews and Romans; in Stephen, by his murderers, and is still resisted, not only by the unconverted world, but also by the fleshly powers and passions of the saints themselves. Thus Paul himself found a law in his members, warring against the law of his mind, and he assures us that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would.

How this holy Spirit of Christ in us can be grieved, and how it is grieved by opposition, reproach, persecution and malice, from foes without, and more especially it is grieved by the inbred corruptions of our own fleshly nature, our doubts, our fears, our short-coming, our wicked thoughts, unholy propensities, ingratitude, sluggishness in the cause of Christ, greediness after the vanities of the world, unreconciliation to God, and the rebellion of our nature against the God we love and adore, all this the christian can sensibly feel, and measurably know, and of how it can be resisted by the world, the flesh and the devil, they are fully aware. But how the admonition of our text, "***Quench not the Spirit***," is to be understood, still may require some explanation. Let us look to it.

This admonition is connected with many others, and addressed to the brethren exclusively, and cannot without perverting the Scriptures be applied to any but brethren. Thus it is presented by the inspired apostle to the church of the Thessalonians, which are in God the Father, and in the Lord Jesus Christ. (1 Thess. i. 1.) "*Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the week, be patient toward all. See that none render evil for evil unto any; but ever follow that which is good, both among yourselves and to all. Rejoice evermore.*

*Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you; who also will do it. Brethren, pray for us,*" &c. – 1 Thess. v. 14-25.

By carefully observing the connection of these exhortations, we perceive that the apostle presents them as the will of God in Christ Jesus, concerning the saints, which are in God the Father, and in the Lord Jesus Christ. But how is this the will of God in Christ Jesus concerning us? We possess the spirit of Christ. "*For if any man have not the spirit of Christ, he is none of his.*" – Rom. viii. 9. The law, or will, of God is in the heart, or spirit of Christ, and Christ by his spirit dwells in his saints, therefore we find the New Covenant promise fulfilled in the saints. "*I will put my laws into their mind, and write them in their hearts.*" – Heb. viii. 10. This law of the spirit of life, in Christ Jesus, is fulfilled in us, who walk not after the flesh, but after the spirit. (Rom. viii. 2,4.) These faithful admonitions, being embraced in the spirit of Christ which he ahs implanted in our hearts, are to be cherished, revered, regarded and obeyed. But while this spirit which embodies them as the will of God concerning his children, is opposed by the fleshly nature and corrupt propensities which are opposed to the law of the spirit of our mind , we are to quench not the spirit, but crucify its opposite, the old man with its affections and lusts, and put on the new man. Or, in other words, to walk after the spirit, and not after the flesh. The flesh and the spirit in the Christian are antagonistic to each other; both cannot at the same time predominate in us. To gratify the one is, on our part, to quench, suppress or repel the other. "*For they that are after the flesh do mind the*

*things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death: but to be spiritually minded is life and peace. So then they that are in the flesh cannot please God.*" – Rom. viii. 5-8. To quench or repress the spirit, in the sense of our text, is to walk after the flesh. Study the inclinations of our carnal and depraved minds, attend to whatever will gratify our fleshly propensities, make our religion conform to our feelings, attend to the things of the spirit only when convenient and agreeable to our fleshly feelings and interests, lose no opportunity to amass the treasures of this world, or to gratify our lust for worldly fame, honor or applause, for the sake of bearing the cross of the dear Redeemer, never offend visitors, nor neglect your worldly interest, to attend on the solemn assemblies of Zion, or to mingle with the despised followers of the Lamb. Do not follow the Master in baptism, or in any of his ordinances, until your carnal mind is satisfied with the hope which God has given you, nor so long as it will subject you to some inconvenience or mortification of the flesh, pay no attention to such brethren as are unruly, or feeble, or weak, render evil for evil, pray only when you feel like it, and consider what you have as your own, without thanksgiving. Pursue this course, and if you do not quench the spirit of Christianity, so far as its comfort and consolation, and benign influence is concerned, we have failed to comprehend the meaning of the text. We appeal to the experience of every saint, for confirmation of the words of the apostle, "to be carnally minded is death." Is it no so? Death to our enjoyments, to our usefulness in the house of God, to ourselves and to all the saints. "And if Christ be in you, the body is dead, because of sin." Bury then yourselves in the body in the affections and lusts thereof, and are you not buried in death? The body is dead. There is no spiritual life in it; therefore, when Christians are looking to find something good, spiritual or comforting in their carnal nature, they are seeking the living among the dead; and they

will seek in vain. "*For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live.*" – Rom. viii. 13.

By dying in this case, we are not to understand that the child of God can possibly lose his immortality, or fail of his inheritance of glory; but of his comfort and living enjoyment of his salvation. He that knows his Master's will and does it not, shall be beaten with many stripes. The Lord has said he would visit the transgressions of his people with the rod, and their iniquities with stripes; but his loving kindness he will not utterly take away from him, nor suffer his faithfulness to fail. May it be our privilege, as the followers of our Redeemer, to put on the new man, to crucify the old man; to walk after the spirit, and not fulfill the lusts of the flesh, to mortify the deeds of the flesh, and quench not the spirit; and may we deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. To this end let us pray without ceasing, that we may rejoice evermore.

Greatly as we have extended this article, much more might be said on this important subject; for it is certainly no less important that the children of God should walk worthy of their high and holy calling, than that they should hold sound and scriptural views of the doctrine of the gospel.

Middletown, N.Y., August 1, 1857
Elder Gilbert Beebe

# QUERIES.

ELDER G. BEEBE: – As I feel my weakness, and hope I am ready to receive instruction, I appeal to you as an aged and well-tried brother for your views on the following question, viz: Do the people of God, whom Jesus came to save, sustain or stand in the same relation to God that the children of Adam do to Adam? Please answer through the SIGNS, and oblige your brother in hope of eternal life,

AARON WOOD.
Osceola, Iowa, Nov., 1880.

REPLY. – All the posterity of Adam are his children in a natural, earthly or fleshly relationship, because their natural or earthly life was given them in him, and has descended to them by natural generation.

All the children of the second Adam, which is the Lord from heaven, whom Jesus came to save, are in their spiritual, eternal and immortal life the children of God in Christ, their spiritual Progenitor, having eternal, immortal or spiritual life given to them in Christ before the foundation of the world, which life is made manifest by spiritual generation and the new birth.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
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# QUERIES OF BROTHER PARKS, AND REPLY.

## ON HIRELING SHEPHERDS, WASHING FEET, AND RE-BAPTISM.

"1st. We read, John x. 12, 'But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth; and the wolf catcheth **THEM**, and scattereth the sheep.' Which does the wolf catch; the hireling or the sheep?
"2d. Is the '*washing of feet*,' (see John xiii. 4-18,) to be regarded as an ordinance or example, binding on the Christian church at this day? If so, When and where should it be performed?
"3d. Were the twelve disciples mentioned Acts xix. 1-7, re-baptised?"

**REPLY:** THE plural pronoun *them*, in the first of the above queries, cannot refer to *an hireling*, which is in the singular number; which they stand, in number, &c.; therefore the plain English of the text shows that the sheep are caught by the wolf, in consequence of being deserted and left unprotected in the hour of danger, by the hireling shepherd, that careth not for the flock. This passage of divine instruction, comfort and admonition to the saints, to "Beware of false prophets that *should* come unto them in sheep's clothing;" hireling shepherds, protectors, &c.; but more immediately in this case, to set forth in the strongest possible manner, the superior qualifications of our Lord, as the chief Shepherd and Bishop of his people; and these are the more strikingly illustrated by the contrast drawn between

the selfish mercenary and treacherous motives of an hireling, and the very opposite motives of goodness and love most gloriously developed in the illustrious Shepherd of Israel.

*An hireling fleeth*, our Lord says, *because he is an hireling*. Yet how eagerly do thousands at this day labor to represent the blessed Savior as *an hireling*; as being induced to bestow his pastoral care upon his children in return for a consideration of works, merits, obedience, use of means, or from some cause infinitely short of free, sovereign, discriminating and invincible grace. If our Lord Jesus Christ could be induced to save sinners upon the principle of free will or creature merit, or even for the *generosity* of a poor hell-deserving sinner in giving his heart to the Lord, would not this doctrine present our Lord as a hireling? For if salvation be of works it is no more of grace, otherwise work is no more work. But how gracious the language of Jesus in this connection! He assures us that he does not bestow his care upon his flock in the hope of thereby becoming the proprietor, but because they are his own – not on account of profit he expects to derive from them; but because "He careth for them," he knows them, he loves them and has laid down his life for them. This scriptural view of the subject gives divine assurance that he who has loved and given his life for them will not leave nor forsake them; he will not leave them to fall from grace and sink to hell at last – "He giveth unto them eternal life, and they shall never perish, neither shall any pluck them out of his hand."

It is true that since the departure of Paul grievous wolves have found their way into the enclosure of the flock: men have crept in unawares, bringing in damnable heresy, &c. These are hirelings who, notwithstanding all their specious pretensions to benevolence, will prove the truth of our Lord’s words, by fleeing from the flock in the time of persecution and when they can no longer feed themselves of the flock.

In regard to the wolf's catching them, the wolf has no occasion to catch the hirelings; for they themselves are wolves in sheep's clothing; but the consequence of the sheeps' being caught by the wolf is that he scattereth them: become alienated in their affections and fellowship from each other. How many examples have we at this day of the entrance of grievous wolves among the churches all around us, and in the Western States! We think brother Parks has himself known instances of the kind; for he informs us in his postscript that the missionaries continue their work of rending and tearing the vine in his vicinity. In every instance, as far as our information extends, where churches of our order had been supplied with *hireling* watchmen previously to the rage of modern missionism, their hirelings have left the ancient premises of the gospel and fled over to the New School side, and in consequence of their treachery their wolves. By *hireling watchmen* we mean such only as care not for the flock, and such as preach only so long as they can make the business more lucrative than any other to themselves.

In reply to the second query, in relation to the washing of the saints' feet, we refer brother Parks to an article on that subject, written by brother Trott in reply to brother A. Moore of Tennessee, published in Vol. VII. No. 3, in which, to our mind, the negative is clearly shown, from the fact that the primitive churches when in their official characters occupying the twelve thrones, judging the twelve tribes (or gospel church) and having the keys of the kingdom committed to them, with instructions to bind and to loose, and to teach the disciples of Christ to obey all things whatsoever he had enacted. We fully agree with brother T. that the washing of the saints' feet was not instituted to be observed in the church as a church ordinance. But we hold the circumstance referred to by brother P. (John xiii. 4-18) as an example of

humility to be copied by all the disciples, at all times, in all places, and under all circumstances.

To the third and last query, "Were the twelve disciples mentioned in Acts xix. 1-7, re- baptized?" we answer, No. The twelve disciples whom Paul met at Ephesus had been baptized probably by Apollus, with or unto John’s baptism: and Paul expounded to them the manner of John’s baptism: that he (John) baptized with the baptism of repentance, saying unto the people that they should believe on him that was to come, namely, on Christ; and when the people heard this preaching of John they were baptized (by John of course) in the name of the Lord Jesus. This accounted for these disciples’ ignorance of the name of the Holy Ghost, as that sacred name had not been mentioned in the administration of the ordinance by John. Had they been baptized by any of the apostles after the commission to preach the gospel to every creature, &c., baptizing in the name of the Father and of the Son and of the Holy Ghost; but, as they knew only John’s baptism, they needed that the apostle should give them the instruction contained in the passage under consideration.

Some have mistaken the words, "When they heard this, they were baptized in the name of the Lord Jesus," to mean that when these twelve disciples had heard what Paul said about John’s baptism, they were re-baptized by Paul: but this cannot be, for at least two good reasons. 1st. Paul’s definition of John’s preaching and baptism would have been vague and incomplete if separated from that clause which was especially designed to show wherein John’s baptism differed from the manner of administration by the apostles, after the ascension of Christ. And 2d. If Paul had re-baptized them he would not have administered the ordinance in the name of the Lord Jesus, as this would have been but a repetition of John’s baptism. As in the baptism by John the

name of the Holy Ghost was not mentioned, so neither in the ordinance as administered by the apostles after the day of Pentecost, was the name, Lord Jesus, mentioned.

Again, to have re-baptized these because Apollus had baptized them after the manner of John, would have been to invalidate the baptism not only of these twelve but of all who lived in that day who had been baptized in the same manner; and what would be still more dreadful, it would have been virtually charging our Lord with setting an imperfect example when, being himself baptized of John in Jordan, he said, "Thus it becometh us to fulfill all righteousness."

New Vernon, N.Y.,
April 15, 1841

Elder Gilbert Beebe
Editorials Volume 1
Pages 679 - 683

# QUERIES OF D. EGBERT, AND REPLY.

LAWRENCEBURG, Ky.;
June 16, 1838.

G. BEEBE - Sir: - I read some time last year, in one of your papers, a statement, showing the difference of belief between the Old and New School Baptists; and if I understand the Old School, they contend for the doctrine that God from all eternity, or before the universe, or man was created, did predestinate and foreordain a part of the human family of our progenitor Adam, as his own children, such as he determined should be saved, and that lie sent his Son Jesus Christ into the world to die, that they might be saved. Now I cannot see how this can be attributed to a God of justice but a God of justice he must be, if a God at all. Permit me therefore, to ask you a few questions, which I hope you will not hesitate to answer, in relation to this matter.

**1st.** If God be the creator of all men, why did he arrange it in eternity, before the beginning of time, in decrees, so as to save some, and not all?
**2nd.** If he has made such an arrangement, is he not unjust, and an impartial God?
**3d.** If he determined to save this number elected, why did he send his Son into the world to die for them, that they might be saved, when they were to be saved anyhow?
**4th.** Why did Peter say, he, God, is no respecter of sons; but in every nation, he that feareth him and work righteousness is accepted with him?
**5th.** Why does he command "all men, every where, to repent," when repentance will do them no good, if they not belong to the elect? And what good will it do them?
**6th.** Why is it said, He came to his own, and his own

received him not; but as many as received him, to them gave he power to become the sons of God, when they were sons already, and had been from all eternity; and what need had they for power to be given them to become the sons of God, if they were sons? (In the mind of God, as your brethren say)

**7th.** Why is it that all men are not created upon equal footing, as it respects salvation, which is to be attained through the medium of the gospel of the same God, which is to be believed and obeyed?

**8th.** Why was it that he directed his gospel to be preached to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned, if every creature to whom it was, and is preached, had, and have not, a chance to be saved?

If you will answer these questions, and show the justice of God, you will greatly astonish me, and perhaps thousands of others; and besides, you will greatly accommodate your humble servant and well wisher,

DE LANCEY EGBERT.

**REPLY:**

1st. That God is the creator of all men, is clearly revealed in the scriptures; nor is it any less certain from the same authority, that by an eternal arrangement in the divine counsel, he has decreed the salvation of some, but not of all mankind. Why God has revealed his sovereign grace to some, and hidden these things from others, is because, "So it seemed good in his sight." Luke x. 21.

**2nd.** He has made just such an arrangement; yet he is not unjust, but he is impartial.

**3d.** Because he had determined eternally to save his from their sins, he, in the fullness of time, sent his Son to redeem them from sin, death and hell; to all of which they stood exposed as the sons of an earthly Adam, in whom they had all sinned; they were to be saved only according to the purpose and grace given them in Christ Jesus before the world began. Tim. ii. 9, Eph. iv. 4. Which purpose and grace provided for them all that was necessary to cleanse from sin, to constitute them "holy and without blame before him in love."

**4th.** Peter made this declaration, because it was, and is the truth. Peter, as well as other Jews, had once thought God would have respect to their persons, as Jews, and personal relationship with Abraham, and personal righteousness, as doers of the law of Moses; but now being taught by the Holy Ghost, in his vision on the housetop of Simon the tanner, that God had cleansed all that the sheet (or covenant of grace) contained; and as a consequence (not cause) of their being cleansed, they would invariably fear God, and work righteousness, irrespective of the notions from which they were called by grace. All such are accepted (already) *with* him. When he as their legal representative arose justified, and by the blood of the everlasting covenant entered, and was received into the holy place made without hands, &c. Even then his reward was with him. They were crucified with him representatively, together with his dead body they arose from the dead; and as he rising from the dead became the first fruits of them that slept, he of course represented (according to this figure, borrowed from the ceremonial law) the entire harvest of his people; so that his being accepted, they were of course accepted with him; for they could be accepted at no other time or place, nor in any other way. And the only way Peter, or any of the children of God, can know who were, and are thus accepted with Christ, is by such evidences as Cornelius gave to Peter, viz: He

feared God, (was not found presumptuously calling Jehovah to account to him for his eternal purpose, or divine decisions and everlasting decrees; "they that fear the Lord, tremble at his word ") and worked righteousness. God had given Peter abundant evidence that Cornelius was cleansed, and that he was of that chosen number in whom God worketh, both to will and to do of his good pleasure.

**5th.** God commandeth all men every where to repent; because all men every where have sinned; and it is proper and right that they should repent, or, in the sense of the apostle at Athens, that they should cease their worship of idols; and those in Kentucky should also renounce their idols, and cease to look for salvation through the works of their own hands.

**6th.** He came to his own; *i. e.*, his kindred according to his birth, the Jews, his nation; and in a ceremonial relation, the Jews were the people of God, to the exclusion of the Gentiles; but the Jews as a nation rejected him, being disobedient, whereunto they also were appointed. 1 Peter ii. 7. That God gave his people power to become the sons of God, shows that men have no power of themselves to become such. As to the difficulty in the mind of Mr. Egbert, why they should need power to become sons, if they were sons from everlasting, as some of our brethren in Kentucky say; can Mr. E. comprehend the idea of all the human family being actually created in Adam, and existing in him as his sons before they were born. And notwithstanding their existence in him as such, God has given us power at the time appointed, by our natural birth to become the sons, by blood and birth, of Adam; for we have no more power to regenerate than we had to generate ourselves. As in this respect the earthly Adam represented till the human race, so his anti-type, the Lord from heaven, represented all the spiritual race; and because they are sons, God has sent forth

the spirit of his Son into their hearts, crying Abba Father. This number is precisely as many as receive him; for as many as were ordained unto eternal life believed; and as many as he gives this power to, shall receive him, and no more. "All that the Father giveth me shall come unto me; and he that cometh unto me I will in no wise cast out." "No man can come unto me, except my Father who hath sent me draw him, and I will raise him up at the last day."

**7th.** In one sense, all men are on equal footing, in regard to the matter of salvation; that is, all are, as men, totally depraved, lost, helpless, and justly condemned, and must be saved by sovereign grace, or sink down under the curse of the righteous law of God. But we presume our correspondent wishes us to tell him why God has not made the same provisions of grace for all, that lie has for some of the human family. We can only say, as we have virtually said before, So it did *not* seem good in his sight. We are not at liberty to question the will of God; but if Mr. E. will inform us why all the animal creation were not made rational intelligences, why beasts were not men, why men were not angels, why angels were not gods, perhaps he might let in such a flood of light on this subject, as to enable us to assign some other reason than the sovereign will of God, in answer to the seventh statement of his queries. Salvation is not to be *attained* through the preaching of the gospel; the gospel will bring home the glad tidings with great joy to the elect of God, in due time; not as something to be attained, but of eternal life secured, *hid with Christ in God*, for them who are kept by the power of God, &c.

**8th.** Christ commissioned his apostles to preach his gospel to every creature, for a witness to all nations. Matt. xxiv. 14. "As many as were ordained to eternal life believed." Hence, as many as believe, (with that faith which cometh from God, which is the fruit of the Spirit, not of themselves, but it is the

gift of God) are ordained to eternal life, and shall be saved accordingly; and the standard by which the apostles were to determine whether their faith was genuine or spurious, was by their obedience; genuine faith will lead those on whom it is bestowed to connect themselves with the Old School Baptists; and this will require that they be baptized; not as a cause or condition, but as an effect resulting from the work of the Spirit in their hearts. For unto them it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil. i. 29. We know nothing of a *chance* salvation. The covenant of God with our spiritual David, and through him, with his spiritual house, is ordered in all things and sure. Hence we see a good and sufficient reason why the gospel should be preached; not as a proclamation of uncertainties, chances, contingencies, means, proffers, conditions, yeas, and nays, free will and human powers, but a declaration of the sure mercies of David, abounding with God's immutable *wills*and *shalls*, to the declarative glory of his great name, and the triumph of all his dear children.

Our querist requires of us, not only that we answer his questions, but that we show him the justice of God, and that too, in a manner which shall greatly astonish him, and perhaps thousands beside him and what then? Why, in that case we will greatly oblige him. Willing, as we certainly are, to accommodate our friend Egbert, we candidly confess that it is not our province to display the divine attributes of Deity to the understanding of those who have never been made experimentally acquainted with them, through the quickening operation of the Holy Ghost. No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him.

Yet on this subject we would say to our friend Egbert, and to the thousands he thinks may feel interested in this matter, that we have seen the day (and now we tremble when we

ca1l it to mind) when we could also challenge the justice of God, when we set bounds for our Maker, and concluded that if he exceeded them, he must be unjust. And strange as it may seem, we knew no other, thought of no other, cared for no other standard of judgment than that of our own carnal reason, which is enmity against God. Yet we expected an. equitable and just decision from such a judge, even carnal reason. But, O Egbert! had not the Sovereign Lord displayed his naked arm in our salvation-had he not stopped us in our mad career-had he not prostrated this hellish opposition to his government, and given us a new heart, and a new spirit, we should have lived and died, and sunk down to hell, raging and blaspheming against him, as we then did; but forever blessed be his holy name, if we are not altogether deceived, he has taught us that all that he does is just and holy, simply because he does it; and we have been permitted with his ransomed children to sing, "It is even so, Father, for so it seemed good in thy sight."

In conclusion, suffer us, to say, that unless you are brought by that sovereign, omnipotent grace of God, to be reconciled to his government, to see, understand, love, and rejoice in his absolute, sovereign decrees, in another and a dreadful world, you will find your last question more than answered. His justice will break thru on you, and on all who die in sin and unbelief, in a manner which will need no further explanation. From which awful state we pray God may save you, and the thousands of whom you speak, if in accordance with his all wise purpose and decree. Amen.

"Then shall he make his justice known,
And the whole world, before his throne.
With joy or terror shall confess,
The glory of his righteousness."

Alexandria, D. C.,
September 7, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 446 - 452

# QUERY OF I INQUIRE, AND REPLY.

LAWRENCEBURG, Ky., March 3, 1837.

**MR. BEEBE - Dear Sir:** - Permit me to ask the solution of the following questions, viz:

If all men, before regeneration, are natural men, as is the generally received opinion, and are unable to receive the things of the Spirit, when and how are they to receive them? Is there any medium between a natural and a spiritual state? and if so, do they receive them in the medium or spiritual state? And if in the spiritual state they receive them, how are they made spiritual? seeing that the natural man cannot receive the things of the Spirit.

I earnestly solicit an answer to the above, not through any ill-designed motive, but merely for the truth's sake; and thinking, perhaps, your readers would be pleased to see it themselves, I have thought proper to propound the question to you, and more particulary for my own satisfaction. I wish a fair and scriptural solution upon logical principles.

I am, sir, yours in search of truth,
I INQUIRE.

**REPLY:** WE take pleasure in assisting, to the utmost of our ability, all such as are searching for the truth; we will therefore most cheerfully give I Inquire our views on the questions submitted.

By the term *natural man,* as used by the apostle, (1 Cor. ii. 14,) we understand all such as have not been born of the Spirit of God; for our Lord said to Nicodemus, (John iii. 6,)

“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” As Adam in his first estate was but a natural man. (1 Cor. xv. 46,) so all who by ordinary generation have descended from him, being born of the flesh, possess his nature, and are, of course, natural men; and although this fleshly nature has become by transgression contaminated and depraved, yet it is not thereby changed from a natural to a spiritual state. In his allegory, (Gal. iv. 22-31,) the apostle shows that Ishmael, who was born after the flesh, was a natural (not spiritual) man. Hence we understand that all mankind are natural men while in their unquickened state, and that all are included in the declaration of the apostle, “The natural man receiveth not the things of the Spirit,” &c. That all natural men are unable to receive the things of the Spirit is settled forever by the above declaration of the inspired apostle. What remains, therefore, is to show when and how any of them are made partakers of the things of the Spirit.

And first, we say negatively, there is no medium between a natural and a spiritual state, consequently they cannot receive them in such a state; and it follows, that in order to be able to receive spiritual things, a man must be born of the Spirit. “That which is born of the Spirit is spirit.”

Here let it be observed that the new birth does not affect the natural body, or the flesh; these are left as full of enmity to God, and as incapable of receiving the things of the Spirit, or of serving the law of Christ, as they ever were; while that which is born of God cannot commit sin, because the seed remaineth. The new creation wrought in the children of God, by which they are made spiritual, is variously expressed by the figurative language, “being born again,” or “You hath he quickened who were dead in trespasses and sins,” and the idea to us is clear, that although an unrenewed man knows nothing of, nor is able to receive the things of the Spirit, yet

the quickened child becomes, by the quickening operation of the Holy Ghost on his heart, a spiritual man, and is able in this spiritual state to receive spiritual things, hold communion with God, lay hold of the promises, understand the doctrine of the gospel, and be fed and comforted with that meat which the unrenewed know not of.

Our friend will do well to consider the analogy of the figures employed in this subject. For instance: before we were born, or existed naturally, we could perform no natural action; and so the man that is dead cannot receive things which the living can, or exercise the functions of the living; yet although in an unborn state he is unable to do these things, God is able to give a natural existence; or if dead, he who is the Resurrection and the Life is able to quicken and make him alive, and to bestow upon him all those abilities which otherwise he could neither possess nor exercise the functions of life.

But the question is submitted, “When and how are they made spiritual?” We reply, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” - John v. 25. The work has been progressing throughout all ages, is still going on, and be who holds the keys of death and hell, who openeth and no man shutteth, and with whom alone are the issues of death, in his own time calls his sheep with a holy calling, causes his glorious voice to be heard, (Isa. xxx. 30,) and gives unto them eternal life, with the assurance that they shall never perish, neither shall any pluck them out of his hand.

ALEXANDRIA, D. C.,
April 21, 1837.

Elder Gilbert Beebe
Editorials Volume 1
pages 380 – 383

# QUESTIONS BY DR. ALEXANDER ON FOREIGN TRACT OPERATIONS.

1. OUGHT not the love of Christ and his kingdom to be the governing motive with every christian?

2. Will not this motive, in proportion as it is felt, induce every one to make exertions to advance his kingdom, and thus promote the glory of God in the world?

3. Is there any way by which this object can so effectually be accomplished, as by extending the knowledge of truth throughout the whole earth?

4. Is there not a crisis in things of this kind when much may be done by seasonable and energetic exertions; which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labor in vain during the remainder of the year?

5. Is there not good reason to think that the age in which we live is such a time? That Providence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations, that we shall be greatly wanting in duty to our Master, if we do not endeavor to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?

6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating the truth of God; and has not the blessing which has hitherto attended this enterprize, both in christian and heathen lands,

warranted the conclusion that it is one of God's chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?

7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliary to all others. While, then, other societies, as particularly Bible Societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation?

8. Can the genuine disciples of Christ who possess the means of promoting this cause hold back, when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?

9. Ought not mercantile enterprizes now to be entered on for the very purpose of making gain to be applied to the promotion of the Redeemer's kingdom? And should not those whose efforts to increase their property God has signally blessed, make a free-will offering of a portion of their profits to his service?

10. Would not the consecration of first fruits, redemption for the first born, and tenths, laid upon the altar of God, probably bring down a blessing on all their possessions?

11. When a contest is going on in our minds between selfishness and benevolence, is it not the part of wisdom to lean to the side of benevolence?

12. When was it known that any man was impoverished by giving to the Lord? And if the time should come when men shall become poor by giving *all their goods* to promote the cause of Christ, will they not become infinitely rich by such a blessed poverty?

13. Is not the time for doing anything in this cause short? Ought we not therefore to work while it is called to-day? Is it not certain that we shall never have another life upon earth? Ought we not, therefore, to do the best we can with the talents committed to us, that when our Lord shall come to reckon with us, he may say, "Well done, good and faithful servants?"

REPLY.

1. The love of Christ and his Kingdom is a governing motive with christians.

2. Under the influence of this motive christians will not attempt to advance his Kingdom, only as dictated by his supreme command.

3. God has glorified himself in the finished salvation of all the election of grace, "Having predestinated them, one and all, to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will," more effectually than that object could have been effected by the combined efforts of angels, men and devils. The truth is spiritual, and "the natural man receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them, for they are spiritually discerned." Hence, the knowledge of "the truth" cannot be extended except by the Spirit of God.

4. The salvation of sinners is not accomplished by any agricultural process, or salvation would be by works, "and if by works it is no more grace, otherwise work is no more work."

5. God in his holy providence has always furnished his church with sufficient facilities to manifest their love to him and his cause, by an exhibition of their supreme attachment to his

word as the rule of their conduct. But man has as little to do in the salvation of sinners at this, as at any former period.

6. To us it is evident that those religious fables, called Tracts, are among the most effectual methods of disseminating error in the guise of truth, and the curse of the Lord has manifestly followed them with confusion and distraction wherever they have gained among the churches of his saints, the conclusion cannot be warranted that any measure, (however plausible) can be a chosen means of God, but by his word.

7. The prosecution of this object is a necessary auxiliary to all others while then we discover the organized forces which men have brought to bear against the order of God's house, the sons of Zion should move with renewed zeal to contend for the faith once delivered to the saints.

8. No genuine disciple of Christ ever pretended to be in possession of the means of promoting God's cause; but rather, with David would they pray thus: "O Lord, plead my cause." Christ is the "bread of life ;" Moses could not give it to the children of Israel; and if almost every quarter of the globe are looking for it from Dr. A. and his confederates, they are seeking for the living among the dead! He is not there: he is risen!

9. If there had been any necessary connection between mercantile enterprise and the upbuilding of the Redeemer's cause, our good Master would never have used his scourge of *small cords* in driving forth those pious merchants who then incumbered the temple at Jerusalem; and as for offerings and sacrifices, God is full of them; and Christ (we are informed) by one offering has perfected forever them that are sanctified.

10. The consecration of first fruits, redemption for the first born, &c., would, without doubt, draw abundance of cash into the hands of the pious money-changers of the present age. But we would have Dr. A. "go (as the Lord has directed) and learn what this meaneth: I will have mercy and not sacrifice;" "Obedience is better than sacrifice, and to hearken than the fat of rams."

11. When a contest is going on in our minds between selfishness and benevolence, it is wisdom to lean to the side of benevolence - not priesteraft.

12. Man had never any thing to give to the Lord; so he never became poor by such deeds of charity. But as the Dr. seems duly to appreciate the blessedness of poverty, why is he so fierce for money as to attempt to dig up the body of Moses in order to put a yoke upon our necks which neither we or our fathers were able to bear?

Why so greedy, Doctor? The people have already paid over to your hands immense sums of money. Why not participate with them the enjoyments of this *blessed poverty?*

13. The time for doing any thing in *your* cause, Doctor, is short. The time is at hand when it shall be said, "Babylon the great is fallen?" Work with all your night, you will not have more than filled up the cup of your iniquities ere the curtain of time will drop, and the night of darkness and blackness will close eternally an all the sprightly inventions of men.

NEW VERNON, N. Y.,
January 8, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 120 – 124

# RANTISM OF POCAHONTAS

DURING our visit to the District of Columbia, we called at the Capitol to see the new painting. It is a splendid piece of work, but by far better suited to decorate some Popish monastery or cathedral than to be exhibited in the capitol of a nation disclaiming, as ours does, all interference in matters of a religious nature. Alas how empty and vain are the solemn protestations and pledges of human legislatures when interest or fame requires their interference with those sacred rights guaranteed to the citizens of this republic by the Constitution.

While standing in the rotunda of the Capitol, and viewing the splendid and elegant libel on the New Testament of our Lord Jesus Christ, and reflecting that this piece of mockery cost the people of the United States $8000, and, what was still worse, that the insult on heaven was palmed upon us, without our consent, by legislative enactment; and that too, as we conceive, in open violation of those sacred rights for which rivers of patriotic blood once flowed, we were led to fear exceedingly that the time is not far distant when the “image of the beast” will arrive at the climax of its power, and pass the decree that none shall buy or sell who have not the mark of the beast in their forehead and right hand. If any demand the cause of our foreboding, we reply to such, the prospect looks dark when the public servants of the people, the guardians of our rights as citizens, so far forget the duties of their station, the spirit and letter of our Constitution, and the inalienable rights of the people, as to leave their appointed sphere and apply themselves to religious legislation.

For many years past our Capitol has presented the appearance of an idol’s temple. On the eastern porch we are

greeted with the statutes of two heathen deities, made of marble; the one is called the god of war, the other is hailed as the goddess of peace Within the two Houses, when in session, we find hireling priests who are amply qualified to officiate in their sacrilegious mummeries, in a temple consecrated to such gods. To these popular idols and idolatrous customs we have hitherto submitted without speaking out in the manner such crying abominations have called for; and now, the consequence is, as might have been anticipated, we have to be instructed when and for what to fast; to be judged by men in meats, in drinks, and in regard to holy days. The funds of our States and Federal Government, distributed with a lavish hand upon theological seminaries, political chaplains, and costly misrepresentations of the ordinance of baptism.

Such, we say, were our reflections while gazing sorrowfully on this last assault upon christianity, this specimen of profanity and perversion of divine things. The painting itself describes a group, composed of white soldiers and citizens, in company with about an equal number of Indians, squaws, pappooses, &c.; in their centre a well-fed looking man, wrapped in a white sheet or surplice, with solemn air and up. sifted eyes, in the act of baptizing - not Pochahontas, but the fingers of his right hand - while the young Indian girl is represented as kneeling before his reverence, as though waiting for a few rantizing drops, if he should ever raise his hand from the urn.

This piece of gaudy mockery is indirectly established by an act of the Congress of the United States as christian baptism; and the sum of $8000 is appropriated by law to pay for this insult on God and man. If the present signs of the times do not indicate the near approach of persecution and oppression of the primitive saints, we have failed to understand them. Such impressions as we have we humbly submit to the

clearer judgment of our brethren. Our confidence is in God, unshaken and firm; but we feel disposed to cease from man, whose breath is in his nostrils.

NEW VERNON N. Y.,
June 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 688 – 689

# REDEMPTION.

The editor of the *N. Y. Baptist Repository* has made an effort to relieve the doctrine of Redemption from all obscurity, and to lay the subject open. How he has succeeded may be learned by the following extracts from his article on the subject. He tells us that "On this point it is easy to be wise above what is written, and it is easy to understand all that mortals can know on the subject; because all that is known is revealed in the bible."

That it is easy for him to be wise above what is written, he has practically proven in the fourth item of his essay, in which he says:

"Redemption does not of itself alone secure the salvation of any individual in the world; but it lays a broad and solid foundation for human happiness, by declaring the fact, (not explaining how,) that by the death of Christ, God can be just and yet save the guilty believers. By sending forth the Holy Spirit, it *creates the sinner anew* in Christ Jesus; by proclaiming the gospel, it awakens the anxieties of the careless and stupid; by the efforts of believers, it turns men from the error of their ways to the wisdom of the just. Therefore salvation is not the result of Redemption alone, but of a multitude of other causes combined with it, to bring them that were afar off nigh by the blood of the covenant."

Thus it appears Mr. Crosby has at length got out of his shell. It has hitherto been more than a Herculean task for him to harmonize the general character of his paper with the Particular Redemption principles it was pledged to maintain. Consequently he had to labor under great embarrassments, in which he found it "hard for him to kick against the pricks." For him to admit that salvation is wholly of God, by grace, through the redemption which is in Christ Jesus, and at the

same time tell his readers that "many precious souls are suffering the vengeance of eternal fire, who might have been saved if we had made such exertions as we might," involves perplexing opposites which he found hard to reconcile and bring together. To allow the atonement of Christ to be any thing more than a cypher in connection with his *do and live*system, would be so obviously absurd as to seriously jeopardize his whole theory of Missionary, Tract, Sabbath School, and other like contrivances for converting the heathen and evangelizing the world. But now *Human Redemption*, he says, was completed when Jesus cried on the cross, It is finished. But alas! "Redemption does not secure the salvation of any individual in the world." Then, should the apostle demand, "Why shall lay anything to the charge of God's elect, we may reply, Mr. Crosby of the N. Y. Baptist Repository; for he denies that redemption by the blood and death of Christ secures the salvation of any, that the blood of Christ alone can cleanse a sinner from his sins, that any sinner is freely justified through the redemption that is in Christ Jesus. Would not the holy apostle rebuke the man of the Repository, in words like these? "Nay, but who art thou, O man, that repliest against God?" Or, "O full of all subtlety and all guile, thou child of the devil, how long wilt thou not cease to pervert the right way of the Lord." The testimony of the apostles is, that Christ was delivered for our offences, and raised again for our justification. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.- Tit. ii. 14. "But, (says Mr. Crosby,) it lays a foundation for human happiness," O, is that all that the redemption of Christ has done? We had hoped and believed that the Lamb that was slain had redeemed us unto God, with his blood, out of every kindred tongue and people on earth, and that we should reign with our blessed Savior forever, in spiritual and eternal happiness. But we are now told that he has only laid the foundation for human happiness! If so, then it remains

for us to build up our human happiness on the redemption of Christ; for even human happiness is not secured, only a foundation for it. And what is human happiness? None can tell since Adam fell asleep, for since his day no mortal has ever realized human happiness in its perfection; nor ever will. If this was the object of Christ's death, it has proved an utter failure. But we fearlessly deny that the death of Christ was intended for that object. He died as the Surety of his people, to bring them nigh by the blood of the cross; to redeem them from all iniquity, and to secure their salvation, and to make sure and certain their (not human, but) spiritual and eternal happiness. "By his stripes we are healed." And "by one offering he has perfected forever them that are sanctified."

But says Mr. C., "By declaring that fact, (not explaining how,) that by the death of Christ, God can be just and yet save the guilty believer."

Will Mr. C. inform us where in the bible he finds that fact recorded? We have never learned from that sacred book that God intended to save guilty believers. We have read, "His name shall be called Jesus, for he shall save his people from their sins." Now as unbelief is a sin, Jesus is engaged to save his people from unbelief, and from all other sins, and to present them to himself, holy and without blame before him in love. That secures super-human happiness to his people; but guilty believers must, we judge, be those who believe a lie, that they may be damned; and not those whom he has from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth.

In what part of the bible does Mr. C. find that the Holy Spirit is sent to create sinners anew in Christ Jesus? Such doctrine cannot be found in the bible. We read that God has called, chosen, saved, preserved and blessed his people in Christ

Jesus before the world began. And in Eph. ii. we read that the saints, not sinners as such, are God's workmanship, created (not anew,) in Christ Jesus unto good works, which God has before ordained that we should walk in them.

Says Mr. C., "By proclaiming the gospel, it awakens the anxieties of the careless and stupid." What contradiction of terms. The careless and stupid have no anxieties to awaken. "By the efforts of believers." Guilty believers, we presume he means; for only guilty believers, who believe a lie, employ means to give efficacy to the redemption, which is in Christ Jesus. "It turns men from the error of their ways to the wisdom of the just."

On this new theory the Redemption of Christ is only a cypher; human efforts are figures, which men are to set at the left of the cypher and raise it to any amount they please. And Mr. Crosby concludes, and deduces from his own new theory that salvation is not the result of redemption alone, but of a multitude of other causes combined with it, to bring them that were afar off, nigh by the blood of the covenant; and a multitude of other causes, to be according to his theory.

New Vernon, N. Y.,
May 22, 1833.

Elder Gilbert Beebe
Editorials Volume 1
Pages 63 - 66

# REDEMPTION.

THE term, *redemption of the human family*, is with us objectionable, as the scriptures do not warrant us to believe that the human family is redeemed, nor have we the least suspicion that our venerable brother had any such idea; yet the words would bear such a construction. The redemption of the Lord only can embrace those who shall come to Zion with singing and interminable joy, and these constitute the whole family in heaven which are named in Christ Jesus our Lord. Redemption is a cardinal doctrine of the New Testament; it is much talked of, and but little understood, in what is called the religious world; but so momentous in the gospel, that in its absence the gospel would have no application to sinful beings. It contemplates and provides for the maintenance of the perfections of God by due homage to his law, and satisfaction to his justice and truth. It provides a channel for mercy to flow down from heaven to undeserving and helpless sinners on the earth. It delivers the lawful captive in a lawful way, and takes the prey away from the mighty. It unseals the sacred volume of shadows and types with which the Old Testament is filled, and rends asunder from top to bottom the vail of the temple which concealed in impenetrable darkness the holy things of the ark of the covenant, the mercy seat and cherubim of glory. It makes manifest the exceeding love of God, in giving his Son to die, the just for the unjust, in all its beauty and discrimination.

Much discussion and disputation has been lavished on the nature, design and effects of the atonement, on which the redemption of sinners is founded; some have contended that the atonement was general or universal – that it was alike for all mankind; but those who have occupied this ground have made the atonement of but little worth, as according to their theory it absolutely saves none from wrath or condemnation;

it only opens up a way for men to save themselves, if they choose to use the means and comply with the conditions; making their will and work the pivot on which their salvation hinges. If the atonement was general, and some for whom it was made are lost, it proves that the atonement saves none; that there is more saving virtue in what the sinner does than in the blood of Christ.

Others contend that the design and effects of the atonement are restricted, but that in its nature it is general, or universal; so that those for whom it was not designed, and on whom it shall never take effect, may be saved by it if they choose, and that their damnation will be greatly augmented in consequence of it if they do not choose to avail themselves of the opportunity. But the bare thought that the atonement may effect more than God designed, is truly revolting. If it may do more, it may be the same rule do less, and so much less that it may fail to secure the salvation of one soul. Who that knows the Lord, can think him liable to disappointment? Among the New School Baptists of America, Mr. Fuller's theory is thrown far back into the shade, as some of them profess to have discovered that Christ's death and sufferings made no atonement at all; that he only procured the materials out of which to make an atonement, and that with the stock which he procured from earth, he is now prepared in heaven to make atonement for any sinner that will please to give him a call.

There are others also who, while they profess to hold the doctrine of special atonement for the elect of God, and for them only, in their preaching, exhortations and mission lectures, represent that the atonement has very little to do with the salvation of sinners.

In distinction from all these winds of doctrine on the subject, the scriptures speak out plainly and inform the heirs of

salvation that he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works; and as to the efficacy of this offering of himself, without spot, &c., “By one offering he hath perfected forever them that are sanctified.”

Having indulged in a few preliminary remarks on the subject of redemption, we will now attend to the particular inquiry of brother Gonterman. And if anything like originality should be discovered in our views, we trust our brother will not think us designedly singular, as we assure him that we have no recollection of ever hearing an opinion expressed on the points submitted. Premising that what we shall say, will be submitted with deference to the superior light of better informed brethren we assume, and will attempt to maintain that the redemption of every member of Christ, both soul and body, from sin, death, and hell, from the dominion as well as from the penal demands of the law, is secured.

It would be a difficult task to define the soul of man, yet that word which alone can quicken, divides asunder the soul and spirit, and is a discerner of the thoughts and intents of the heart. In all the animal creation there is a spirit, but man only was made a living soul. The soul of man then is a part of what he is as formed or created in Adam, and it is that which distinguishes him from the beasts of the field. Souls as well as bodies were provided for all the human family in Adam, their seminal head, hence unregenerate as well as regenerate men possess souls; yet all that a man can be in an unregenerate state, is what is born of the flesh, as our Lord said, “That which is born of the flesh is flesh, and that which is born of the spirit is spirit.” This declaration of our Lord directs our minds to the two distinct headships, Adam and Christ; the one as a living soul, the other as a quickening spirit, the one is of the earth, the other is the Lord from heaven. Now that life which the saints had in Christ required

no redemption; was it not lost; it was created in Christ Jesus, (Eph. ii. 10,) chosen in him before the foundation of the world. – Eph. i. 4. "Blessed with all spiritual blessings in heavenly places in Christ." according to that choice, &c. Eph. i. 3. "Sanctified by God the Father, preserved in Christ Jesus, and called." – Jude 1. So being created, elected, blessed and preserved in Christ, there was nothing to redeem them from, as they thus existed in him; their life, that is, their spiritual life, being hid with Christ in God. But the human or natural souls and bodies of all men were created in Adam, existed in Adam, and were Adam, and as such actually transgressed the law under which the human family was created in Adam, consequently fell in him under the condemnation and wrath of that law. Here in one lump, we have presented the clay out of which God has fashioned vessels to honor and vessels to dishonor. Vessels foreknown and predestinated to glory and vessels of wrath fitted to destruction. Of the vessels of honor and wrath, we need say no more at this time; but the vessels of honor descending by ordinary generations from Adam, were those into which by regeneration, the life which was given them in Christ was to be communicated in due time. From these considerations it is clear that all that God's chosen people were in Adam, became vile, fallen, and cursed by the law, while all that they were in Christ their Spiritual Head, was preserved spotless and pure.

Now the work of redemption was applicable to that which being under the law was under the curse. And as we have proved that both soul and body were condemned and cursed by the law, it follows that both soul and body must be redeemed from that condemnation and curse, and by redemption brought out of their captivity, in order to receive that heavenly treasure of life and immortality which God had treasured up in Christ for them, from of old, even from everlasting.

Having, as we trust, established our position that the souls and bodies of the people of God were the subjects of redemption they being in a captive state, we will remark that the redemption price required, and promptly paid, confirms the view which we have taken, "For both he that sanctifieth and they who are sanctified, are all of one; for which cause he (Christ,) is not ashamed to call them brethren." Now this language is not used in reference to the natural souls or bodies of the sanctifed, for as natural men they are of the flesh, and they are of Adam the earthly, and in this sense, flesh, and they are of Adam the earthly, and in this sense, not of one with him that sanctifieth; but in reference to what they are as children of God, Christ is their life, and they in him, and by him, are of God; he the spiritual Head, and they are the members of his spiritual body. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." &c. – Hebrews ii. 11 and 14. Their flesh and blood did not constitute them children of God; they were children before, and as children they partook of flesh and blood in the same manner as Christ did, being in his mediatorial headship the Son of God, himself likewise, or in like or similar manner, took part of the same. For as in their being partakers of flesh and blood they were held in captivity by the law, so it was that by Christ's taking part of the same he came under the law which held them captive. He was made of a woman, made under the law, &c., and this being likewise, or like unto the manner that the children were partakers of flesh and blood, and consequently under the law and in a state of captivity, shows that they were the sons of God in Christ, as independently of their partaking of Adam, as Christ was the Son of God independently of his advent to our wold and incarnation. Not then to redeem the spiritual life of the saints, which was never in captivity, but to redeem those vessels of hone, ordained by (Adam,) of which all vessels both of honor and for wrath had sprung. Christ came in the flesh to put away sin in the flesh. This is what we

conceive made it indispensable for Christ to come in the flesh; and meeting the rigid demands of the law of God, he gave his soul a sacrifice for their souls, his body for their bodies. For God had predestinated them to be conformed to the image of his Son, that he might be the First Born among many brethren. Here we have the image. The law required blood for blood, eye for eye, tooth for tooth, so the body of Jesus was seized and slain, and the soul of Christ writhed in sorrow, even unto death, and was poured out to death when he was delivered up for our offences, and raised again for our justification.

In coming into the world, "He took not on him the nature of angels," or spiritual beings; the spiritual relationship to the saints was not assumed by him in his coming into the world, but a body was prepared for him; and as the children are the seed of Abraham, they were taken on him in a legal sense, when he came under the law; and having taken their law place, he was wounded for their transgressions, bruised for their iniquities, the chastisement of their peace was upon him, and by his stripes they are healed. – Isaiah liii. 5.

But his soul was not left in hell, in sorrow, in darkness, or under the curse of the divine law; so neither shall the saints by him redeemed be left under the condemnation and wrath of the law of God. His body did not see corruption, but was raised up from the dead on the third day; so also on the third day, as signified by the prophet Jonah, shall the redeemed bodies of all the saints of God be raised up from the slumbers of the grave, and the last enemy shall be destroyed.

The redemption of both soul and body is confirmed by the testimony of the word of God. The Psalmist says, "But God will redeem my soul from the power of the grave." – Psalm xlix. 15. "For the redemption of their soul is precious and it ceaseth forever." – Psalm xlix. 9. The redemption of the body

is still, if possible, more clearly asserted. “But if the Spirit of him that raiseth up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, which have received the first fruits of the Spirit,” (in the new birth,) “even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” – Romans viii. 20-23.

New Vernon, N.Y.,
February 5, 1847

Elder Gilbert Beebe
Editorials Volume 2
Pages 749 – 755

# REDUCTION OF KETOCTON, VA., ASSOCIATION.

"The Ketocton Association is one of the oldest associations in Virginia, and formerly one of the most flourishing. In 1833 it contained nineteen churches and about two thousand members. But, says the editor of the *Religious Herald,* 'The blighted influence of Antinomianism has reduced it to a withered, blasted, lifeless body.' It now numbers six hundred and fifteen members, and it is yearly diminishing. When it began its opposition to the benevolent institutions, then began its downfall. We have a few similar instances of cause and effect in Ohio. All this, however, our anti-effort brethren consider only as a necessary purification of the church, and as a plain indication of the kind regards of their heavenly Father, since 'Whomsoever the Lord loveth, he chasteneth. When will their eyes be open that they may see." – *Cross and Journal.*

# REMARKS.

AND thus old Hagar vaunted when she became the mother of her illegitimate bantling, Ishmael; in the ecstasy of her vain glory, forgetting that she, being a bond woman, could not give birth to a free child, despised her mistress, and that too on account of her barrenness. When will the eyes of these New School mockers be opened to see the close resemblance they bear to their ancient prototype. The position they assume in relation to Ketocton Association, and to all the old fashioned Baptists of the present day, serves only to demonstrate that they are a true and exact copy of the bond woman and her brood of slaves. Hagar could speak as disdainfully of the superannuated body of her mistress, as the *Herald,* and the *Cross and Journal* can of the Ketocton

Association; and with as much apparent plausibility. Sarah, and even Abraham seemed despondent at the appearances which, in all human calculation, stood against them and in favor of their bond woman's being the mother of the promised seed. Nevertheless God had promised Abraham, and repeated his promise to Sarah, that Sarah should have a son. Thus stood the case with the despised, insulted, "*withered, blasted, lifeless body*" of the *free woman,* until the appointed hour of God's pleasure had arrived, when, contrary to all human reasoning, triumphant over all the boastful insolence of her slave, Sarah embraced the free born boon that God had promised. Even so now stands the case with Ketocton Association, and with all the churches of the primitive faith and order of the gospel; they seem, in the eyes of their enemies, as Mr. Sands has happily expressed, and Mr. Cole has reiterated in the above paragraph, "*Reduced to a withered, blasted, lifeless body,*" having only the promise and oath of God to assure her, that according to his appointed time, God will come, and his anti-typical Sarah *shall* embrace her heaven born seed.

But, to review the above article, how stands the case in point of truth? These New School mocking children of Hagar assert that "the blighting influence of antinomianism has reduced the Ketocton Association since 1833, from about two thousand members to six hundred and fifteen." As we have not the minutes of 1833 at hand we cannot say what their number was at that date, but we know that about the year 1835 three churches under the ministry of Mr. Gilmore were dropped from this Association; and at the same session, at Broad Run, a resolution was adopted by the Association to withhold their countenance and fellowship from the New School doctrines and operations of the day; this was virtually refusing to leave the very ground they had uniformly occupied from the date of their constitution, sixty-nine years previously. To this resolution the Arminian churches, called

Broad Run, Buck Marsh and Ketocton took exception; and greatly to the peace and purity of the Association, they were dropped at the next meeting, in 1836, at Winchester; and subsequently the Thumb Run, and if we mistake not, Goose Creek also were dropped. Thumb Run has since returned, making at least six or seven large churches that were dropped for their corruption, either in faith or practice. In addition to these churches dropped for corruption and disorder, some one or more, we believe, were set off in fellowship to constitute the Rappahannock Association.

Now if these facts will justify the round assertion of these Ishmaelitish editors, that *the blighting influence of antinomianism has reduced it from two thousand to six hundred and fifteen members,* then have they done the Ketocton Association no injustice; but if, as it evidently appears to us, this reduction has resulted from a close and truly commendable regard for gospel truth and gospel purity, on the part of the Association, then they are persecuted for righteousness' sake, and have abundant reason to rejoice and be exceedingly glad.

To the special attention of Messrs. Sands and Cole we commend Paul's allegory. - Gal. iv. 21-31, inclusive, but more especially the 30th verse: "Nevertheless, what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman."

NEW VERNON, N. Y.,
April 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 676 – 679

# REFLECTIONS ON ENTERING THE NEW YEAR.

The Lord God of Israel changes not, therefore we are not consumed. The bounds of our habitation and number of our days are immutably fixed in his irrevocable decrees. The measure of our happiness in this world and in the world which is to come, depends on his gracious purpose, and infinitely wise administration. His providence governs the revolving seasons of our years, causing the earth to unbosom to us that succor which our earthly nature requires for sustenance and for comfort, in such measure and manner as seems good in his sight; while from the ample fullness which there is in Christ Jesus our Lord, he, by his Spirit, constantly administers to the spiritual necessities of all those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is also consoling to know that the afflictions, trials and conflicts of his children, while in the house of their pilgrimage, do not rise up out of the earth, nor come upon them by chance. An even balance is poised in his hand, and the weight, measure and duration of all the sufferings of his children is proportioned with the most exact and infallible certainty to that amount of grace which he bestows on them, whereby they are not only sustained in their deepest afflictions and trials, but made to realize the greatest profit and benefit from them all. From all their conflicts with the world, the flesh, and the devil, they shall emerge in triumph as more than conquerors through him that loved them and gave himself for them. “These light afflictions,” says an inspired apostle, “which are but for a moment, do work for us a far more exceeding and eternal weight of glory; while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not

seen are eternal." The trials, afflictions, losses and bereavements that we encounter in these vile bodies, are seen, they are visible to the natural sensibilities of the flesh, and therefore our carnal nature writhes under them; and while we look at them, like Peter when he looked on the heaving billows of the sea, we begin to sink; but when our faith looks up to Jesus, and we see his hand outstretched for our deliverance, we glory in that tribulation which afforded opportunity for the cheering revelation. The raging billows on which we are tossed are seen, but faith that looks to Christ is the evidence of things that are not seen. This is the blessed privilege of all the sons of God, to look on things which are not temporal, but eternal. Our fleshly powers, including all the powers, mental and physical, which are born of the flesh, and all that we can have without a new birth, are totally blind to all the things of the Spirit of God, and only able to look on things which are temporal; but that life which is born of God, can discern the things of the Spirit of God. How essential it is then to our happiness that we heed the admonition of the apostle, to crucify the old man with his affections and lusts, and that we sow to the Spirit, that of the Spirit we may reap life everlasting.

With this number we commence the twenty-fourth volume of the SIGNS OF THE TIMES, and it is reasonable to suppose our readers will expect some expression from us of our prospects, and of our designs. In regard to prospects we can only say, in regard to the things that are seen, we begin the year with a greater number of subscribers than we ever have had before at the commencement of any volume. The unenviable efforts of those who have banded themselves together for the purpose of putting down the SIGNS, have thus far proved quite unavailing. May the Lord forgive them for the misrepresentations and falsehoods they have put in circulation against us. May he enable us to live down all the calumny that has been, or hereafter may be uttered against

us. We know, or at least we hope we know, him on whom we have believed, and that he is able to keep us by his power and grace.

"His love in times past forbids us to think
He'll leave us at last in trouble to sink."

Through him we can do all things, rush through a troop, or leap over a wall. Having confidence in God, we can say of all our adversaries,

"Then let them fight, and rage, and rave,
I shall perceive their noise no more
Than we can hear a shaking leaf,
While rattling thunders round us roar."

Our prospect for the future is involved in the things which are not seen. Our God leads his people in paths that they have not known. To him, with the most unwavering confidence, do we desire to unreservedly commit all that we have, and all that we are, and if it be not his good pleasure to make our periodical a medium of comfort, edification and profit to his dear children, we have no desire that its publication should be continued. But from the assurances received from many thousands of our brethren and sisters, and from every perceptible indication of his will, we feel encouraged to move forward in the work.

As to our designs, we intend, as the Lord shall give us ability, to labor for the edification of the saints, the dissemination of the truth as it is in Jesus, and in opposition to heresy, will-worship, supersitition, bigotry and idolatry. Nothing affords us more real pleasure than to be employed in waiting upon the bride, the Lamb's wife, with the consciousness that in so doing, we have the authority and approval of him who walks amidst the golden candlesticks, and holds the stars in his

right hand. We will spare no labor or reasonable expense to make the forthcoming volume more useful, interesting and edifying, than any of the former volumes. In attempting to carry out this design, we shall rely much on the aid of our brethren and sisters who contribute to our columns. Much will depend on the character, spirit and temper manifested in their communications, as well as the tone and character of the editorial articles. All, subjects vitally connected with the interests of the Redeemer's kingdom may be discussed freely, so long as such discussions can be conducted in a spirit of love and brotherly kindness, and all personal thrusts, gibes or insinuations, which are calculated, in our judgment, to irritate, are avoided. It is not our intention to suffer the paper to be the medium of crimination or recrimination among the brethren, nor a repository in which to record or publish all personal grievances. We shall aim at a higher mark. As we hold no secret or private sentiments in regard to the gospel of the grace of God, we shall candidly, fairly and unreservedly give an expression of our own views on any passage of Scripture, or point of doctrine, and on all subjects relating to the ordinances and order of the house of God, whenever called on to do so, to the very best of our ability. But in doing so we wish to have it distinctly understood that we give only the views of the humble editor of this paper. None are bound to indorse our views any farther than they can see them clearly sustained by the Scriptures of truth. Any of our brethren are at liberty to animadvert upon or controvert any sentiment that we may advance, provided they do so in a kind and brotherly manner. We are fully satisfied, from many years' experience, it is not discussion or controversy that wounds or disturbs the minds of our readers, but the harsh, unkind and unbrotherly manner in which such controversies have sometimes been conducted. Brethren cannot be too careful to avoid such expressions as are calculated to irritate the feelings of each other, by impugning each other's motives, or insinuating that they are

unsound in the faith, while they may honestly differ in their understanding of the import of some Scripture, or the propriety of some particular expressions. The wise man has told us that “A soft answer turneth away wrath.” How important then that christians should act on that principle while following after the things that make for peace, and things whereby one may edify another.

The world is at this time in a state of general agitation; wars and rumors of wars are current all over the world, to an extent hardly ever before known; and discords are prevalent in our own country, threatening to prostrate our civil, social and political institutions, and to produce anarchy and distress, where freedom has unfurled her joyful banner. It is natural that some difference of opinion should exist among our best and wisest brethren, in regard to those things which agitate the world, and jeopardize our dearest earthly rights. Great care is necessary that we do not wound each other by any rash or premature action or expression in regard to the general tumult. As citizens we have to do with the institutions of our country, and as christians we may be interested in the final issue. But let us not forget that we are citizens of a kingdom that is not of this world, a kingdom that shall stand forever, and whatever privations, tribulations or distress may await us upon these mortal shores, we shall outride the storm at last, and that it will not be long before we shall be called to lay aside our armor, and the weapons of our warfare, and pass into that state where the wicked shall cease from troubling, and the weary shall be at rest.

Middletown, N. Y.
Jan. 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 289 - 293

# REGENERATION AND THE NEW BIRTH.

On this subject an esteemed brother in Georgia, has desired us to give our views; and although we have frequently dwelt upon this interesting and important subject, in the pulpit and through the press, for the last twenty-five years, we have no apprehension of overtaxing the patience of our readers by too frequently calling their attention to the consideration of a subject of so much vital importance. To the children of God the subject is as interesting as it is important. It can never become stale with them. Our Redeemer has given to it paramount prominence in the doctrine of the New Testament, in his declaration, "Except a man be born again he cannot see the kingdom of God." Whatever excellence of character, amiability of disposition, or circumspection of deportment, the sons of men may attain to by all the efforts they can make at reformation, they are still in nature's darkness, and unable to see the kingdom of God, or to perceive the things of the Spirit of God except as they be born again. Nothing then can be of more vital importance to us than to have the evidence that we have passed from death unto life; and as there is no such passage from one state to the other but by the regeneration and the new birth, it is highly important that we should inquire into the nature of that generation and birth, by which alone we are delivered from the power of darkness and translated into the kingdom of God's dear Son. "Marvel not," said our Redeemer, "that I said unto thee, ye must be born again." By our natural birth we are brought forth and manifested as the children of a fallen Adam, in a nature which is depraved and sinful, having only a carnal mind which is enmity against God, not subject to the law of God, neither indeed can be; having neither capacity or disposition to understand or enjoy anything of a spiritual

nature. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." No course of discipline, no educational improvement, no reformation of the natural man, can elevate that nature above the level of a natural man. And the apostle assures us that the children of the flesh are not the children of God, but the children of the promise are counted for the seed. (Rom. ix. 8.) Hence the necessity of a generation and birth of a higher order than that which makes us the children of the flesh. Of this higher order of generation and birth we are requested to express our views.

John says, "But as many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." -John i. 12, 13. This appears to us to be very clear; for if a fleshly birth was necessary to manifest us as children of the flesh, so a spiritual birth is necessary to make us manifest as children of the Spirit; if our first or natural generation and birth was required to bring us forth in our earthly relation to the first Adam, so we must be born of God to bring us forth as the children of God. As Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." - John iii. 6. That life which God gave us in our creation in Adam is by natural or fleshly generation developed in us when we are born of the flesh, so that spiritual, immortal and eternal life which is brought forth in our regeneration is a life which was with the Father, and was manifested to us, according to 1 John i. 2.

This spiritual, immortal and eternal life, we are informed is hid with Christ in God; and the record, or testimony of it, by the three that bear record in heaven, the Father, the Word and the Holy Ghost, and the three that bear witness in earth,

the Spirit, the water and the blood, is thus stated by divine revelation to us. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life." - 1 John v. 7,8, 11, 12. This record is clear, positive and emphatic; and it cannot be disputed without involving blasphemy, for "he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." - 1 John v. 10. As Christ is one with the Father, so this life is one with Christ. He that hath not the Son of God hath not life; as he that hath the Son, hath the Father also; even so he that hath the Son, hath that eternal life which is hid with Christ in God. As the Father and Christ are so inseparably identified that they cannot be divided, so is this life which God has given us in his Son, so identified with Christ that we cannot have the life only as we have Christ, for Christ is the life of the church, as Christ God. All the fullness of the Godhead dwells in him bodily, (Col. ii. 9,) and he is the only and blessed potentate, the King of kings, and the Lord of lords, who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting, Amen. (1 Tim. vi. 15, 16.) As Christ is the life, and as he only hath it, we can only possess it as we possess him. He that hath the Son, hath life, and he that hath not the Son of God, hath not life, so in the revelation of Christ in his incarnation. The Word, which was with God, and which was God, was made flesh and dwelt among us. In him was life, and the life was the light of men. (John i. 14, 14.)

We have presented the two headships, from whence we receive natural and spiritual life, the head and source of our natural life is called the first Adam, and we are informed that he is of the earth, earthy; that he was not spiritual, but natural, and "As is the earthy, such are they also that are earthy." By virtue of our relationship to the first Adam, we

are earthy, natural, but not spiritual, in the sense in which the saints are made spiritual by their relation to God in Christ. Although Adam was made a living soul, and possessed the spirit of a man, and all his posterity possess souls, and spirits adapted to their nature, the first Adam was not the head of that spiritual and immortal life which our only and blessed Potentate only has. As our earthly head or progenitor is of the earth, so our spiritual, immortal and eternal Progenitor, is the Lord from heaven, the Head of life, and the embodiment of all the spiritual life of his posterity or seed. From these two heads, Adam, who was of the earth, and Christ, who is the Lord from heaven, proceeds all that is developed by ordinary generation or regeneration. In the book of the generations of Adam, (Adam the first, who is the figure of him that was to come, which is Christ, Rom. v. 14,) it is thus written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters. And Seth lived an hundred and five years, and begat Enos." - Gen. v. 1-6. And thus the command of God to Adam to be fruitful and to multiply, began to be carried into effect, not by addition, but by multiplication, and the work of multiplication is still progressing to the present hour, and must continue until all the natural posterity of which Adam was the seminal head shall be developed.

The book also of the generation of Jesus Christ, is also written, see Matthew i. 1, compared with Psalm cxxxix. 15, 16, in which we have the record of the three in heaven, the Father, the Word and the Holy Ghost, as corroborated by the three that bear record in earth, as stated 1 John v.7,8, 11,

12. Showing in this family record, that Christ's substance was not hid from the omniscient eye of the Father. "Thine eyes did see my substance, yet being unperfect; and in thy book, all my members were written, which in continuance were fashioned, when as yet there was none of them." It is also recorded, "A seed shall serve him; it shall be accounted to the Lord for a generation." - Psalm xxii. 30. The prophet Isaiah, when viewing him in his humiliation, led as a lamb to the slaughter, taken from prison and from judgment, was led to inquire, "And who shall declare his generation?" - Isaiah liii. 8. But the response is given in the same chapter, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied." - Isaiah liii. 10, 11.

In the gospel, the sealed book is opened by the Lion of the tribe of Judah, and the Lamb's book of life contains the registry of all his members which were chosen in him before the foundation of the world.

Regeneration, as we understand it, like generation, involves the begetting, conception and birth, of that which is generated, and in both cases, implies that that which is so generated had a seminal existence in its progenitor before its manifestation by generation; as Levi was in the loins of Abraham when Melchizedek met him, and as we all as natural men were in Adam the day he was created, and as the spiritual seed was chosen and preserved in Christ Jesus before the world began. In the order of regeneration, or the development of the children of God, no intermediate agencies are employed, no system of means can bring forth the promised seed, as was demonstrated in the case of Hagar and Ishmael; it is the immediate work of God himself. "Of his own will begat he us, with the word of truth." - James i. 18. How, by the word of truth? Jesus saith, "It is the Spirit that

quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." - John vi. 63. In the preceding chapter Christ testified of the power of that word which is spirit and life, by which the children of God are begotten, quickened and born; saying, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." - John v. 25. But will all the dead be thus quickened by his words which are spirit and life? No, for he says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." - John x. 4, 27-30. He who saith, "For I am the Lord, thy God, the Holy One of Israel, thy Savior," says, "Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him." -Isa. xliii. 5-7. The word of the Lord, which is Spirit, and which is life, which liveth and abideth forever, is that by which regeneration is affected; not merely by the Scriptures in their letter, nor reading or preaching them, but the words which Jesus himself speaks to the individual persons who are made to hear and live. Hence Peter could say, "To whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." - John vi. 68, 69. Until this word, which is spirit and life, is spoken by Christ himself, who is the quickening Spirit, or life-giving Spirit, to an individual, that individual is in a state of alienation from God, dead in trespasses and sins,

and utterly beyond the reach of any power, short of that which is in Christ, to quicken him. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." When a sinner is thus quickened, the incorruptible seed, by the word of God, which liveth and abideth forever, is implanted in his heart, and the evidence of this implantation is first given by a sense of the purity and holiness of God, and the spirituality of his law, contrasted with a sense of guilt, pollution and just condemnation of the person to whom this communication is made, and consequently a struggle for deliverance. The ear is now opened to hear the thunders of Sinai, and the eye is made to see the justice of God as a sin avenger; a brokenness of heart that he or she, as the case may be, has been all their lifetime in open rebellion against so holy, just and righteous a God, who has followed them with his mercies all their days. A sense of his goodness leads them to repentance, contrition and humble acknowledgment of their guilt. Now the quickened and awakened sinner becomes burdened with the load of depravity, which they vainly try to put away from them; an effort is made to reform; a resolution is formed to sin no more; tears flow in anguish of spirit, and prayers are offered for pardon; the sinner is pricked in the heart, and cries out, Men and brethren, what shall I do? But all that he can do for himself, and all that kind, sympathizing friends can do for him, does not ease his pain or lighten his burden. At length he concludes there is no hope in his case, he sees that all his efforts, cries and tears, have been unavailing, and all hope of salvation seems to be shut out from his view.

Now all this conviction, contrition, lamentation and distress, is the legitimate consequence resulting from life implanted, and indicates to all who know experimentally the way of life, that the poor sin-burdened soul is drawing near to the time of his birth, or deliverance. He who has thus arrested him,

and brought him to a sense of his lost and helpless estate, will perform the work in his own time, but the burdened soul must wait until "God who commanded the light to shine out of darkness, shines *in* [not *into*] his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." -2 Cor. iv. 6. Or, as Paul relates his own experience, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." -Gal. i. 15. Then by the revelation of Christ in us the hope of glory, the way of salvation through him is brought to view, the burden of guilt is removed, the blood of Christ is applied, the demands of the law are canceled, the curse is removed, the prison doors are opened, the captive is delivered, the love of God is shed abroad in the heart, old things are passed away; behold all things have become new; a new song is put in his mouth, even praise unto God, the gospel pours its joyful sound into his quickened ears, his goings are established and he is a new creature, the *old man* of his corrupt nature is subdued, not dead, that which is born of the flesh continues to be flesh, and only that which is born of the Spirit is spirit. (John iii. 6.) And, as in the flesh there is nothing good, so in the spirit, there is nothing evil. That which is born of the flesh is corruptible, because it is born of corruptible seed, but whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. Here then the christian finds in him, two men, which are called the *old man* and the *new man*. (Eph. iv. 22-24; Col. iii. 9,10.) Outward man, and inward man, (2 Cor. iv. 16,) and the hidden man of the heart. (1 Peter iii. 4.) The old, outward man, is called the flesh, because it is born of the flesh; but the new, inward, and hidden man of the heart, is called spirit; because it is born of the Spirit. The works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. But the fruits of the spirit are, love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. v. 19-23.) These two men, or opposing principles in the christian, occasion a warfare and make him groan being burdened. "For the flesh, [that which is born of the flesh] lusteth against the spirit, [that which is born of the Spirit] and the spirit against the flesh; and these are contrary the one to the other; so that ye (christians) cannot do the things that ye would." - Gal. v. 17.

Finally, we see from the testimony of the Scriptures, as we also learn by our experience, all that is corrupt, carnal, and opposed to the law of our mind, is born of the flesh, and all that we possess that delights in the law of God, that loves holiness and hates sin, is that which belongs to our new and heavenly birth, and while we remain in this earthly tabernacle, the warfare will continue, and we are admonished to crucify the old man with his affections and lusts, and to deny ourselves, keep the body under, and to put on the new man, which, after God, is created in righteousness and true holiness, to walk after the Spirit, and we shall not fulfill the desires of the flesh. The new man being born of God, must live on that bread which comes down from heaven, but the old man being of the earth earthy, must have its sustenance from the earth, until it returns to the dust of the ground from whence it was taken; for dust it is, and to the dust it shall return. But we have the blessed assurance that in the resurrection, these vile bodies of the saints, which now occasion us so much trouble, shall be changed, and made like unto the glorious body of our risen Redeemer, and then, but not till then, shall they be made spiritual and immortal.

We have endeavored to give our views on the subject proposed by our brother, and in doing so, to trace the generation of the children of God, as a chosen generation, a royal priesthood, a holy nation; which are born, not of a

corruptible seed, but of an incorruptible seed, by the word of God, which liveth and abideth forever. What we have written are our views, and what we have understood to be the views of the Old order of Baptists, from the days of John; but if we are mistaken in our views, (and we are liable to be) or in any part of them, we hope that our brethren will in all christian kindness point out to us the more excellent way.

Middletown, N. Y.,
September 1, 1857.

Elder Gilbert Beebe
Editorials Vol. 4

# REGENERATION AND THE NEW BIRTH.

Dunkirk, Ind., April 17, 1867.

**Brother Beebe:** - Having finished the business part of my letter, and feeling a deep interest in the welfare of the Lord's chosen ones, I feel disposed to present a few thoughts for their consideration on the subject of regeneration and the new birth, a subject on which many precious brethren have given their views, and on which there seems to be diversity of opinion, which, to me, seems to be more in the manner of expression with some, than in real sentiment.

Dear brethren and sisters in Christ, on a subject so sublime, and so fully taught in Christian experience, it seems to me, there should be no difference among Old School Baptists. I conclude that instruction has taught nothing in the New Testament relating to the subject but what it teaches every child of grace. Hence Christian experience and the New Testament must harmonize. Christ says, "That which is born of the flesh, is flesh (John 3:6)." Now a birth is the result of a precious cause (generate). Does Christian experience teach it? I answer, It does. Let us inquire? Go back, my dear brethren and sisters, to the time and place when and where you first got a sight and sense of your fleshly nature. Does not your experience teach you that, "By one man sin entered into the world, and death by sin, so death hath passed upon all men, for that all have sinned;" (that sin is hereditary) and that all your sins, whether in thought or act, proceeds from that corrupt fountain within your own nature, generated by the father of lies. Thus being generated or begotten in sin, we see the birth or fruit of sin in that which is born or produced by it, which is the fruit of the flesh. For the fruit, or works, of the flesh are manifest, which are these: "adultery,

fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revellings, and such like (Galatians 5:19-21)." Now, dear kindred in Christ, are not all these the effects of a previous cause, which is sin? The first moving cause is interwoven in our Adamic nature, over which the child of grace mourns; because when he would do good, evil is present. Now, brethren, are not all the internal enemies of the child of God, and all the powers of anti-christ, and every species of heresy, from first to last, all the works of the flesh, proceeding from that natural generation, the influence of sin, called the *old man?* Why did you loathe your own person? Not because your own flesh was different from, or more corrupt than, the flesh of others whom you esteemed highly; but it was because of the works or fruits of the flesh which were so God-dishonoring in your estimation. But, lest I should be tedious, I will pass.

Regeneration and the New Birth. "That which is born of the Spirit is spirit (John 3:6)." Christ said to his disciples, "Ye that have followed me in the regeneration," etc. Now regeneration is the first flow in a child or subject of grace. The apostle says, "We love him because he first loved us." Dear brethren, was it not the love of God shed abroad in your poor hearts that made you love God, and hate yourself, and abhor the works of the flesh? Then the love of God the Father that was operating on your heart produced spiritual life and action in you. A hungering and thirsting after righteousness, and you became weary of sin, and heavy laden with guilt and condemnation.

Regenerating grace, or the love of God shed abroad in the heart of a poor sinner, not only produces spiritual vitality, but gives him eyes to see, ears to hear, and a heart to understand, alike with an appreciating conscience, and a feeling sense of his awful condition of condemnation which

rests on him; guilt raniding in his bosom, and vengeance pursuing to the utmost. The apostle says, "According to his mercy he hath saved us by the washing of regeneration and the renewing of the Holy Ghost." O what a cleansing! Not the purifying of the flesh, but denying ungodliness and worldly lusts, living soberly, righteously and godly. For where sin abounded, there did grace much more abound. Those who are thus regenerated are created in Christ Jesus unto good works which God hath before ordained that they should walk therein. Being delivered from the power of darkness, they are translated into the kingdom of God's dear Son.

We see in all this the fruits of the Spirit, by which they were quickened, or regenerated, which are love, love to God, to his word, to his ordinances, to his cause, and to his salvation by grace, and by grace alone. Joy fills his soul, for pardoned sins, and for a finished redemption. Peace flows like a river, to satiate a thirsty soul. Jesus appears, not only as a hiding place from the wind, and covert from the storm, but also as rivers of water in a dry place, and the shadow of a great rock in a weary land. The love of God produces long-suffering, and humble submission to the will of high heaven. Gentleness also, no murmurings against the counsels of God, ever trusting alone in that grace which is sufficient for every emergency. These are fruits of the Spirit and evidences of the new birth.

Now, my dear kindred in Christ, I have penned a few thoughts on the subject of regeneration and the new birth. I do not understand them to be one and inseparable, regeneration proceeding and producing the new birth. As stated above, regeneration is the first flow or communication of divine life, which is effected alone by the quickening power of the second Adam, the Lord from heaven. And the new birth is the effect of regeneration in delivering the redeemed from the power of darkness, and translating them into the

kingdom of God's dear Son, with all the powers and peculiarities of the children of God.

Brother Beebe, this imperfect scribble is submitted to your disposal. Do with it as you think fit.

Yours as ever.
J. Buckles.

**Reply:** We agree with Elder Buckles in the opinion expressed by him, that much of the seeming difference of views recently expressed on the subject of regeneration and the new birth arises from a failure with brethren to perfectly understand each other. Much labor is, in some cases, lost in argument to prove what no one intends to dispute, and to establish points which belong not to the general issue. We presume that all Old School Baptists fully agree, so far as they understand each other, in what constitutes a genuine and reliable Christian experience, at least so far as the sensible demonstration of God's quickening power is felt and witnessed by all the children of God. So that in examining those who desire our fellowship, and apply for admission to the communion of the church, we have no trouble in understanding the relation they give of the dealings of the Lord with them. Even the tongue of the stammerer can pronounce the Shibboleth clear and distinctly.

We also, with brother Buckles, hold that regeneration, in the order of things, and according to the word, must precede the new birth. How can that be born of God that is not first begotten of him? And as the seed which alone can generate and bring forth the children of God must come from God, it must be an incorruptible seed, by the word of God which liveth and abideth forever; and as the seed is incorruptible, and every seed, by the decree of God, must bring forth a chosen generation as incorruptible, undefiled, and unfading

as the seed that produced them. That which is incorruptible is not only pure and uncorrupted, but absolutely insusceptible of corruption, therefore we are assured that, "Whatsoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God (I John 3:9)." Yet we are conscious that sin still remains in our flesh, which is born only of the flesh. The principal question at issue is in substance this: When the child of God is born of the Spirit, does his flesh, or any of his fleshly powers and faculties, then put on immortality and become incorruptible? Is his fleshly nature then delivered from the bonds of corruption, and is his mortality then swallowed up of life, or does his mortal powers and faculties still retain their mortality, and their corruptibles retain their corruption, until the resurrection of their bodies in the power of that endless life of which they are made partakers in the new birth? We all agree that the life which we receive in the new birth is born of God, and by it we are sealed to the resurrection, when this same life shall pervade and quicken, change and fashion all the bodies of the saints to the likeness of Christ's risen and glorious body. But can we say that our fleshly bodies are now spiritual? If others can, we know of some who cannot. We who have received the first fruits of the spirit (in our new birth), "even we ourselves do groan within ourselves, waiting for the adoption, to wit: the redemption of our body (Romans 8:23)."

Middletown, N.Y.
June 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 198 - 202

# THE REGENERATION AND THE NEW BIRTH.

From what has been written and published in our columns on these two very important points of the doctrine of God our Savior, there seems to us to be a failure on the part of some of our dear brethren, either to understand the scriptural import of these words, or to comprehend the meaning of each other; and we are confident that the difference is much greater in appearance than in reality. The divine command to the saints of God requires of them to be of one mind; and it is therefore of great importance that on subjects of vital moment, we should all labor to obviate every seeming difference, and to see eye to eye. Every proposition should be carefully tested by the only infallible standard, the Scriptures. Nothing can redound to the glory of God, or conduce to the edification of the saints, that is not sustained by the Scriptures of truth. That even the saints, while in the flesh, should fail to understand every portion of the word alike is not surprising; for we can only perfectly understand the inspired testimony of the Bible so far as it is opened to us by the Spirit, which Christ has given to lead his disciples into all truth. When any difference, or seeming difference, arises, and we are drawn into any thing like controversy, we should carefully avoid all fleshly ambition to excel, or strive for mastery; and above all, that we inflict no unnecessary wound on those of God's children who may fail to appreciate the force of our arguments. In reviewing the communications of brethren, before we indulge in any severe animadversions, we should be sure that we understand the positions assumed by them. It is true, whatever is published by any brother is open to the careful examination and criticism of all who read it, and should be candidly, but kindly, scrutinized; that we may prove all things, and hold fast that which is good. All

who write with the single desire to elucidate truth for the edification and comfort of the saints will desire to have their views tested by the divinely authorized standard; and if any thing be detected which the Scriptures will not sustain, especially any thing conflicting with divine testimony, its detection and exposure should be regarded as a favor equally to the writer and the readers.

Recently some difference has been obvious in the views of brethren in regard to the scriptural signification of the word *regeneration,* as used in the New Testament; some holding that it is, and others that it is not, the same in signification and application with what is called the *new birth.* Some applying the word *regeneration* to the resurrection power of God which brought again from the dead the crucified body of Christ, and in him the resurrection life and immortality of all his mystical body and members, from under the law which was the ministration of death, into the resurrection life and immortality of the Son of God.

Now, as a birth, either natural or spiritual, always implies a generation, because without generation there can be no birth; and whatever is born is the development of that which was generated, it is not strange that the two terms have been thought by many to mean one and the same thing. Such indeed had been our view for years; but as we now conceive, because we had not been led to closely investigate the subject until it was presented for consideration by some of the brethren. Here let us observe that those who take the position that the terms *regeneration* and *the new birth* mean one and the same, and that both apply to the experimental quickening of the children of God, do not deny that all the saints are redeemed and quickened together with Christ, and raised up together, and made to sit together in heavenly places in Christ Jesus. Nor, on the other hand, do those brethren who apply the word *regeneration* to the quickening

of the whole elect family of God by the resurrection of Christ hold with less tenacity the vital importance of the new birth, as it has always been held by the church of God, in its personal application to all the saints in their individual experience, in being quickened by the Spirit, and born into the liberty of the sons of God.

While, so far as we understand them, we agree with our brethren that the regeneration which is mentioned but twice in the Bible, in both cases refers to the *reproduction* from death of the whole mystical body of Christ, by his resurrection, we at the same time hold, as we have ever held, that every member of the body of Christ must experience the new and spiritual birth, of which Christ spake to Nicodemus in John 3:3-10.

Still in perfect harmony with that vitally important sentiment, we also believe that Christ in his incarnation took on him the seed of Abraham, and that all who are Christ's are Abraham's seed, and heirs according to the promise; and that they were so identified with him in his assumption of our flesh, that when he died, they were legally dead with him; and when he arose from the dead, they were quickened together with him, and they were raised up together, and made to sit together in the heavenly places. The whole church, as the body of Christ, was buried with him by baptism into death, regenerated, or reproduced from death, by the resurrection life of his resurrection; so that in like manner as they were buried with him into his death, they were raised from the dead with him to newness of life; married and identified with him in resurrection, or regeneration life. How else can it be said we are quickened, and raised up together with him; that we are risen with Christ, and dead to the law by his body? How else shall we understand that we are raised up from the dead by the glory of the Father, to walk in newness of life? Raised up from under that law which holds dominion over a man as

long as he lives; being by that law crucified with Christ, dead with him to the law by his body, and regenerated in a new life, and reproduced in a new relationship, over the which the law of wrath and condemnation has no dominion. And being thus risen with Christ, now instead of continuing to seek for righteousness by the works of the law, or for those things which belong to the legal dispensation or worldly sanctuary, we who are risen with Christ are instructed to seek those things which are above, even in the heavenly places of the regeneration, which are the heavenly places of the spiritual kingdom, where Christ sitteth on the right hand of God.

If it be conceded that our participation of flesh and blood by our creation and generation in the first Adam placed us in and with him under the law that he was created under, which he transgressed, and by the transgression of which he involved us in guilt and death, from which Christ, the second Adam, to redeem us was required to be made flesh, and to dwell among us, under the same law, and that in doing this, he took on him the seed of Abraham, that seed of Abraham which was reckoned in Isaac (not seeds, as of many, but *to thy seed,* Abraham's seed, which is Christ), and that in being made flesh, he was to suffer in the flesh, bear our sins in the body of his flesh, be put to death in the flesh; then not only was he put to death in the flesh, but the flesh in which he suffered was also put to death. Now observe, the reproduction of those thus buried in death by his baptism of suffering was not a mere resuscitation, or recovering to that life which was put away, but a resurrection to immortal life, and to a spiritual state perfectly free from guilt, condemnation and death. Hence it is said that God hath begotten us again to a lively (or vital, immortal) hope, by the resurrection of Jesus Christ from the dead, to an inheritance which is (like the seed by which this immortality is generated) incorruptible, undefiled, and fadeth not away. Is it heresy to call this regeneration? Redeemed from the

generation of the earthly Adam, reproduced in the life and immortality of the second Adam, which is the Lord from heaven, our relation to earth, to the flesh, to the law, to sin, corruption and death is dissolved and we are identified with the risen Savior in his resurrection life, is not this regeneration?

But, in other words, was not that life which quickened and resurrected the crucified body of our Lord, the same resurrection life of which we are made experimentally the partakers when we are born again? If so, was it not communicated to the whole church of God, in her spiritual Head, when he was raised from the dead? If not, at what period was it communicated from God the Father, through Christ, the Mediator, to his mystical body and members? But why apply the terms *generation, regeneration, begetting* and *birth,* to this reproduction of the church in her spiritual life? Because the Bible uses terms which, in our judgment, fully warrant us. That his resurrection was a regeneration will appear from the record. He was begotten in the flesh by the Holy Ghost, conceived in the womb of the virgin Mary, and that holy thing which should be born of her should and was called the Son of God. Thus by generation he was made flesh, made of a woman, made under the law, that in this flesh he should be put to death. In his resurrection divine inspiration has used similar terms. "Thou art my Son. This day have I begotten thee (Psalm 2:7)." And in Acts 13:32, 33, these very words are applied to the resurrection of Christ. "And we declare unto you glad tidings, how that the promise made to the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." If these Scriptures, together with those which declare him to be "the first begotten of the dead (Revelation 1:5);" "The first born from the dead (Colossians 1:18)," do not imply a regeneration, then we are

at a complete loss to find words in our language to express the idea. Generated, in being made flesh, circumcised, in putting off the body of the sins of the flesh by the circumcision of Christ, and begotten again from the dead, and born from the dead, in immortal life, over which death hath no power; and to be known no more in the flesh, but to be known henceforth as the Resurrection and the Life of all his members.

But, admitting the application of the term, to the resurrection of Christ from the dead, some may ask why we include it in the regeneration of the church.

Well, let us see. Did Christ arise from the dead and leave his church, or any part thereof, behind him, and under the curse of the law, the guilt of sin and dominion of death, or did he not rather abolish death, and bring immortality to light in his resurrection? When he went forth weeping and bearing precious seed, did he not return again rejoicing, bearing his sheaves with him (Psalm 126:6)? In what other sense, or by what other generation, does Christ claim his members as the children of the resurrection? Can the relationship of children exist without generation? It is written, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done it (Psalm 22:30,31)." Is it not presumptuous to deny that the church was quickened together with Christ, and that they were raised up together? In what other sense can we understand that impressive and striking illustration which he himself gave of his death and resurrection? "Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit (John 12:24)." The context proves that this double asseveration was used to impress deeply on the minds of his disciples the application of the figure, as illustrative of his death, and the quickening and

reproduction of his seed, whom he would redeem from the earth, and bring up with him, and in him, as their Resurrection. A very similar figure is used in illustration of the resurrection of the saints (see I Corinthians 15:36-38). "Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." If Christ is that corn of wheat which fell into the ground and died, what is *his own body* which God has given him in his resurrection? Let the inspired apostle answer: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all (Ephesians 1:19-23)."

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead (Isaiah 26:19)." Compare with Hosea 6:1,2; "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will also bind us up. After two days will he revive us; and in the third day he will raise us up, and we shall live in his sight." Ages and generations may pass before all the members of Christ's mystical body shall be quickened and live in the sight of any but God. But in the sight of the omniscient eye, when his soul was poured out unto death, all his seed was clearly seen, as living in his sight, and in that life which is hid with Christ in God, and which in the absence of Christ can never be seen. When, and

wherever he, who is their life, appears, then, and there, do all his members appear with him in glory. In his death, the corn of wheat containing the germ of all the harvest fell into the ground and died. Here is the planting in the likeness of his death, which is set forth by Christian baptism; and resurrection with him to newness of life. By death this relation to the earth is dissolved. We have known him in the flesh, as a man of sorrow, acquainted with grief, subject to pain and death: but henceforth know we him no more. "He was taken from prison and from judgment; and who shall declare *his generation;*for he is cut off out of the land of the living (Isaiah 53:8)." "Thou sowest not that body which shall be." Before his death he was under the law, laden with all the sins of his people, for God hath laid on him the iniquities of all his people, prepared him for the sufferings of death, and made him a little lower than the angels. "But God giveth it a body as hath pleased him, and to every seed his own body." Now, in *his own body,* the church, quickened and immortal, or resurrection life, he dieth no more; death hath no more dominion over him. The greatness of God's mighty power is displayed, which he wrought in Christ when he raised him up from the dead. Having abolished in his flesh the enmity, even the law of commandments, which were on him when he was put to death in the flesh. He has nailed them to his cross, and leaving these all behind, he has arisen from the dead in a spiritual resurrection body, begotten by the Father from the dead, he is exalted in his resurrection body, "far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come." The seed which fell into the ground and died has burst the bands of death, and triumphed over the grave. Bearing his sheaves with him, he enters the portals of immortality as our triumphant Prince and Savior. "God has gone up with a shout, the Lord with the sound of a trumpet."

"Lift up your heads,
Ye everlasting doors, fly wide
Make ready to receive my bride;
Ye harps of heaven, come sound aloud,
Here comes the purchase of my blood."

Now tune your sweetest harps, ye ransomed sons of God, and without a jarring note, swell the immortal notes written by Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again.*" Don't falter at that strain - heaven shall resound with its melody; sing it loud, sound it clearly, and high as the heavens your voices raise when you repeat the chorus. Blessed God, who hath begotten us in this resurrection regeneration, "to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance which is incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Now, brethren, does this doctrine of resurrection regeneration alarm any of you? Examine it closely, carefully, and prayerfully, and compare it with the Scriptures and with your experience.

We have called your attention to the Scriptures on the subject; now suffer us to appeal to your own experience. You are born again of an incorruptible seed, by the word of God, which liveth and abideth forever. What think you; was that incorruptible seed in Christ when like a corn of wheat he fell into the earth and died for you? Were you quickened by the power of the resurrection of the Son of God when you passed from death unto life? If not, from what begetting did your new birth proceed? To what generation do you by it belong? Do you really think the Head of the church was begotten from the dead at one time, and the body and fullness of

Christ at another? Has your new birth brought you forth as children of the resurrection? Is the life of the Head of the church the same that is the life of his body? Is Jesus Christ your resurrection and your life?

But, say you, Jesus arose from the dead eighteen hundred years ago; and our birth transpired but recently. True, but can you ascribe it to anything short of the death and resurrection of our Lord Jesus Christ? Had he failed to have risen from the dead, could you have been born again? Was not the very first gleam of hope that cheered your desponding heart a view, by faith, of the risen Savior? Could you rest upon any other hope than that power which God wrought in Christ when he raised him from the dead? Were you quickened and made to believe in God, as were the saints at Ephesus, and all the faithful in Christ Jesus, according to the working of his mighty power which he wrought in Christ when he raised him from the dead? If you were born of the Spirit that raised up Jesus from the dead, then rest assured that he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you (Romans 8:11).

Now let us review the decree, in the second psalm, "Thou art my son, this day have I begotten thee," and the inspired explanation of it in Acts 13:32,33; "And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee." How is the resurrection of Jesus Christ the fulfillment of the promise made to the fathers, unto us their children? This risen Jesus is our resurrection and our life. The day of this decree of God was ushered in by the resurrection of Christ, and cannot terminate until all who are begotten by his resurrection shall be born of the Spirit that raised him from

the dead. It has been rightly said by some of our brethren that generation must always precede a birth; begetting and quickening are always before the new birth. This generation chosen in Christ, as a seed that shall serve him, which shall be accounted to the Lord for a generation, shall come and shall declare his righteousness unto a people that shall be born (Psalm 22:30,31). Paul declares to us the gracious purpose of God in quickening, and raising us up together (or simultaneously) with Christ; and it is "That in the ages to come," for in order of time, ages are required for the development of this regeneration, and the personal development of that people, who, being already regenerated in Christ, shall be born of his resurrection life and spirit; yet all this shall certainly be accomplished in the one day, in which God will make up his jewels, and in which a nation shall be born. So in the ages to come, the ages which have come, and the ages yet in the future, God will shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus (Ephesians 2:7).

One further consideration. Our Lord Jesus Christ is expressly called the Only Begotten of the Father; how then is it possible for us to be brought into the vital relationship of sons of God, unless we were begotten and regenerated in him, as sons of God, and heirs of immortality? We have supposed that the eternal deity or Godhead of Christ is unbegotten, underived, self-existent and eternal; and that his Sonship has reference to his Mediatorial Headship of the church over which he presides, and that the members of the church, as being the members of his body, have their sonship in his Sonship, their life in his life, their righteousness in his righteousness, and their heirship jointly with his, to an inheritance of glory. In what other way we can be sons or heirs of God, and joint heirs with Christ, we cannot conceive. In the election of grace all his people were chosen in him before the foundation of the world, and their eternal life was

and still is hid with him in God. In the divine purpose, so far as that purpose is made known to us, our God ordained to manifest the body of Christ in all its members, by a first and second birth; provided for them through the first and second Adam. Through the generations of the first (in the order of their development) in Adam, they were partakers of flesh and blood, in which they were subjects of the law under which Adam was created and under which he fell; so that in Adam all die; and in their Adamic nature they were all children of wrath, even as others; but in their regeneration and new birth by, and through the second Adam, which is the Lord from heaven, they are made partakers of the divine nature, are washed from all pollutions, and cleansed from all guilt, by the washing of regeneration and renewing of the Holy Ghost.

Hereafter, we propose to treat on the new birth as taught in the word and experienced personally by the saints.

Middletown, N.Y
September 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 249 - 258

# REGENERATION, NEW BIRTH, &C.

## REPLY TO AMOS FOX.

THE first subject in order may be stated thus: What is the difference, if any, between regeneration, the new birth, and conversion? By regeneration, we understand that work of the spirit of God, by which the subjects of divine grace are quickened from a state of death in trespasses and sins into spiritual life. In this work that life which was given them in Jesus Christ before the world began, is communicated to them by the instantaneous operation of the Holy Ghost. This work is as independently and emphatically the sovereign work of God, as was the creation of the world, and consequently admits of no instrumentality or secondary causes of any kind, quantity or quality whatever. "When it pleased God, who separated me from my mother's womb, to reveal his Son in me, straightway I conferred not with flesh and blood." Regeneration brings its subjects into that state wherein the subject is alive to spiritual sensations; being quickened, he can realize something of the holiness of the law, of his sinful state, of the mountain of his guilt, the justice of his condemnation; of his utter inability to appease the wrath or cancel the demands of the law of God. Though ushered, by regeneration, into a new condition, so that he feels, sees, hears and understands things very differently from what he ever did before, yet he cannot see how God, can sustain his justice short of executing on him the sentence of the law. The opening to the understanding of the poor, distressed, quickened soul, the joys of his salvation, to bring him to the experience of the forgiveness of sins, to remove the load of his guilt, to hush the thunders of Mount Sinai, and

to open to him the blissful portals of light, life, joy and immortality, is what we mean by the new birth.

In the new birth the laboring soul is set at liberty; is born into light, love and peace; into a new element, new joys, new desires and new exercises; "old things are passed away, and all things are become new;" the terrors have subsided, the thunders have ceased; joy succeeds the smart, and the whole soul is absorbed in the love of God - love to God, to his word, to his people, his ordinances, and to all things lovely in the divine estimation. This gracious work qualifies a man to see, the kingdom of God; but this alone does not bring him into that kingdom; he was a member of the spiritual kingdom before, but of the visible he is not a member until he takes on him the yoke of Jesus in the ordinance of baptism.

Conversion is a term which may be applied to any change either in men or things. Regeneration and the new birth are certainly a conversion, because a change is effected; but many conversions may take place where there is no saving change wrought. Thus we have in a brief way expresses our views on the first items of the inquiry.

New Vernon, N. Y.,
August 2, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 699 - 700

# THE REGENERATION.

Since the publication of brother J. F. Johnson's communication on the subject of regeneration, we have received several letters from brethren, some approving and others querying as to the correctness of his position. We are inclined to believe that his views have not been perfectly understood by all our readers. If we have correctly understood him, his views on the subject of the new birth differ not from the views generally held by all sound Old School Baptists, namely, that every one of God's chosen people are in time quickened by the Holy Spirit, and born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. That the personal experience of the saints, in being delivered from the power of darkness and translated into the marvelous light and liberty of the sons of God, is what is in the New Testament called being born again. Not that our earthly nature is born over again and made spiritual and holy, for this every child of God knows is not the case; but that life and immortality which was given them in Jesus Christ is by a spiritual birth brought into manifestation. As our earthly nature was brought into manifestation by our natural birth, yet so that, that which is born of the flesh is flesh, and continues to be flesh, after the new birth has developed in them the new man, which after God (Christ, not after Adam) is created in righteousness and true holiness. That which is born of the Spirit is Spirit, not renewed flesh, nor human nature revised, new-modeled or reconstructed. The flesh which is born of the flesh and the spirit which is born of the Spirit both exist in the Christian so long as he continues in the flesh, and they not only are not the same, in nature or parentage, but they are essentially different in all respects. The one is natural, the other spiritual; the one is human, the other is divine; the one mortal, the other immortal; the one

cannot sin because it is born of God, and is incorruptible, the other cannot be subject to the law of God, because it is carnal and depraved. The one is life, the other is death; the one is to be put on, the other to be put off. The one knoweth not the things of the Spirit of God, which can only be spiritually discerned, and the other searches all things, even the deep things of God. The one is Christ in you the hope of glory; the other is Adam, and sin and pollution in you. These are not only in every way distinct and dissimilar, but they are in direct and deadly hostility to each other. They who by the first and second birth, like the Shulamite, in the Canticles, present in each saint the belligerent elements of two armies. The flesh wars against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, and a perpetual warfare is the result until the dissolution of the flesh and triumph of the Spirit, when mortality shall be swallowed up of life.

But while it is conceded that the saints of all ages are personally and experimentally subjects of the new birth, as defined in the foregoing remarks, it is held that the Scriptures in no case apply the word *regeneration* to this birth. The word *regeneration* occurs but twice in the Bible, and in both instances it is believed to be applied to the death, burial and resurrection of Christ as the Head and embodiment of his church. After describing the inefficiency of sacrifices and offering which were made under the law, Christ is heard to say, "Lo, I come to do thy will, O God." And in so coming to do what the law could not, in that it was weak through the flesh, he says, "But a body hast thou prepared me (Hebrews 10:5)." And in Hebrews 2:16, it is declared: "for verily he took not on him the nature of angels, but he took on him the seed of Abraham." And in Galatians 3:29, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took

part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage (Hebrews 2:15,16)." Here we have the profound mystery which is without controversy. "God is manifest in the flesh, justified in the Spirit, preached among the Gentiles, believed on in the world, received up into glory." And an apostle declares that he is an anti-christ who shall deny that Christ is come in the flesh. The great object of his assumption of our flesh was to offer up that body, as demanded by the law, and required by inflexible justice. "He was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of children." In this identity with his church, which is his body, he was delivered for our offences. Baptized deep in death, all the billows of divine wrath went over him, and the grave closed upon him. And his love constrained us because we thus judge, that if one died for all (all that body which he took) then were all dead. "Crucified with Christ." "Put to death in the flesh." Yielding to law and justice all the jots and tittles which they demanded. Here in the sacrifice that life which was demanded was given up, and that death which was denounced was endured. But "he was raised again for our justification." Not by restoration of that body to primeval innocence, but by being quickened by the Spirit of Immortality, a resurrection life over which sin and death can never exert a dominion. Death is from his resurrected body abolished, and immortality is brought to light in the resurrection. Thus, "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us [or made us alive] together with Christ, and hath raised us up together with him (Ephesians 2:4-6)." Thus in the mediatorial offering the law has its full demand, and lawful captives are redeemed; their relation to the law is dead, and they are dead to the law by the body of Christ, that they should be married to him who is risen from the

dead and participate in his immortal resurrection life. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead [not by the mortality of Adamic animation, but] by the glory of the Father [the immortality of the self-existent and eternal Godhead], even so we also should walk [or be quickened and animated by, and] in newness of life. For if we have been planted together in the likeness of his death, we shall be also of resurrection." Omitting the supplied words, the above is a correct rendering. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Romans 6:3-1 1)." We might follow the arguments of the apostle through this and the next chapter, and indeed throughout the whole epistle. In confirmation of the doctrine of the identity of the church, or body of Christ with him, is his death, burial and resurrection, which is so strikingly set forth as a baptism into death and resurrection to a new, spiritual, immortal life, which is born of God and not of the flesh. It sustains the same relation to God that the immortality of Christ sustains to him. Almost a literal repetition of these arguments and illustrations are also found in Colossians 2:10-15.

In the doctrine thus far stated, we apprehend no serious disagreement among Old School, or Bible Baptists. Where the word *regeneration,* as used but twice in the Scriptures, is applicable to this circumcision of Christ, and crucifixion of the

old man, baptism into death and resurrection of the church in Christ in new immortal life, or to the personal individual experience of the children of God, is the question on which there may be some difference of opinion. The word *regeneration* occurs in Titus 3:5, signifying not only a cleansing which only the blood of Christ could possibly effect, but also an inspiration of a new spiritual life which is shed upon the church, through Christ our Savior, and in this new life we are justified, and made heirs according to the hope of eternal life. First, the apostle declares what we once were, that is, in that earthly Adamic nature in which we were held guilty and condemned by the law, which life was under the law, married to the law, and which life the law demanded, and which was yielded up in the circumcision of Christ, so that all the members of Christ were buried with Christ by baptism into his death, became dead to the law, and in his resurrection life the Holy Ghost, the Spirit of Immortality, was abundantly shed on us, through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life. This atoning work, wherein we are redeemed from our relation to the earthly Adam, and from the tribes and kindred of the earth, and quickened with the life and immortality of Christ, was indispensable to our being made heirs. In our earthly relations we could only be heirs to an earthly inheritance. But Christ was made of a woman, made under the law to redeem us from under the law, that we might receive the adoption of sons. And if sons, in this new relationship to God, in Christ, then heirs of God, and joint heirs with Christ; and hence we are made heirs according to the hope of eternal life, in distinction from the mortal life of our earthly generation in the earthly Adam. "For this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Our generation in Adam makes us heirs of sin and corruption; but our regeneration in the life and immortality of the Son of God makes us heirs of

an inheritance which is incorruptible and undefiled, and that fadeth not away, and which is according to the hope of eternal life. This hope of eternal life, which God who cannot lie promised before the world began, comes not to us by or through our regeneration in Adam, but by and through our regeneration in Jesus Christ.

Let us now inquire, is this death and resurrection of Christ, and of his church in him, set forth in the light of a regeneration in the Scriptures? Generation, whether natural or spiritual, is understood to involve begetting, conception and birth, by which the life of the progenitor is brought into manifestation in a posterity. Generation cannot be applied to the eternal Godhead, for that is underived, unbegotten, self existent and eternal; but it is applied to Christ in his mediatorial identity, as the Son of God and Head of the church.

By a miraculous conception, the Word was made flesh when he took on him the seed of Abraham, and was made under the law to redeem his people. In this generation he was made a little lower than the angels for the sufferings of death, and having accomplished that suffering, the exceeding greatness of God's mighty power was wrought in him, in raising him from the dead, and in setting him far above all principalities and powers. That exceeding greatness of the power of God is thus declared by God himself. "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee (Psalm 2:7)." What day? Dr. Gill, we believe, says it was the day of eternity; but an inspired apostle testifies thus: "And we declare unto you glad tidings, how that the promise which was made to the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee (Acts 13:32,33)." "John to the seven churches which are in Asia,

grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before the throne; and from Jesus Christ, who is the faithful witness, and the first begotten from the dead (Revelations 1:5)." God "hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world: who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee? And again, I will be unto him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he said, And let all the angels of God worship him (Hebrews 1:1-6)."

In this begetting Christ from the dead, we are told that he was raised up by the glory of the Father, which we understand to be the life and immortality of the eternal Godhead, "the power of an endless life." "Put to death in the flesh, but quickened by the Spirit." This was spoken of by the prophet, "the spirit of the Lord God is upon me," etc. And was typified by the precious ointment poured on the head of Aaron, which ran down his beard and descended to the skirt of his garment, thus anointing both the Head and the Body of Christ. It was predicted, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever (Isaiah 59:20,21)." In this regeneration, that life

which was with the Father and was given to the members of Christ in him, is by the resurrection of Christ made manifest. In his resurrection from the dead he has abolished death and brought life and immortality to light, and God in the exceeding greatness of his mighty power to usward, which he wrought in Christ in raising him from the dead, hath quickened us together with him, and hath raised us up together, as the legitimate children of the resurrection, as a chosen generation, a royal priesthood, a holy nation, a peculiar people. When he was begotten from the dead by the glory or immortality of the Father, his children in him were and are "Begotten again to a lively [living or vital] hope by the resurrection of Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God [the power of an endless life], through faith unto salvation, ready to be revealed at the last time." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God (I Peter 1:18-21)."

To our understanding this begetting from the dead in him who from the dead has the pre-eminence as the first born of the dead, is called the regeneration, in which all the chosen of God are redeemed from that corruptible nature which they received by their natural generation, and by the resurrection of Christ begotten again to a lively hope to eternal life and to an incorruptible inheritance and immortal glory.

That Christ was begotten and born from the dead is so clearly stated in the word as to forbid all controversy on the subject, and that he was raised up as the embodiment of his church, as his body, as a perfect man, the fullness of him that filleth all in all, and perfectly filling up the measure of the stature of the fullness of Christ, Head and body, and all his members, is confirmed by its exact conformity to the prophecy of Isaiah. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children (Isaiah 66.8)."

"T'was for his saints Christ tasted death,
All glory to his name;
And when he breath'd his dying breath,
With him his saints o'ercame.

Since Jesus slept among the dead,
His saints have nought to fear,
For with their glorious suffering Head
His members sojourned there.

When from the dead we see him rise,
Triumphant o'er his foes,
He bore his members to the skies;
With Jesus they arose."

Viewed in her identity with Christ, the church which is his body was not left behind when he arose from the dead; the doors of death were opened, and the portals of immortality were entered. Death and the grave were vanquished, and he who was delivered for our offences arose for our justification. The church of God is redeemed; the law holds no further dominion over her; her life is now with Christ in God, and she sits with him in heavenly places, and all his redeemed must in due time follow him experimentally in this regeneration.

With him on the cross, and in the tomb, they shall all be in experimental fellowship with his sufferings here, and participate in his glory hereafter in a world without end.

Middletown, N.Y.
July 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 43 - 50.

# REGULAR BAPTISTS.

MR. SANDS, of the *Religious Herald*, Richmond, Va., in remarking upon a letter of Mr. John Ogilive, says that "Winchester, the sixth town in the state (Va.) in commercial importance, and the seventh in point of population, has never had a *Regular Baptist Church*. A small anti-mission body has existed for several rears, exercising no influence on the community, and has now we presume become extinct."

It would seem from this extract that no church is considered regular unless she unites in the missionary operations of the New School Baptists. We believe the Baptist Church at Winchester is among the oldest churches in the State of Virginia, and for more than half a century has been recognized as a member of the Ketocton Association, and at the last (77th) session of that body represented eighty-four members under the pastoral care of Eld. Wm. Marven.

If modern missionism is to be the test of regularity, what claim had the primitive churches of our Lord Jesus Christ to that distinction? Or, what claim had any church in the State of Virginia to the standing of a regular Baptist Church forty years ago? According to the standard of decision set up by the New School party, there were no regular Baptist Churches in the apostolic age – none until the missionary touch of the nineteenth century was given by the inventive genius of men.

If the Baptist Church at Winchester has exercised no influence on the community, how has she provoked the wrath of the New School? Why did their hired mendicant, Crane, complain of their existence in a late number of the *Religious Herald?*

Mr. Ogilive publishes that the meeting-house of the Old School Baptist Church at Winchester has been recently purchased by Mr. Joseph Baker, a clergyman of the New School order; and the editor of the *Herald* seems to exult in the embarrassment of the church which compelled them to sell their meeting-house to cancel the debts that were held against it. So much for New School benevolence. We doubt not that they would gladly dispossess every Old School Church in the United States of its place of worship, if it were in their power. Mr. Baker has hitherto professed to be an. Old School Baptist himself, but has uniformly acted with the New School party, and by his tact at changing his colors, has been able, to some extent, to sow discord among some of the members of the Winchester Church. The discords produced through his instrumentality, have unquestionably contributed largely, if not entirely, to the production of the embarrassment of the church, which has compelled them at length to relinquish their meeting-house.

But let not the New School exult; let not the disciples of Jesus despond; God will overrule this event and all others for the good of his people, and the declarative glory of his great name. The New School propose to hold a protracted meeting at Winchester, and to have it conducted by some of their most efficient spirits; they will undoubtedly make converts enough to form a party, and if there be any rotten materials in the old church, the new party will present such attractions as will be likely to draw them out; while the depression of the old party, being driven from their old place of worship to hold their meetings in. private rooms or in the open air, will favor the sifting, and render the church, more pure The line of discrimination will be drawn between those whose faith stands in the wisdom of men, and those whose faith stands in the power of God. We rejoice in the stability manifested by the church in her hour of trial, that she will give up her meeting-house and suffer reproach rather than yield the

ground of truth, or sell her order for the smiles of the enemy or golden bribes which are held out to her. Let the saints not be disheartened: “They that trust in the Lord shall be as Mount Zion that cannot be removed.”

New Vernon, N.Y.,
November 1, 1843

Elder Gilbert Beebe
Editorials Volume 2
Pages 351 – 353

# REIGN OF DEATH.

BROTHER E. E. HAWKINS, of Kentucky, has requested our views on Rom. v. 14. “Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

In presenting the deliverance of the church from the dominion and wrath of the law, and establishing her justification upon the atonement of our Lord Jesus Christ, the apostle in this place dwells with great beauty and comfort on the two headships - Adam and Christ. The fact being established that Adam was a type of Christ, by the record handed down of the creation of the world, that God made man in his own likeness, image, &c., and that that image was not in all its bearings completed until man had followed the woman in the transgression, and had “become as one of us,” knowing good and evil. Had the likeness in which Adam was created consisted, as some have supposed, in righteousness and true holiness, he would have been spiritual, and consequently immutable; and therefore could not have fallen. He was never designed to be like his Maker in the peculiar perfections of the divine nature, for that would have been to make him a god and not a man. Nor could he have been like God in point of holiness, as immutability, omnipotence, eternity and self-existence are essential attributes of the Holy One; these holy qualities man did not originally possess; and the apostle Paul, inspired by God himself, declares that Adam was not spiritual. By the terms *likeness of God,* and *image of God,* we are therefore to understand that Adam is the figure of him that was to come. An image or likeness is a figure or type; the terms in this case are perfectly synonymous, and are used as convertible terms throughout the scriptures.

The two very lucid communications in this number on this part of our subject, written by brethren Flint, of Ohio, and West, of Pennsylvania, will supercede the necessity of our tracing the general analogy of the figure. It will suffice, in this place, to repeat what has often been insisted on in our paper, viz: that Adam, as the head and representative of all the human race, comprising the entire family of mankind in himself as he came from the hand of his Maker, was a lively figure of that spiritual Head and representative of the whole spiritual family which were created in him; who in a spiritual life is the beginning of the creation of God, and the first-born of every creature; and who being set up - from everlasting, did contain in himself a chosen generation, a royal priesthood, a peculiar people, to which people the Psalmist says he has been a dwelling-place in all generations, even from everlasting, &c. As therefore all the natural life of all his posterity was created in Adam, and all the long succession of generations down from him to the end of time will develop or bring into formation no more human beings or life than what were created in Adam, so neither will length of days, use of means, or powers on high, or powers below, bring forward one single soul, in the scale of spiritual being, that was not fully represented in Christ before the heavens were garnished by his hand; or one particle of spiritual life, light, joy or faith that was not hid with Christ in God from the ancients of eternity. Therefore in regard to the people of God, when they are born into this world by ordinary generation they are quickened into that natural life in which they were created and represented in the natural Adam; but when they are born again they are quickened by extraordinary generation by the Holy Ghost, with spiritual life, in which they were created in Christ Jesus before the world began. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” “As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly.”

In the subject under consideration the apostle shows the application of the atonement to all the spiritual seed of Christ, by the figure of Adam's involving his whole natural posterity in death by his transgression. "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. For until the law sin was in the world, (that is, prior to the giving of the law by Moses,) but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Is it not easy to perceive the design of the apostle's argument in this connection? To Adam God gave a law in the day of his creation, describing the extent of his liberty, and the penalty for exceeding such limitation. "In the day thou eatest thereof thou shalt surely die." As we have shown that all the natural seed, or human family, were in the loins of Adam when he was created under the law, when he received the law, and when he transgressed the law, so we prove that all the human family were created under that law, they all received it, they all transgressed it, and consequently death passed on them all, because all had sinned.

"Death was the sentence - death began
To take possession of the man;
His unborn race received the wound,
And heavy curses smote the ground."

Those who lived from Adam to Moses were sinners, and subject to and under the reigning dominion of death, although they had not personally sinned after the similitude of Adam's transgression; and this was a proof that all were involved in the guilt of Adam's sin, for until, or before, the law, which Moses gave, sin was in the world; but as sin could not be imputed where there was no law, the imputation of sin and death to them anterior to the law by Moses, shows their identity with Adam in the sin and in the curse. By

the *similitude* of Adam's transgression, we understand the likeness, or in the same manner; for it was beyond the power of man, from Adam to Moses, to sin as Adam sinned. Where there is no law there can be no transgression. To understand correctly a similitude, we must examine the original. Adam's sin consisted in a transgression of a law which God had given him in express terms. "Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." With a perfect understanding of this law, (for Adam was not deceived,) he ate of the forbidden fruit; but from Adam to Moses, (a lapse of about 2300 years,) neither the law that Adam had transgressed, nor that which Moses brought, had been by any authorized proclamation enjoined on the sons of men. That given to Adam was for a test of creature perfection; it had accomplished this, and there remained no further necessity for its promulgation. Hence the very existence of sin and death in the world from Adam to Moses established the point for which Paul contended, viz: that they were not held under the reigning power of sin and death by personally eating of the tree of the knowledge of good and evil; but that by *one offence,* many were made sinners, and by the disobedience of *one man,* &c. The original transgression of Adam was therefore the transgression of all his natural seed, and the dreadful sentence, "Dust thou art, and unto dust thou shalt return," was as emphatically passed on all that Adam represented as on himself personally.

The apostle further continues the subject in this chapter, showing that the Sinai covenant, or the law of Moses, was not added either as a test of creature excellency or as a way of life; for all human excellency was prostrated in the original violation of divine authority, and man irretrievably (by human power or providence) consigned to the curse and to the dark domain of death. But Paul adds, "Moreover the law entered that the offence might abound," &c. Not that offences might abound, nor that man should become a greater sinner. There

could have been no call for such an entrance; but as by the law is the knowledge of sin, so the law which was given on Sinai, which Paul says was holy, just and good, showed that we were carnal, *i. e.,* fleshly, or having a fleshly nature derived from Adam, and consequently sold under sin. Hence also the law, emanating from and being, to some extent at least, a transcript of the perfections of God, shows sin to be exeedingly sinful, as the plumb-line and the rule will show the imperfection of a defective piece of work. The plumb-line does not make the work or building disproportionate, but shows the enormity of the fault. Thus also in the christian's experience, "I was alive once without the law; but when the commandment came, sin revived (or abounded) and I died." "I had not known sin except the law had said, Thou shalt not covet."

Finally, in the concluding clause of the text, the apostle gives us to understand very definitely the object of his tracing so minutely all the prominent features of the man Adam, as the head of mankind, viz: he is the figure of him that was to come. As he and the natural posterity which he represented could not be separated in the transgression, guilt and consequences of eating the forbidden fruit, so neither is it possible to divide between Christ and his spiritual seed, body, bride, or church; and as the one offence of one man, legally representing all natural men, involved them, legally, justly and indiscriminately, in the ruin of his apostacy, so the obedience of one, even the man Christ Jesus, as necessarily, as legally, and emphatically must extend deliverance to all the spiritual family.

From the letter of brother Hawkins, which we intend to publish hereafter should opportunity serve, we conclude there is some difference between us and some of our western brethren on the subject of the headships, and of the seeds which they respectively represent. Where our Lord says that

certain characters are not of God; that they are from beneath, of their father the devil, &c., we understand him to speak not of their creation; but of the spirit by which they are actuated, and of their spiritual relation to the prince of darkness; of their utter destitution of any part or lot in the provisions of the gospel, or the inheritance of the saints. Serpents, vipers, goats and wolves are used figuratively to set forth their fixed opposition to God and the economy of his grace. And when our Lord says, "I am from above, and my kingdom is from above, Jerusalem which is above or coming down from God out of heaven," &c., he alludes to the spiritual life and grace given to the people of the saints in him before the world began. Both the elect and reprobate of mankind are on an even level in their Adamic natures, hence their bodies are alike corruptible; but the heaven-born child is born of God; a life which is hid with Christ in God is communicated to him, Christ dwells within him the, hope of glory. All others of the human stock are under the influence of that spirit which is from beneath; and the ministers of anti-christ are from these considerations called the angels of the devil, the children of the devil, serpents, scorpions, vipers, &c.

ALEXANDRIA, D. C.,
April 1,1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 602 – 607

# RELATIONSHIP OF GOD'S PEOPLE TO GOD IN CHRIST.

ELDER BEEBE – DEAR FRIEND: – Are not all whom God predestinated to himself {I mean to be saved} before the foundation of the world, just as much his children before their hearts are changed here, {or before they are born again} as after they are changed? Though they are steeped in sin, are they not his children just the same? Please answer me through the SIGNS, as I do not wish my name mentioned. By so doing you will confer a favor on one who wishes and tries to do right, but falls far short.

**REPLY.** The relationship of God's people to God, is in Christ Jesus, as their Mediatorial head; and that, as we understand the scriptures, was complete and indissoluble from everlasting. But this is a relationship of life which is entirely spiritual. "And this is the record, that God hath given to us eternal life, and this life is in his Son." I John 5:11. In the Son of God, therefore, the relationship of life was complete before the world began.

God as our Creator also gave us a seminal existence in the earthly Adam, and in him called our name Adam in the day we were created. Gen. 5:2. "And Adam called his wife's name Eve; because she was the mother of all living." Gen. 3:20. And this name for this cause was given her before any of her children were born.

But still it was necessary that we should be born of the flesh to develop this relation to our first parents. And it is also indispensable that as children of God we should in due time be born of the Spirit, to develop our spiritual relationship to God.

The peculiar statement of the question renders it difficult for one of only a very limited understanding of the scriptures to give a categorical answer. If we were *as much*, or as fully children, before we were born, as subsequently, then our birth could have contributed nothing to make us children.

Our understanding is that a child of the first Adam must be born of the flesh to establish the relationship. And if any man have not the Spirit of God, {which he cannot have until he is born of the Spirit} he is none of his. But, “as many as are led by the Spirit of God, they are the sons of God.”

The great and all important question with us is, Have we the Spirit of Christ? Are we led by that Spirit? For if we are in possession of these, we can confidently leave all the rest in the hands of God.

Middletown, N.Y.
September 15, 1870.
Elder Gilbert Beebe

# RELATIVE DUTIES OF PASTORS AND PEOPLE.

HOPKINSVILLE, March 9, 1841.

**DEAR SIR:** - I should like to hear from you on an all-important subject to us in this country, which is, *The duty of the laity to the clergy.* We have gone as far upon one extreme as the New School have upon the other, and are letting our ministers starve temporally, whilst they are ministering to our spiritual wants. If they neglect their stated appointments, there is a great hue and cry to know what is the matter. We do not first inquire if we have done our duty; we seem to want them to have no natural affection for their dear families. I might say a great deal on this subject, but I shall leave it with you, hoping you will let us hear from you.

I subscribe myself your brother, in hope of eternal life,
H. C. CATLETT.

**REPLY:** WE discard from our vocabulary the words *laity* and *clergy,* coined by Popish prelates, and adapted only to such as are more aristocratic than Old School Baptists. We should prefer the statement of the query thus: "What is the duty of the members of the church of Christ towards those whom God has called to labor in the ministry of his gospel?

Some remarks on this truly important subject may be adapted to other meridians than that of our brother in Kentucky. There are many relative duties devolving upon the children of God, in their social connection with each other, and there are many obligations binding upon the saints in relation to their pastors, besides that of communicating to their pecuniary support; but as this latter is the particular

duty to which brother C. has called our attention, we will show our opinion. As in every other matter, even so in this, we are bound by our allegiance to the King of Zion to take the New Testament as the rule of our faith and practice.

In several of his epistles, Paul quoted two passages of scripture upon this very point; the one Dent. xix. 15, and the other the words of Christ, Matt. x. 10. The former reads thus: “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Upon this precept of the ceremonial law, the apostle in his official character, on one of the twelve thrones, judging the twelve tribes of Israel, (of the spiritual Israel,) has rendered the decisive judgment from which no disciple of Christ can appeal. His inspired illustration of the figure is thus recorded, (1 Cor. ix. 9 - 14) “Doth God take care for oxen? or saith he it altogether for our sakes I For our sakes, no doubt, this was written, that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” Again, “Do ye not know that they which minister about holy things, live *(or feed)* of the temple . and they which wait at the altar are partakers with the altar?”

The other quotation made by Paul to Timothy, v. 18, (from Matt. x. 10.) is, “For the workman is worthy of of his meat.” That all these instances are directly applicable to to the question before us, is demonstrated thus:

First. Christ addressed his words to a company of gospel pioneers, when in the act of sending them forth to preach his gospel among his and their enemies, as lambs in the midst of wolves; indicating to them, that as he sent them without purse or scrip, and where they could reasonably look for no favor, he would display those signs and wonders that should attend his gospel, by opening the hearts of those among

whom they should minister, to supply them with what was needful.

Second. In connection with his argument, (1 Cor. ix) Paul glories in that he has not in preaching the gospel availed himself of these privileges, which he had a right to claim at the hands of his brethren; for he says, “Who goeth a warfare at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth a flock and eateth not or the milk of the flock? Say I these things as a man or saith not the law the same things?” And then produces those passages of the law to which allusion has been made.

Finally. His words (Gal. vi. 6; also Rom. xv. 27) cannot be easily misconstrued: “Let him that is taught in the word communicate unto him that teacheth, in all good things.” Not, as some narrow-minded, penurious professors have been wont to interpret this apostolic injunction, to communicate to those who teach them in the word, of their lean things, or, in other words, to simply communicate the bare necessaries of life, to prevent their preacher from actually starving to death; but Paul commands that they communicate *in all good things.*

We cannot, without doing violence to the word, suppose that the churches are to make lords of their ministering servants; to rob themselves and families of the comforts of life, in order to pamper and enrich their preachers, to make merchandise of them, or of the gospel; nor that they are to withhold from them such things as they themselves enjoy. We understand the obligation to involve an imperative duty to make the ministering servants of Jesus as comfortable in the enjoyment of carnal things, as those are to whom they minister in spiritual things. The duties of minister and people are reciprocal; if the minister does not labor to feed the flock of God on the sincere milk of the word, on the best and most

glorious things of the Spirit, into which the Lord has instructed him, we would suppose him unworthy to participate in the enjoyment of the best carnal things his brethren could bestow.

Ministers and brethren in general, are all called stewards. Titus i. 7, 1 Cor. iv. 1, 2, 1 Peter iv. 10. In those cases referred to in Titus and Corinthians, ministers are intended; and in 1 Peter, all the household of faith are called stewards. All, therefore, that we possess, whether spiritual or temporal, is the Lord's; and we ourselves are his; hence when the servant of Jesus is divinely enabled to feed the sheep and lambs of his dear flock, he feeds them as the Lord's stewards, and deals out to them of the good things God has provided for them: so also the brethren, in supplying the ministers, and also the flock, with the comforts of this life, are only acting as God's chosen stewards, over those things which he has appointed them stewards of. We wish not to confine the stewardship of the saints to carnal things, for Peter extends it to the manifold grace of God.

There is, probably, too much occasion for the assertion of brother C., that we have gone to as great an extreme on one hand, as the New School have on the other; but this remark, we trust, can only apply to some sections of country; and the best apology we can frame for such of the Old School as have erred, is, that they have been so much disgusted with the greedy avarice of the anti-christian retailers of abomination, the life, and soul, and body of whose faith and practice is their love of filthy lucre, that, to avoid giving the least countenance to such, they have in some instances failed to come up to the plain requisitions of the New Testament. Nor is this fault to be laid altogether at the door of the churches; the ministers themselves have in many instances refused to receive that support which the brethren would willingly giver from fear of being like the hirelings of anti-christ; and

churches after having become accustomed to feeding their pastors on good wishes, are apt to adopt the sentiment, "If the Lord will keep their preachers humble, they will keep them poor."

We are no advocate for stateed salaries. We do not believe in preaching by the day, by the month, or by virtue of any contract between the preacher and his people. To us, it appears more scriptural for the ministers to preach the preaching that the Lord bids them, as he bids them, when and where he bids them. This is incumbent on them; and this they will do, if they are called of God to the work; and if their brethren neglect to discharge their duties toward them, leave the case with the Lord. The Lord will either stir them up to faithfulness, or in his holy providence open some other door; perhaps they may be furnished with a job at *tent making,* or something else, by which they will ultimately be provided for. The Lord has commanded them, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Their heavenly Father knoweth they have need of these things; and he that adorns the lilly, feeds the raven, and numbers the hairs of their heads, is able and willing to supply all they need.

Neither the churches nor individual brethren should wait for their ministers to call upon them for support; they ought to act from nobler principles; for while the emissaries of Satan are bold in their appeals for aid, the humble disciple of Jesus is more modest, more diffident on this subject, than on any other. At this peculiarly trying time in Zion, the children of God ought, as far as God has prospered them in the things of this world, to endeavor to loosen the hands of the ministers of Christ, to free them from the harrassing and perplexing cares of this life, that as far as possible, they may be engaged in visiting the destitute branches of Zion. We have known some instances where professors of religion that were

rich in the things of this world, have lavished high encomiums upon their ministers, while they were by no means too forward in communicating to their comfort. We speak not in reference to any with whom we stand immediately connected; our lot has always been cast among generous and kind brethren; but we have felt a deep sympathy for some of our contemporaries situated among a more penurious and niggardly people.

Finally, We hold these truths to be self evident - The ministers of the cross should go forth and feed the flock of Christ in all the faithfulness and patience they are in possession of, and leave the matter of support for themselves and dependent families entirely to God and their brethren; and on the other hand, we hold it as a binding duty on the church, to sustain the ministers, so far as God has In his providence made them stewards of the good things of this life, not grudgingly, but of a ready mind; and those who would not feel a real pleasure in doing this, we honestly believe, act in a manner unworthy of the sacred name of Old School Baptists.

NEW VERNON, N. Y.,
March 15, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 671 – 676

# RELIABLE EVIDENCE

**Dear Brother Beebe:** I have thought for some time of writing for the *Signs of the Times* and have made the attempt two or three times, but not finding it convenient to send it to the office immediately, on a subsequent perusal committed it to the flames, which in all probability will be the fate of this.

I have been reading with interest recently in the *Signs of the Times* some calculations in relation to the time of "Slaying the two witnesses," which may be all very correct. I do not profess to know much about it, but it has been the cause of some reflections which, to my mind, is of more importance to poor fallen, perishing sinners than as to "When these things shall be." It is to know whether we are prepared for the great result treated on, or whether we are prepared to meet our God. O! solemn thought! Me! a poor sinful reprobate, who was born a sinner, have been but only evil all the time! Yet, some times I hope the Lord, for Christ's sake, has pardoned my sins; and, ever since that time, if indeed he has extended to me so great a boon, my life has been a life of up and down, *down most of the time. Am* I prepared for that great and awful meeting? Brother Beebe, have we (old fashioned Baptists, I mean) been as prayerful as we should have been? Have we been as circumspect in our walk and conversation? Have we been as devoted to the service of God, and our own best interest, as we have been to Mammon, the peif of this world? Let each of us examine ourselves, and come to judgment in our own cases, and with one voice we would cry, Guilty before God! And be compelled to say, "My punishment, though great, is not as severe as I deserve." Can we then look for any thing from the Lord but chastisement? Has he not said, if his children neglect his law, and walk not in his statutes, "I will visit their transgressions with a rod, and their

iniquities with stripes." But then he has said for the comfort of his children, "Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." He will bring his children off more than conquerors through him that loveth them. Is it not, brother Beebe, a much more important enquiry for us to make, *Am* I interested in the atoning blood of the Saviour of sinners, than as to when these things should be? Could not some of the fathers, Trott, Rittenhouse, Johnson, Power, Owen, or yourself, who write so well, tell us something of the way-marks along the road that leads to heaven and immortal glory, that we poor ignorant stumblers may arrive at some thing of a certainty as to whether we are in the way - whether we have started right - and which is the right road - tell us whether we have an interest there as a son, or a daughter - and whether we will finally rest in his embraces? If our claim to heaven and immortal glory is good, then come wars, come trouble of any kind - come that final dissolution of all things earthly, while we are in the embraces of our blessed Jesus, all is well - for he has all power given him both in heaven and earth, - and he has said, "Father I will that they which thou hast given me may be with me where I am, that they may behold my glory." Will not that be enough, to be where Jesus is, and to behold his glory? Brother Beebe, I feel as though to publish this in the *Signs of the Times* will be excluding more interesting matter, therefore, do with it as seemeth good to you, and all will be right with your friend, and I sometimes hope, brother.

A. F. Dudley
Mexico, Missouri

**REPLY:** Nothing can be of more vital importance to the saints than a reliable evidence of a personal interest in the blood and righteousness of our Lord Jesus Christ; and next to that evidence that we be found endeavoring to observe all things whatsoever Christ our King has commanded us; as our

evidences of acceptance with God through our Lord Jesus Christ can not afford us peace and comfort, if we find not in our hearts a paramount desire to glorify God in our body and spirit, which are his. If we are indeed quickened by the spirit of immortality we can not live without aspirations after holiness; therefore, we have reason to doubt the validity of any evidence of a glorious state in the absence of a hungering and thirsting after righteousness. But while it is enjoined on the saints to examine themselves, whether they be in the faith, and that they add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; it is also most solemnly enjoined on them that they should observe the "signs of the times," and watch the fulfillment of the declarations of prophecy in regard to what the Spirit hath expressly spoken concerning what shall be developed in the last days, both in regard to the saints, and the revelation of the Man of Sin, the son of perdition. We are not prepared to say that our research for the testimony establishing our personal interest in the grace of God is any more important than our attention to the solemn charge which Christ and his apostles have enjoined upon us to watch the indications of the coming of the day of the Lord, which shall come as a thief in the night. Both are commanded by the same authority. The first we should do, and the other we should not leave undone. "Take heed," said Jesus, "that no man deceive you." And Peter exhorts us to be mindful of the words which were spoken before by the holy prophets, and of the "commandments" of us, the apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts. Paul also calls attention frequently to the same important charge, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they

shall say, Peace and safety, then sudden destruction cometh upon them." But he adds, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." And he has also admonished the saints to forsake not the assembling of themselves together as the manner of some is, but to exhort one another, and so much the more as they should see the day approaching. It is true there are many things said and implied in the figurative language of the book of Revelation, and of the prophet Daniel, and elsewhere, which we may not yet any of us clearly and fully understand; but, should we, therefore, pass them heedlessly? Then for the same reason may we not be excused from searching the scriptures altogether, for who perfectly and fully comprehends any portion of the scriptures? Rather let us, as we feel conscious that we lack wisdom, ask of God, who giveth unto all men liberally, and upbraideth not. To many of our most enlightened brethren there seems to be evident indications of the near approach of the termination of the forty and two months of the prophesying of the Lord's two witnesses in sack-cloth, and of their being slain; and however imperfectly the whole scope of that important subject and its minor details may be understood, it does claim the most profound consideration of all the saints who are looking for and hastening to the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. "Ye therefore, beloved, seeing ye know these things before, beware lest ye, being led away with the error of wicked, fall from your own steadfastness."

Middletown, N.Y.
June 15, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 374 - 377

# RELIABLE EVIDENCES

Perhaps there is no subject in which the feeble, fearful, trembling, tempted and doubting children of God feel a greater interest than to know what are the scriptural evidences of being in a quickened and regenerated state; as there can be no subject in which they feel so much concerned. One brother writes that he would be in despair if it were not for one bright spot in his life, alluding to the time when Christ was first revealed to him as his Savior, but recalling to mind his happy frame on that occasion, his hope is frequently revived. In reflecting on this remark, we have felt inclined to enquire, Can it be possible that the brother has never had but one reliable evidence in his long life, that he is a subject of saving grace? We know that it is very natural for us to revert to our first experience when doubts and fears assail our faith and hope in God. We do not object to this calling to mind God's former loving-kindness unto us as evidences of his saving grace. Jeremiah remembered the time of the wormwood and the gall from which God had graciously delivered him, and his hope was thereby revived. But is it right to overlook all other evidences and rely only on the first displays of God's love and mercy to us? To such exclusive reliance we object, because it under rates and overlooks the daily experience of the saints, which, although in many instances they may not be as vivid and satisfactory to us as the first, are equally important and reliable, and should therefore be as fully appreciated, not only for the comfort of the saints, but also for the praise of the glory of God.

Sometimes it tends to be a repudiation of all subsequent evidences as being less conclusive and reliable, or worthless. How many have hung down their heads despairingly, because their first experiences were not so distinctly marked as those

of others of whom they have heard or read; and although they can keep even pace with others in every subsequent step of their religious travel, are all their lifetime in bondage, through fear that they have started wrong, and therefore all subsequent experience has been but a delusion.

It may be that the general practice of our churches in the examination of applicants for baptism and membership has been faulty in making the first experiences of the candidate far more important than other exercises. While we love to hear related the more wonderful displays of God's power and grace in bringing sinners to a knowledge of the truth, we should also listen very attentively to the "still small voice" which has whispered peace and salvation to the trembling ones. According to our own observation for more than fifty years in the church of Christ, those who have been the most fearful and trembling have proved the most watchful and prayerful among the followers of Christ. Some have made us doubt the genuineness of their evidences, by the extravagant marvelousness of what they have related, while others who could scarcely say they had a hope have showed such evident marks of the spirit of humility, self-abasement, and fear of being a disparagement to the church, that they have taken every step with the greatest fear and trembling, have given us the more satisfactory evidence of the work of grace wrought in their hearts by the finger of God. But we need not advert to observation, nor to feelings of satisfaction, for we have a more sure word of prophecy or instruction, to which we do well to take heed. The scriptures of truth do not leave us uninformed as to the heaven-stamped and sealed evidences of a quickened state. Let us examine some of them. The case of Philip and the Eunuch (Acts 8:26-39) is in point. Here is an application for the ordinance, and the great question, What doth hinder me to be baptized? is asked. The man of God, who was full of the Holy Ghost, is amply qualified to decide this matter, which concerns all others as

well as the Eunuch. How does Philip settle this question? Whatever impediment might be in the way to hinder the Eunuch is still in the way of all others, and whatever qualifications entitled him to the privilege are equally applicable to all others who possess them. Philip did not say, If you can distinctly call to mind your first religious exercises; if you saw the flaming gulf open to receive you; and all your sins were distinctly presented to your terror-stricken soul; if you were held in that distressing state a certain length of time; and can distinctly tell how you felt and what you thought during this time of bitter anguish of your soul; and if you know just when and where and how you were delivered, and how you felt at that time; and if you do not now feel too unworthy to be numbered with the saints. These are not the questions proposed, nor the prerequisites demanded. If they had been, it would have debarred thousands of the precious children of God from that holy ordinance, and perhaps the Eunuch himself would have been rejected. But observe; the only question was as to the then present state of the Eunuch, and not a question was asked in regard to his former exercises of mind. "If thou believest with all thine heart, thou mayest." Shall any one now dare impose any other requisite than that which the Holy Ghost, through Philip, then required? That which applied to one equally applies to every subject of grace. But let it be remembered that the question implied more than a former profession of belief. It is not enough that the natural judgment or understanding should assent to the truth, for it is with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. This belief must come from the heart, not the head; for the law of Christ is written in the hearts of the children of God. A new heart is given them, for the old heart is destitute of the faith of the Son of God; and a new spirit is put within them, for their faith is the fruit of the Spirit; if, therefore, the candidate believes with all his heart, it is an infallible testimony that he has received this new heart, and

a new Spirit is given him. Now, according to this example, we insist that the church and the administrator should be satisfied that the candidate has passed from death unto life - is born again, and has that full belief in Jesus Christ as the Son of God, which can only result from the faith of Jesus Christ dwelling in his heart.

There are many who without any change of heart, without any love to God, or knowledge of their own lost and helpless condition, with no saving knowledge of God, of Christ, or the way of salvation, may say, I believe that Jesus Christ is the Son of God, and speaking after the manner of men, they do; that is, they have a traditional belief; knowing no reason why they should disbelieve what they have read or heard others say. But in the case of the Eunuch, there were strong circumstantial evidences that God had wrought this faith in his heart. His mind was directed to the scriptures; he is found reading the book of the prophet Isaiah; he is buried in deep thought; he is earnest to understand the scriptures. He has a thirst for a knowledge of him of whom the prophet wrote, and although a man of high standing, and in great authority, he had a child-like humility, and desired that some one of clearer understanding in divine things should guide him. The minister of Christ is gladly received into his chariot; he has a hearing ear, and an understanding heart, and as he hears of Jesus, as preached by Philip, in his heart receives the testimony, gladly receives the word, and most unwaveringly believes that this Jesus is the Son of God, of whom the prophet testified. Another evidence of his heavenly birth is given in his desire to take on him the yoke of Jesus, to follow him in the ordinance of baptism. Absorbed in thought as he heard of Jesus, and transported with new light upon the subject and theme of prophecy, and attentively listening to the preaching of Jesus by Philip though he was at that time, he did not pass the baptismal waters unnoticed. "See here is water!" Never before had water presented such

attraction to his eyes. Wonder, ye heavens! what heavenly beauty his faith discovers in that water; the footprints of his Savior; the bright example for all his children are seen. Did water ever before seem so lovely? The Savior's high command, "If ye love me, keep my commandments," is applied with power. O what a joyful privilege it would be, he may have thought, if I were worthy to follow Jesus in that delightful ordinance! Nay, I cannot be denied, unworthy though I am. Thou man of God, "See here is water! What doth hinder me to be baptized?"

Indeed, we know of no authority in the scriptures for attaching more importance to past than to present evidences of our having passed from death unto life.

The apostle John says, "We know that we have passed from death unto life, because we love the brethren." Not because our first evidences were so clear, or strongly marked. Not because we have acted so well our part; not because our natures have become better than they were before, nor because we feel that we are now worthy of a place in the house of God, and communion with his saints; but simply because we love them, and desire to be with them.

And Paul says, "For as many as are led by the Spirit of God, they are the sons of God." The test is not laid on what is past; but what is present. If we are led by the Spirit of God, it will lead us to Jesus; to his work; to his laws; his ordinances; and to his people. It will make us feel that we are very, very unworthy of his favor, and to admire and gaze and wonder at the manner of love which God hath bestowed on us that we should be called the sons of God.

Another present and reliable evidence that we are the children of God is that "God dealeth with us as with sons." "If ye endure chastening," then have ye the evidence. "But if ye

be without chastisement, whereof all are partakers, then are ye bastards and not sons."

How many present evidences are found in the scriptures of our sonship, and heirship, as sons of God and heirs of glory; and who shall tell us that any one, or all of these are less reliable than the first that we ever received?

We would by no means depreciate or under-value the first evidences which were given us in our new birth; for without that birth we should be forever destitute of all the other evidences. But if we can not find in our first experience the extraordinary exercises that some others can, we are fully warranted in relying on those which our God has seen proper to give us. If because we cannot tell when, where, or under what circumstances we were born into the natural world, would we be reasonable in concluding that we never were born? The very fact that we are now alive is sufficient evidence that there was a time when we began to live. If today we love God, it is because he first loved us. And if we ever have loved him, the evidence is the same, for we could not possibly love him from any other cause.

There is one other evidence we will name, and that is, If we are involved in the Christian warfare, then have we the same evidence of a heavenly birth that Paul had. Until we were born of God, the whole current of our nature ran in one way; our element was sin; it was sweet to our taste, and we drank it like the ox drinketh water. There can be no war where there is but one party. In the Shulamite we see as it were the company of two armies. So in every Christian is seen two opposite determined hostile parties. The one is born of the flesh and is flesh; and he held his palace in peace, without opposition, until another party came to occupy the same house, or person. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. These are opposite

one to the other; for the flesh lusteth against the Spirit, and the Spirit against the flesh, and so terribly does the battle sometimes rage that we cannot do the things we would. All who are born of God, but no others, will so long as they are here in the flesh find a law in their fleshly members warring against the law of their mind, which will at times bring them into captivity to the law of sin which is in their members. All the doubts and unbelief that ever assailed or troubled a Christian in regard to his interest in Christ arises from his fleshly nature. Doubts, fears and temptations, unbelief and despondent fears are the artillery of the flesh and of Satan, planted against the law of their mind; but however the faith of God's people may be stormed, faith shall most assuredly triumph ultimately, for God giveth us the victory, through our Lord Jesus Christ. Dead fish will float down with the current; only the living fish will stem the tide. Those who never have any conflict can never know the joys of victory. Those who have no temptations cannot appreciate deliverance. And those who have no clouds must live in a very dry pasture.

Middletown, N.Y.
June 15, 1866.

Elder Gilbert Beebe
Editorials Volume 6
Pages 346-351

# THE RELIGION OF THE TIMES.

FROM an article copied into the *Cross and Journal*, we extract the following paragraph, quoted by the writer of the article from an address delivered at Worcester, by "Rev." C. C. Mason:

"The religion of the times demands the existence of such organizations, to teach its professors the great duties they owe to God and to one another. If religion were this hour baptized with the spirit that breathes throughout every branch of the order of the Sons of Temperance, the world would not now witness the horrors of a solitary war. It would then be invested with the spirit of a nobler charity."

If the religion of the times demands the organization of Temperance Societies, with all their kindred institutions of human invention, it is because it differs from the religion of Jesus Christ. That system of religion which the Holy Ghost teaches in the scriptures, and by his operation upon the hearts of God's elect, makes no such demand; but without the aid of humanly devised organizations of any kind whatever – without pledges oral or written, without denouncing any of God's creatures which he has given as blessings, as a curse, the religion of God our Savior teaches us (its happy recipients) that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. We do not, we cannot, we will not dispute that the religion of the times requires to go on crutches, as it is a sorry and lame concern. Based on free-will, boasting of free agency and voluntary humility, it unquestionably requires all the props, stays, screws and bolsters that human ingenuity can invent to keep it alive. But the religion which is from heaven, instead of deriving life and sustenance from its

possessors, imparts life, light and liberty to all such as are, by grace, made experimentally acquainted with its power.

If the religion of the times were the religion which exists only among the regenerated heirs of glory, its possessors could never need human devices or organizations to teach them either their relation or duties to their God or to their neighbors.

This *Rev*. sinner admits that the spirit breathed throughout every branch of the order of the Sons of Temperance is not the spirit of religion. Religion, in his view, would be so greatly improved by being buried into the spirit of this worldly institution, as to restore peace and tranquility, lasting and uninterrupted, to the conflicting nations of the earth. It would then be invested with a noble charity; that is, a charity of a different kind from that with which the christian religion is invested. Compared with the charity of these mushroom societies, the charity of the religion of Christ is regarded as ignoble, defective and inefficient.

New Vernon, N.Y.,
March 15, 1847

Elder Gilbert Beebe
Editorials Volume 2
Pages 762 – 763

# RELIGION, RUM AND RUIN!

FROM the Boston Recorder we copy the following remarks as introductory to a very long letter from the South Sea Islands, in which the writer shows that the religion carried thither by American Missionaries, is not proof against temptation, rum and ruin.

"AFFECTING INTELLIGENCE FROM THE SOUTH SEA ISLANDS.

Appended to several of our London Magazines for July, we find a letter addressed to the directors and friends of Bible and Missionary institutions in Great Britain and America, by R. Ferguson, of the British and Foreign Sailor's Society. It is headed "Affecting Intelligence from the South Sea Islands," and is intended to show that all which has been done by Christians in Britain and America, for the Islanders of the Pacific during the last 40 or 50 years, is in danger of being lost in consequence of the vices of British and American seamen who visit the islands, and especially by the introduction of ardent spirits in British and American ships. We copy the letter below, in the hope that it will arrest the attention of those who are best able to devise and apply a remedy to the evil."

**REMARKS.**

What a pity! The labor, expense and piety of forty or fifty years is likely to be LOST! The *cob-house* begins to totter to its centre, and an overthrow of missionism on these ill-fated islands seems inevitable. O Baal, Awake! Ye Britains and all ye saintly sons of Columbia, Arouse from your slumbers! Apply the remedy, the best *remedy*, and that speedily, else will the magnificence of your missionary idol be in danger. Let the governments of America and Great Britain apply the remedy! Let them forthwith supply a mighty fleet, (manned

with pious officers and crews) to protect those Islanders from the impending danger; and let them deal out thunderbolts of vengeance and of death to any who may approach these consecrated islands, except they be Sound in the missionary creed. The pious missionaries have toiled forty or fifty years incessantly. Millions of money have probably been spent for the support of these missionaries; and after so much labor, piety and expense, the missionaries have reported the number of their converts - but how can they stay converted unless something can be done to keep sin off the Islands? The missionaries can undoubtedly keep their converts sober if the governments of England and America will prevent their being able to obtain intoxicating drink. They can manage to keep them orderly so long as there are no temptations before them; but to keep them sober and chaste when the temptation is presented, is more than can reasonably be expected from any system of religion ever invented by man since the world began.

What a comment the missionists have in this case furnished on their own delusions. In order to convert the heathen, immense labor, money and time are brought into requisition; and then to keep them converted, the governments of the nations of the earth must interpose their authority, or all that men have done to save souls is lost, utterly lost. As the letter written itself remarks, "But what can be expected, while these poor islander are exposed to temptations and disease brought among them by the notorious crews of the shipping, whose vicious practices *cannot fail* to subvert and banish every virtuous feeling.

But ere we close these remarks, we wish to call attention to a kind of religion very different in origin, nature and effects: we allude to the Religion of the Lord Jesus Christ; that which eminates from God, not from Mission Societies. That which effects a radical change in those who are favored of God and

become the subjects of it, and which can never fail to lead its subjects to desire and pursue after holiness, in life and conversation - that which can meet and resist the fiery temptation, and that which teacheth us to deny ourselves of all ungodliness and worldly lusts, to live soberly, righteously and godly in the present world. For we, Old School Baptists, are confident of this very thing, that he that bath begun a good work in us will perform it until the day of Jesus Christ: and that he is able to keep that which we have committed to him against that day. What the Lord doeth is well done, it is done forever; none can add to it or take from it, and the Lord doeth it that men may fear before him.

Alexandria, D. C.,
October 15, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 537 - 539

# THE RELIGIOUS EXCITEMENT.

We have been prevented, by sickness and other causes, from noticing the religious panic which has for several weeks prevailed in the cities of New York, Philadelphia, Boston and elsewhere, and which, like an infectious epidemic, has found its way into the villages and rural districts of our northern states, and is hailed by the great mass of will-worshipers and Arminians generally, as the dawning of their long looked for millennium. Like every other development of the man of sin, this outburst of delusion and ranting fanaticism is strongly marked with the mystic names which were written on the forehead of her who sat upon the scarlet colored beast, Rev. xvii. 5, "Mystery, Babylon the great, the mother of harlots and abominations of the earth." While this mystery of iniquity shall be clearly distinguished from the pure and undefiled religion of our Lord Jesus Christ, by all who have ears to hear what the Spirit says unto the churches, it is expressly said that they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold this beast that was, and is not, and yet is. (Rev. xvii. 8.) The peculiar development of this mystery of iniquity, is foretold by Paul, 2 Thess. ii. 3-12, as the man of sin, and son of perdition, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness." The church of God is, in the book of Revelation, represented as dwelling in heaven,

and not on the earth. (Rev. xii. 12.) As standing in the sun. (Rev. xii. 1.) As standing on Mount Sion. (Rev. xiv. 1.) As standing on a sea of glass, in heaven. (Rev. xv. 2.) But the antichristian organizations are represented as dwelling upon the earth. Their origin being earthly, their doctrines, ordinances, signs and wonders, are all of earth. Their names are not written in the book of life from the foundation of the world. Their religion originates in their own earthly nature, and their revivals and excitements differ essentially from those of the saints. Seasons of refreshing descend upon the church of God from the presence of the Lord; but the revivals of antichrist have to be *got up.* And of this they seem to be aware, for they generally speak of getting up revivals, and of sustaining them by their own human exertions. The present excitement is strongly marked in all these particulars. First, a convention for the purpose is held; a committee of arrangements is appointed, and called the Committee of the Young Men's Christian Association. This Association is composed of all such sectarian denominations as can unite in the enterprise, and their committee is authorized to superintend the getting up of the revival. Meetinghouses are thrown open daily, storehouses and even public theatres are also employed for the same purpose, advertisements are published in the daily papers, and cards of invitation are issued, calling on all who want to get religion to attend the meetings from twelve to one o'clock of each day, and three minutes are allowed for each to pray or exhort.

These meetings are called Union Prayer Meetings; but what is united in them? Presbyterians, Methodists, New School Baptists, Congregationalists and the world in general. The novelty of these meetings serve as a charm to draw crowds together, and when thus assembled every human device is resorted to to excite the animal feelings and passions of the weak and nervous; for the religion engendered by them is not that connected with a faith that works by love and

purifies the heart; but it is a kind of faith and religion which only works by fear, by terror and excitement, and which corrupts the heart. For it is a notorious fact, that every convert made in these hot-beds of fanaticism, in their conversion imbibe a deeper and more malignant hatred to the truth as it is in Jesus, to God's method of salvation by sovereign grace alone, to the order and ordinances of the church of God, and to the real children of God, and to God's ministers especially, than they ever possessed or evinced before. Like the proselytes made by the ancient pharisees, they make them two-fold more the children of hell.

Are not these things so? What success would be expected at any of these meetings, were the managers of them to cease their efforts to terrify and frighten the people? Nothing is found so effectual as the preaching of fire and brimstone, and death-bed scenes of impenitent sinners, and the unclapping of hell, &c., together with the declaration that this is the last opportunity the unconverted will ever have of getting religion. Hundreds, by this course of treatment, have become so much excited as to deprive them of their reason, and if they have not thereby been fitted for filling up their churches, they have been duly qualified to fill the lunatic asylums. In that salvation which is of God, it is the goodness of God that leads men to repentance; but in these excitement meetings, the terrors of hell and torments of the damned are chiefly relied upon to produce what they call repentance.

Again, the religion which is of God, produces in those who are the subjects of it, a love and reverence for the Scriptures, and a sacred regard for what God has said in his word; but it is a remarkable feature in these modern excitement meetings that the Bible is totally disregarded, so far as respects its testimony. The converters and converted, at these meetings, will laugh you to scorn if you attempt to

call their attention to the word and testimony of God. Tell them that God has said in his word that sinners are saved by grace, and not by works; that the new birth is produced, not of a corruptible seed, but of an incorruptible; that it is not of blood, nor of the will of the flesh, nor of the will of man, but of God, and what respect will they show to this divine testimony? We might as well read to them an almanac as an inspired message from Jehovah.

Their whole machinery moves upon the presumption that every man has the power to save himself, and that if he neglects to use his power for that purpose, God himself cannot save him. This declaration has frequently been made at these excitement meetings, and the Scripture doctrine, that salvation is of the Lord alone, has been made the theme of ridicule. At a meeting, a short time since, in Burton's Theatre, in New York, Henry Ward Beecher, of Sharpe's Rifle notoriety, openly and publicly repudiated the work of the Spirit of God, in the experience of the new birth; and although at a union meeting, and associated with his fellow-craftsmen of the same occupation, many of whom were with him on the stage; not one word of objection or remonstrance was uttered by any of them, to his bold and blasphemous declarations, nor have we, up to this hour, heard of any who is connected with this general excitement, either in city or country, objecting to his sentiment. We will give his own words, as published in the city papers, the *Times,* and the *Tribune,* vis:

"The Rev. Mr. Beecher then commenced his expected address. He had not come there to deliver a sermon or a speech, but to converse with the multitude before him as if he had each individual singly with him in some quiet room. It was strange that in this christian county it should seem necessary to go over the same ground as with heathens. Had they not sermons every day in the form of praying parents,

the solicitude of converted wives and husbands, and what better sermons could they have? Every man in that crowd was in a position to become a true christian THAT VERY DAY. It had been imagined each individual must first pass through a few days of SERIOUSNESS, then he must be very ANXIOUS, and having passed that Heilgate, perhaps he might in due time lay hold on the christian hope. Shame on such perversions of truth. The work might be done in a moment."

In our own village, and within a few rods of where we now sit, Union Prayer Meetings, as they are called, have been held daily for several weeks, in which the Old and New School Presbytrians, New School Baptists, Methodists and Congregationalists, all profess to unite, and cards of invitation are sent to almost every family, to draw them out, (not even excepting the editor of this paper) and specially urging the young to come and participate in the performances. Morning prayer meetings have been held, as we are told, at several places; but the grand Union Prayer Meeting has been held from one to two o'clock every day; and at night all the sects who have bells begin at an early hour to ring them in earnest, as though exceedingly fearful that each sect was in danger of not securing a due share of the game. Every trap is set and baited, and every effort is made to draw men, women and children into their nets.

Such are some of the prominent signs of the times among us; how far this delusion is to extend is only known to him "Who now letteth, and who will let, until that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Middletown, N.Y.
May 1, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 85 - 89

# RELIGIOUS FANATICISM

We had intended to devote some portion of this number to an account of what is now, and has been for a few months past going on in most of the cities and towns of our Northern States, under the name of a religious revival, but more properly a revelation of that man of sin of which God has given due warning to his church. (2 Thess. ii. 3-12.) Whose coming is after the workings of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Such is truly the power of the present delusion that they who dwell upon the earth are made to cry, “Who is like unto the beast? Who is able to make war with the beast?” The grand lever by which the world is to be moved out of its place, is a general conglomeration of the various Arminian sects with as many of the non-professing portion of the community as they can decoy into their net, under the name of Union Prayer Meetings, in theatres, and other places of the kind, where from two to three minutes only are allowed to each, to insult heaven by their mock prayers, and workmongrel harangues. In a future number we will give further particulars.

Middletown, N.Y.
April 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Page 84

# RELIGIOUS JUGGLING VS. YANKEE TRICKERY.

Our readers have probably all heard the ludicrous tales which have been frequently told on Yankee peddlers of their oak leaf sugars, wooden cucumber seeds, &c., and all have united in the general verdict against that class of our community. But should a question be raised for discussion at this day on the comparative merits of the clergy and the Yankees, who will undertake to show up one roguish trick of the Yankees for every score we can detect in. the proceedings of the religious jugglers of this nineteenth century?

In looking through the columns of a stray number of the *American Messenger*, a paper published by and devoted to the interest of the American Tract Society, we were involuntarily led to make the comparison implied in the words at the head of this article, and to strike the balance greatly in favor of Yankee trickery! We have no knowledge of any class of the non-professing world that is not left far in the distance, for dishonest, hypocritical, sly, artful and cunning plots and schemes for gulling the public of its wealth, character and self-government, by those who wear sacerdotal garments, and love to be greeted in the market places.

From the number of the *Messenger* before us, (No. iv. Of Vol. i.) we copied a few articles into the last number of the SIGNS, accompanied with our remarks, and we shall give one or two more in the present.

The disposition betrayed by the society in the following article, to usurp a censorship over the press, and to dictate to the community what books are proper to be read, and what should be suppressed, deserves a rebuke. *Those who*

*purchase hare not always time to examine, and if they hare, their discrimination or ability to judge and choose for themselves what kind of books to introduce into their families, is questioned*. How very kind and benevolent in the Tract society to appoint a committee of, if not black legs, black coats, who have plenty of time, being supported on public bounty, and who have discrimination in *quantum sufficit* to suppress all books which are not published by themselves, and shut out every ray of light which would be calculated to expose the corruption and base hypocrisy of their abominable institutions.

Their committee consists, as we are gravely told, of men who are thoroughly evangelical. Cobb defines the word *Evangelical* to mean *according to the gospel*. But what resemblance can be traced between this hireling nest of money-begging mammon worshipers and their doctrines, and the gospel of Jesus Christ, no ordinary intellect can conceive. If this committee is composed of men w ho are thoroughly conformed to the gospel, why do they belong to separate and conflicting denominations? Can they all be thoroughly conformed to gospel rule and yet remain as widely apart from all other in faith and practice as Baptists, Methodists, Presbyterians, &c., agreeing in nothing but their schemes to gull the public, oppress and persecute the saints of God, and gormandize upon their ill-gotten plunder? With what effrontery they challenge, “What evangelical christian, fully acquainted with the American Tract Society, doubts that all this is true of their publishing committee, and of every publication it issues?” We answer, every one to whom the name of christian and the character of evangelical legitimately be longs, not only doubts, but has painful evidence to the contrary. The committee of that institution is composed of such men as Herod and Pilate, who can lay aside their sectarian wrangling only for the purpose of uniting their hostility to God and to his Christ. We doubt not that

they would gladly select all our books for us, and all our preachers, our sentiments, and our laws, both civil and religious. To look for protection from imposition, heresy, or from anything that is abominable, to such men, would be like seeking for a cool and safe retreat in the bowels of Vesuvius.

# “SELECTING GOOD BOOKS.”

“It has been loudly complained of, and most justly too, that editors of papers, and eminent ministers and laymen often give their endorsement to books of very little worth, not to say of a highly injurious tendency. He who would purchase for himself or others has not always the time to examine, even if he has discrimination to decide on the merits of a book.

“Of how much value, then, is an institution having an able committee consisting of men thoroughly evangelical, known and loved in the churches, and connected with different communions, who carefully examine every book they issue, and send out nothing to poison the minds of youth, or give false or distorted views of religion or of human life.

“What evangelical christian fully acquainted with the American Tract Society, doubts that all this is true of its Publishing Committee, and every publication it issues? In this aspect alone is it not an institution of incalculable worth? You wish to circulate good books over the land and world – here they are furnished to your hand, every one of them worthy of the labor and the cost you may expend.”

Now let the reader compare the spirit manifested in the above article, and the general policy of the American Tract Society, ‘with all its kindred institutions, with the following, copied from the same *Messenger*, (of Satan) and point out the difference, if any difference there be, between the Jesuits

of the sixteenth and seventeenth centuries and the New School Baptists and other arminian denominations in the United States of the nineteenth century – as exemplified in the general character of the latter as well as in the Jamaica case in particular. In both cases creeds are conformed to carnal taste and numbers and funds thereby acquired.

# “THE JESUITS.”

“This learned and artful society in the Romish church was founded by Ignatius Loyola, a Spaniard, in 1537, and became the grand bulwark of papacy. Their characteristics were craft and subtlety; and the facility with which they relaxed the moral system of christianity, and accommodated it to the propensities of mankind, rendered them exceedingly popular as spiritual advisers and confessors. They were perfectly unscrupulous in the use of means for the accomplishment of their ends. This powerful society was suppressed first by the French Parliament, then by Spain, Portugal, Italy, &c., and finally the order was extinguished by Pope Clement XIV. in 1773. This was a grievous blow to the papacy. In the course of the present century this dangerous order has been revived by Pope Pius VII. and is beginning again to trouble the church. It is spreading itself secretly, but taking root firmly in Europe and in the United States, and with its wonted policy seeming to adapt itself to the institutions of the country, while by getting the control of education it prepares to modify and direct those institutions at its will.” – *Palmer’s Church History*, 1842.

# “ONE MISSION COMPLETED.”

“The churches in Jamaica, West Indies, which have been nurtured by the English Missionary Society, have resolved hereafter themselves to support the gospel, and the aid of

the Missionary Society is no longer required.” – *American Messenger*.

No doubt the disclosures of Weston, published in a former number of the SIGNS, have led to this result. When these missionists have drilled their victims to the tune of five or six thousand dollars per annum, the work is pronounced completed.

New Vernon, N.Y.,
June 15, 1843

Elder Gilbert Beebe
Editorials Volume 2
Pages 278 – 281

# REMARKS ON A LETTER

Remarks on the Letter of Brother John S. Cox - We are well pleased with the general tenor and argument of our brother, and, indeed, if we correctly understand him, we have no exception to make. We do not discover any proposition that we do not cordially receive. But we do believe there is a want of agreement among some of our brethren in regard to the doctrine of the new and heavenly birth, which arises from a misapprehension of each other's views - each having his peculiar manner of expressing his views; for it cannot be that those who are the subjects of that spiritual birth, and have been led by the one Spirit, and in the same one hope of their calling, can very widely differ in the real sentiment of their hearts in regard to that subject.

Brother Cox, in the latter part of his able article, remarks, "So that I cannot avoid the conclusion that it was the same man that had been born of the flesh, that Jesus said must be born again, to enable him to see the kingdom of God. So that whilst his birth of the flesh elemented and adapted him to the enjoyment of earthly things, his heavenly birth elements adapts him to the enjoyment of heavenly things," etc. Take this sentence in its connection with the other parts of the letter, and we know of none of our brethren who would controvert his conclusion. It must be the same man who was or is first born of the flesh, that must be born again or he cannot see the kingdom of God. This declaration was made by our Lord to Nicodemus, who had been born of the flesh, and that too of Abraham's posterity, and had been religionized, and had graduated in the religious instructions taught by the Scribes and Pharisees, and stood pre-eminent among his brethren as a teacher in Israel and ruler of the Jews; and Jesus, in re-asserting the declaration, said to him, "Marvel not that I said unto thee, Ye must be born again." We

have no intimation given us in the scriptures that any man had ever been born again of the Spirit, who had not antecedently been born of the flesh. The very term *man* or *a man,* in its most common and familiar application, signifies one who has been born. The seed of Adam, to be developed as men, must be born of the flesh; besides the term *again,* or *born again,* certainly implies a previous birth. This position, as it appears to us, will admit of no controversy. If, therefore, brother Cox, or any other brother, has understood us, or any of our correspondents, to controvert that conclusion, we think he has misapprehended our views; at least we can speak confidently for ourself for while we have objected to the idea of a *part* of a man being born again, we have insisted on the precise words of Christ, "Except a man be born again", etc.

But let us compare our notes a little farther. Brother Cox has expressed our views in regard to both births, so far as he has pursued the subject in his letter. The first birth has developed our earthly nature, and has resulted from a time union with the earthly Adam, and he has well remarked that not a son or daughter of Adam could possibly have been born of the flesh that was not created in Adam; for if we were not created in Adam, we do not belong to his posterity, cannot be involved in the sin and guilt of his transgression, nor from him inherit a corrupt nature, nor die a natural death by that decree which has passed upon all men as a consequence of Adam's transgression; for how can we be involved in the consequence if we are not Adam's children according to the flesh? And farther, our fleshly birth has developed us in the flesh as the children of men. A fleshly birth has not made us manifest as the children of God, or it would not require that we should be born again in order to see the kingdom of God. But as brother Cox has very fitly said, our fleshly birth has elemented and adapted us for natural or fleshly things. And as the Master has said that which is born of the flesh is flesh,

and that which is born of the Spirit is Spirit. As the fleshly birth cannot produce spiritual life and immortality, so neither can a spiritual birth produce a fleshly man, a fleshly nature, a carnal, depraved, mortal existence; for, "Whosoever is born of God doth not commit sin; for his seed abideth in him; and he cannot sin because he is born of God." How wide the difference between the two *that's* which occur in the words of Christ to Nicodemus. *That* which is born of the flesh, and *that* which is born of the Spirit. The two *that's* differ in their paternity; the one is of the flesh, the other is of the Spirit; the one is of corruptible, the other of incorruptible seed; the one is born of a woman, the other is born of God; the one is in the course of natural generation of blood of the will of the flesh and of the will of man, the other is born not of blood, nor of the will of the flesh, nor of the will of man. The same difference is traced in the nature of the two *that's.* That which is born of the flesh is elemented and adapted to this world, and desires here to remain and to enjoy the carnal pleasures of a sensual state. But that which is born of the Spirit desires spiritual, heavenly and divine things - to live by faith upon the Son of God, to eat that bread which cometh down from heaven; it desireth the sincere milk of the word and the hidden manna, which only the spiritual Israelites can feed upon. Well, what are the two *that's?* We think no Christian in his right mind would be willing to dispute the definition given by him who cannot err. One of these *that's,* Jesus says, is flesh. Well, what is the other *that?* Is it also flesh? Is it renovated, refined, spiritualized, born over again flesh? But stop - can we answer any one of these interrogatives affirmatively without rejecting the interpretation given by our Lord himself? If we may say that which is born of the flesh is Spirit, and that which is born of the Spirit is flesh, and these two *that's* are essentially the same, how can we reconcile such views with the express declaration that the one is flesh and that the other is Spirit? But if we mistake not there is still more

difficulty to be encountered in the support of such an identity. It not only denies what Truth himself has said, but if the spiritual birth has reproduced the fleshly man, that man in his reproduction is no longer flesh but Spirit; for that which is born of the Spirit is spirit. It is no longer sinful and sinning, for whosoever is born of God doth not commit sin. It is no longer corruptible, for it is born of incorruptible seed. It cannot be mortal, for it liveth and abideth forever. It cannot be captivated by the world, for that which is born of God overcometh the world. But is it so? Is there a subject of regeneration to be found who does not feel constrained to say with Paul, "In me, that is, in my flesh, dwelleth no good thing"? Is there one who does not find a law or governing principle in his flesh that wars against the law of his mind, bring him into captivity to the law of sin which reigns in his mortal body? If so we will only say he differs from us.

If any child of God feels perplexed upon this subject, we commend to his attention the text, Songs vi. 13: "Return, return, O Shulamite; return, return, that we may look upon thee." And it will be well to take a good look and consider the lesson well. "What will ye see in the Shulamite? As it were the company of two armies." The flesh lusting against the Spirit. What flesh? That which is born of the flesh. This flesh in the same Shulamite cannot war or lust against the spirit, if that spirit is not there. And the spirit warreth against the flesh, and these two are - identically the same? By no means; the one is contrary to the other; and those who, like the Shulamite, find them both, like two belligerent armies struggling within them for the mastery are commanded to crucify the flesh with its affections and lusts, and to follow after the other.

Opposite as these two parties are, a man cannot be a Christian who has not both. The Christian was first born of the flesh; this made him manifest as a member of the human

family, involved in guilt and ruin, and standing in need of the redemption which is in Christ Jesus. The other birth has made him manifest as a child of God, a member of Christ and an heir of glory.

But perhaps brother Cox has sufficiently identified the production of the two births, the one as the *new man - the inner man,* which is renewed day by day; the other as the old man, the outer man that perishes, that grows old - is subject to corruption, mortality - to death. But how cheering the prospect brought to view in the closing paragraph of brother Cox's letter. Although this flesh is not now spiritual, incorruptible nor immortal, it shall be when death shall be swallowed up of life. Though it goes down to the grave a mortal body, it is raised a spiritual, holy, immortal, imperishable body, changed, fashioned and make like unto the glorious body of our risen Redeemer. "For whom he did foreknow, them he did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Even "now is Christ risen indeed, and become the first-fruits of them that slept"; and as the heavens have received him, so he has given his poor tried saints the divine assurance that where he is there shall they be also, that they may behold him in the glory which he had with the Father before the world was.

Brother Cox, we feel persuaded, will not consider us as criticising or controverting his views, but rather as attempting to show that there is a harmony of sentiment on this subject, that the same heir of immortal glory is brought forth into manifestation by two distinct births, and these are both provided for him, and in each he is passive, in neither has he himself had any power to aid or prevent; all is of God, and with grateful hearts let us together sing - "His decrees, who form'd the earth, Has fix'd my first and second birth; Parents, native place and time, All appointed were by him."

Middletown, N.Y.
March 1, 1861

Elder Gilbert Beebe
Editorials Volume 4
Pages 467 - 471

# REMARKS ON BROTHER MOORHEAD'S LETTER.

It has been the pleasure of God to withhold from the curious of the world a history of his church from the apostolic age to the present time. While all the various branches of anti-christ, including the mother and all her harlot daughters, have commanded the admiration of the world, and by alliance with the kingdoms of the earth, patronized by empires, thrones and dominions of the earth, defended by mighty armies in the field, courts of Inquisition, with all their implements of cruelty, with wealth and worldly influence to give them notoriety; the kingdom of our God and his Christ has not come by observation; for "except a man be born again, he cannot see the kingdom of God." Nearly all Ecclesiastical history for the last eighteen hundred years has been written by the enemies of the true church of the living God, all of whom have given about as unfair and untruthful accounts of the church of Christ, as is generally given at the present time of the Old School Baptists by those who advocate the doctrines and measures which have, like some of the idols mentioned in the scriptures, "come newly up." For many centuries all truthful history of the church has been suppressed by persecution, and the writers on whom we might rely, with their records, have been committed together to the flames. In wading through the labyrinthian volumes of Ecclesiastical history, anti-christ is presented as the church, and the true church is only incidentally pointed at, and alluded to from time to time by way of reproach, and grossly misrepresented. Her real track is only found by marks of violence and blood. From such data as historians have supplied, but little more of the real history of the gospel church can be collected, than what brother Moorhead has embodied in his short communication.

It is very evident, as shown by our brother, that the church of Christ in the apostolic age, having none to contest her identity, required no distinctive, denominational, or adjective words to distinguish has as the bride, the Lamb's wife. In the scriptures she is called the church of God which he has purchased with his own blood. She is also spoken of as the elect, the kingdom of heaven, a chosen generation, a royal priesthood, a holy nation, a peculiar people, &c. Her peculiar characteristics by which she should be known throughout all time are very clearly delineated by the pen of the inspired writers, and by these her identity should be known. That her identity should be contested by the mother of harlots and her prolific brood, was anticipated by those who were inspired to predict the advent of "that *wicked*," whose coming is after the working of Satan, with all signs and lying wonders, and all deceivableness of unrighteousness in them that perish. Instead of leaving the children of God to rely on uninspired historians to point out to them the church of the First Born, God has put on her certain distinguishing marks, which shall never be found on any of the spurious organizations that shall ever arise to contest her identity. We have but to examine the New Testament to find the unmistakable marks by which God has distinguished her from all other religious organizations. In coming to the scriptures as a standard, we will freely concede, that if in all, or among all the religious sects and denominations on earth, the true church of Christ can be found, outside of what is at the present time known as the Old School, or Primitive Baptist church, then we are not the church of Christ; and if we are the true church, then all others are false and spurious.

On this vitally important subject we have a sure word of prophecy, to which we do well to take heed. First; we know that the gospel church which was organized on the Day of Pentecost was composed exclusively of baptized believers. Quickened by the Spirit which was poured out at that time

according to the prophecy of Joel, they were pricked in their hearts, and made sensible of their lost condition; they pricked in their hearts, and made sensible of their lost condition; they cried out, “Men and brethren, what shall we do?” The gospel of Christ was preached to them, and they that gladly received the word were baptized, and added to the church. They were believers, for they continued steadfast in the apostles’ doctrine and fellowship, which they could not have done if they were not believers. And the Lord added to “the church” daily of such as should be saved. They were then called *the church*, and at this day they would be called the Baptist church, for none were admitted to the apostles’ fellowship but such as were steadfastly in the apostles’ doctrine, and were duly baptized, and these exclusively, who also continued steadfastly in breaking of bread, and in the prayers and devotional exercises of the church of God.

Second. The doctrine of the apostles which was preached on that day, recognized the foreknowledge and determinate counsel of God in the crucifixion of our Lord Jesus Christ, and his resurrection from the dead, and exaltation to his Mediatorial throne as the Head over all things to his church, and through him the salvation of all for whom he laid down his life, as embraced in the promise which was unto them, and unto their children, and unto all that are afar off, even as many as the Lord our God shall call.

Third. This primitive apostolic church were by the divine command of Christ, in the commission given to them, taught by the apostles to observe all things whatsoever Christ had commanded them, {the apostles,} no more nor any less was ever to be observed religiously by the church of God, than simply what Christ, the Head of the church, had commanded the apostles to teach them to observe.

In all subsequent ages of the church, in every part of the world, those who bear these indelible marks shall be known as the church of Christ, while all religionists who do not bear them are denominated in the scriptures as anti-christian.

Soon after the apostles' days, a system of means was instituted for augmenting the number of disciples, by catechisms, and other human devices, in disobedience to the laws of Christ, by which the number of nominal professors was greatly increased; innovations upon the strict order as taught by the apostles were multiplied, until the great apostasy which was predicted, I Tim. 4:1-5, was most fearfully realized, and the party departing from the faith and giving heed to seducing spirits and doctrines of devils, were largely in the majority, and claimed to be the church, and persecuted even to the death those who still bore the essential characteristics of the church of God, by still continuing steadfast in the apostles' doctrine and fellowship. The apostate party was soon patronized by Constantine and other princes and monarchs of the earth, who by pains and penalties, proscription, tortures and death, attempted the extermination of all who refused to regard this seven headed and ten horned beast, as the Holy Catholic, true apostolic church. And the church, composed exclusively of baptized believers, who refused to receive the mark of the beast, or his image, or the number of his name, were driven by persecution into obscurity, into the wilderness, where God had provided for her a place to be nourished for a time, times, and the dividing of time, from the fury of the beast.

All the Protestant denominations on earth at this time trace their lineage to this apostate mother, and their descent from her is confirmed by the testimony of the scriptures. But the church of the living God has always from her organization, whether in the wilderness or in open manifestation, continued steadfastly in the apostles' doctrine and fellowship,

and always will bear the same discriminating marks, which shall distinguish her from all other religious orders or denominations.

To every honest enquirer after truth we will say in conclusion of these remarks; If you would know which if any of those of our day who profess godliness are truly the church of God, try them by the only infallible standard. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8:20.

The Old School Baptists are charged with opposition to Missionary Boards, Sunday School Unions, Tract Societies, and many other modern institutions which are popular in almost every other religious denomination; try us by the apostolic pattern, and if it can be shown that the church at Pentecost had Mission Boards, or funds, or any of the other institutions which we reject, then it will be clearly apparent that we have departed from the apostles’ doctrine and fellowship. And so also let our doctrine and order, our faith and practice, be fairly tested; for only so far as we conform to this pattern have we a right to claim that we are the church of the living God, the ground and pillar of the truth.

Middletown, N.Y.
August 15, 1870.
Elder Gilbert Beebe

# REMARKS ON BROTHER VANMETER'S LETTER.

In regard to the change experienced by the subjects of the new and heavenly birth, there is probably a want of a clearer understanding among some of our brethren, in comprehending each other's views, and the manner in which they are expressed. On the one hand, brethren hold that the new birth develops in those who are born again a new man, which after God, is created in righteousness and true holiness, embodying all the elements of a spiritual man, and that they are brought into the possession and experience of all the fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, as the legitimate fruits of the Spirit, and that none of these fruits ever emanated from the fleshly nature, which is born of the flesh, either before or subsequently to their new and spiritual birth. The difference between the works of the flesh and the fruits of the Spirit is so great as to produce a bitter and unreconcilable warfare between the flesh and the spirit in all who are the subjects of both births. Those who hold these scriptural views, as did Paul, whose flesh (though he were born of God, and was an apostle of the Lamb) still lusted against his spirit, and his spirit warred constantly against his flesh, and so much so as to bring him into captivity to the law of sin, which was still in his members, may in the avowal of their experience, be misunderstood to mean that the new birth effects no change in the man who is born again, because they accept the declarations of the Scriptures, that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "And these are contrary one to the other." They see another law in their members warring against the law of their mind, and they deny that anything spiritual, holy and good is born

of the flesh, or that anything carnal, earthly, sensual or devilish is born of the Spirit of God.

While those who believe, with brother Vanmeter, that their heart, soul, spirit, conscience, mind, understanding, will and affections are changed, embracing all their mental or intellectual faculties, and so changed by regeneration and the new birth, that they now have become pure, holy, spiritual, and subject to the law of Christ, may still, with our esteemed brother, after all only mean, as he expresses in the latter part of his letter, that "Regeneration does not destroy any of the faculties of the mind or soul; but changes their course right about, to will and to do of his good pleasure." And that there is still an opposite inclination of the flesh, from that of the spirit in the children of God, causing a warfare between them, and that the flesh, from which all this opposition to the Spirit proceeds, is called *the old man.* And the spirit from which holiness proceeds in the Christian is called *the new man;* and that these two are as contrary to each other as sin and holiness can make them.

With this last expression of his views, we can understand what would otherwise have been a mystery to us, namely, how our brother can feel so deeply, and confess so freely his own personal imperfections, lack of knowledge, want of perfection, etc., if his mind and understanding, his intellectual and mental faculties were all made perfect and spiritual, by regeneration or the new birth. The apostle has informed us that "He that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ (I Corinthians 2:15,16)."

This, then, is the key to the secret. Brother Vanmeter's natural mind, faculties, understanding and perceptive powers, may only be turned into a new channel, or directed

in a new course, by the powers of the *new* man, by which he keeps his body under; and yet like all his brethren, be very imperfect and unable to see or comprehend the things of the Spirit, only so far as the things of the Spirit are revealed by the Spirit of his faith, by which he has the mind of Christ. It has been the same with us; it is the same with all the saints; it was so with Paul; for he was not sufficient to think anything as of himself. See II Corinthians 3:5. We are glad to learn that the same conflict is felt in our brother, between his carnal, or fleshly mind, and the mind of Christ, which by virtue of his new and heavenly birth, has been given him.

In the absence of his closing explanatory remarks, we would perhaps have done him injustice by imputing to him what his words seemed to us to imply, but which he probably does not mean.

It has been contended by some that the new birth makes that which is born of the flesh spiritual; that the sinner is in his earthly nature, soul, body and spirit all changed from natural to *spiritual.* This brother V. has not said; but we should have concluded that, with the exception of the corporal substance of the fleshly body, he held that the whole man had become spiritual and holy. This we now think could not have been his meaning; for if all the faculties of the natural man were changed from being natural, and had become spiritual, his mind, conscience, understanding, affections and desires would cease to be natural; and if spiritual, then pure and immortal, in which case they could never err, or commit transgression; and the fleshly body, without the soul, mind, understanding, or any of its former faculties, could never sin; for in their absence the fleshly body would be dead, and he that is dead is free from committing sin; it could then no longer maintain a warfare between the flesh and the spirit.

Now in regard to what change is wrought in those who are born of God, we do understand, and presume, that our brethren generally agree with us that the redeemed sinner of Adam's race, who was dead, is quickened by the quickening Spirit and power of God; that he is passed from death unto life; that he who was a child of wrath, even as others, is quickened together with Christ. He that was lost is found. He that was blind is made to see; is delivered from the power of darkness, and translated into the kingdom of God's dear Son. He who hated God is filled with the love of God. He who was guilty and condemned is now freely justified through the redemption that is in Christ Jesus. He who was without hope, has now a hope that is sure and steadfast. He who was an infidel is now a believer. He who persecuted the saints now esteems them as the excellent ones of the earth, in whom he delights; he now desires a place and home with them, though feeling himself less than the least of all. The stranger and foreigner is made nigh by the blood of Christ. And he who had always been under the delusion that he possessed faculties, fleshly powers and abilities with which he could serve God is stripped of all his self-conceit, and self-righteousness, and is manifestly "of the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have *no* confidence in the flesh." He who knew no warfare before sees a law in his members warring against the law of his mind, bringing him into captivity to the law of sin, which is in his members.

Now we ask, is there no change in all this? The course of the man is changed. He that was a profane swearer prayeth; the mouth that was full of cursing is engaged in singing the praise of God. Does a denial that any or all these gifts bestowed on us by the Spirit, in our new and spiritual birth, are born of our flesh, or that our *carnal,* depraved nature, with its natural faculties, are born of the Spirit, necessarily

involve a denial of *any change* wrought in us by the implantation of the Spirit of the living God? We think not.

We believe that every one who is born of God is astonished at the wonderful change that God has wrought in him; and while every day of his life he has the unmistakable evidence that his old carnal nature is the same as it was before, causing him to mourn and weep, to doubt and fear, to groan and confess his vileness; he is amazed to contemplate what God has wrought in bringing him to see, feel and confess that in him, that is, in his flesh, which is born of the flesh, there dwells no good thing. Still he has in him a hope, full of immortality, that the conflict between the old man, that is born of the flesh, and the new man, which is born of the Spirit, will cease when this mortal shall put on immortality, and when this corruptible shall put on incorruption, and that glorious saying that is written shall be brought to pass, "that death is swallowed up of victory." Thanks, eternal thanks be to God who giveth us the victory, through our Lord Jesus Christ.

We cannot, without extending this article to too great a length, show the perfect harmony of all those passages of Scriptures quoted by brother Vanmeter, and the doctrine held by all consistent and divinely instructed Old School or Primitive Baptists. If there is among all the readers of the "Signs of the Times" a Christian who feels sure that in his new birth his old nature is changed from carnal to spiritual, whose carnal mind has (Paul's declaration to the contrary notwithstanding) become spiritual and subject to the law of God, and whose natural understanding has become spiritual, so that he is competent to judge all things, and yet himself be judged of no man, who being so radically changed that he has no more doubts or fears to encounter, no more lusts to suppress, no more vain thoughts to rise in his mind, no more

propensity to transgress, we ask that man to let us hear from him.

Brethren, in pointing out what may seem to them to be error in the views of other brethren of the household of faith, should be exceedingly careful to make their differences seem no greater than they really are. Walk as charitably as we may, we shall all find enough in ourselves and others to deplore, pity and forgive, without exaggeration or magnifying our differences. From what we can learn, there has been too little prudence in some quarters in the discussion of the subject of the change which is wrought in the subjects of grace by the new birth.

As an example, take the case now on hand. Who, in reading the communication of brother Vanmeter, if totally unacquainted with the views of the editor of the "Signs of the Times" and eminent brethren who have expressed their views in the "Signs," would not conclude that he had to encounter those who hold that the new birth makes no change in the person who is born again? Such an impression would naturally arise from the frank acknowledgement of his conscientious dissent from our views; and then, instead of carefully identifying the views to which he objects, he leaves the reader to infer that we entertain and have promulgated views through the "Signs of the Times," which conflict with the long array of Scriptures which he has produced, as though he intended to demolish our views and to establish his own. We are very slow to believe that there can be found any where in the connection of the Old School or Primitive Baptists even one intelligent brother or sister, who does not as sacredly regard the full force of every passage as brother Vanmeter can. Nor is there any change expressed or implied in any or in all of them, that is disputed by those brethren who have and do deny that any of our natural powers are or ever will be made spiritual until God shall in our final

resurrection change these vile bodies, and fashion them like unto Christ's glorious body.

Brother Vanmeter understands "that the Scriptures abundantly teach *a change of heart, soul, spirit, conscience, mind, understanding, will, affections,* etc." Let all this be taken in connection with his concluding remarks, that all these faculties or elements of the man are brought into subordination to the spirit of holiness of which he is born again, and we will not dispute his position. What we dispute is that these faculties are changed from natural to spiritual. And even this we hope we may have no occasion to dispute with brother Vanmeter; for he with us holds that they are turned *right about* by that power that works in us both to will and do of God's good pleasure. Now here is the point. What power is it that worketh in the saints to will and to do of his good pleasure? The apostle says it is God; then it is not our fleshly faculties made spiritual; but it is God himself, by his own power, that subjects us to his own pleasure by curbing our wills and controlling our actions. If our fleshly faculties had become changed from their nature and relation to our flesh, and had by a heavenly birth become spiritual, then they would be pure and holy, and would never lead us astray.

Let us illustrate: If our old natural heart is changed into a spiritual, pure and holy heart, why are the saints still reproved for being "slow *of heart* to believe?" And why do censurable thoughts still arise in them? It is true God has given to us a *new heart,* in which he has written his law, and he has put within us a right spirit, but every Christian finds his old natural heart as full of doubts, fears, unbelief, vain thoughts, murmurings, rebellions and inconstancies as ever; but still he has a heart which believes unto righteousness, and a mouth with which confession is made unto salvation. We fully agree with our brother that those who are born again "were dead, but are now quickened and made alive."

But the death in which they were held has not become life, but is death still, and the body is dead because of sin, but the spirit is life because of righteousness. Christ is our life, and he has taken his abode in us. “We are dead, and our life is hid with Christ in God.” “And the life which I now live in the flesh I live by the faith of the Son of God.” So it is not the flesh that is quickened and becomes immortal, but an immortal life is given us, and as long as we remain in the flesh we shall feel the conflict going on between the two opposite principles of death and life. This brother Vanmeter says is attributable to the opposite inclinations of the flesh and spirit, and so say we. But what is the flesh? And what is the spirit that their inclinations should be so conflicting? Our Savior has settled this question. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The one wars against the other, for in the flesh dwells no good thing, and in the spirit dwells no evil thing. The one is of the earth, earthly; the other is born of God, and cannot sin, because it is born of God. But was there nothing but the material substance of our bodies born of the flesh? “Adam begat a son in his own likeness, after his image.” To be like Adam, his son must have possessed all the faculties of his father. Had Cain, or Abel, or Seth, in their organizations, lacked the essential elements of a man: say had they been born without a soul, or mind, or the faculties which distinguish a man from a beast, he would not be begotten and born in the likeness and image of Adam. The word flesh, as used by our Lord, included all that is born of the flesh, just as much as the Spirit which is born of God includes all that is born of God. In our first or earthly birth were born all the elements, nature and faculties that we had before we were born again, and that they have who were never born again, and these all being born of the flesh are flesh, and although God has ordained to bring all these elements of the flesh to subserve his purpose. and give to the development of the new birth a controlling power over them; still, the flesh is

flesh, and the spirit continues to be spirit, just as our Lord said to Nicodemus.

Now let us look after these subjugated faculties in the order in which our brother has presented them. We have noticed that the saints were dead but are quickened into life, or rather, life is given unto them. Blind, but now they see. What is blind? "The natural man." The man who has all the faculties of a natural man, or a man that is not born again, such a man "receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them because they are spiritually discerned." Bring all the lights of nature, of reason, or science or education to bear upon that natural man with all his natural faculties, either before or after his new birth, and still the inability remains, the natural man *cannot see,* by any faculty, those things which God himself declares can only be discerned by a spiritual capacity. Can even a Christian, by searching, find out God? If they can, why do they "seek him oft, and find him not?"

Still, the *blind,* notwithstanding their own blindness, do see, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (II Corinthians 4:6)." How much does an earthen pot comprehend of the light, or understand of the power of the treasure which is put in it? It is put in the earthen vessel expressly that its excellency shall reflect all the honor to God, and not to the vessel. Christ is the true light. "In him was life, and the life was the light of men; and the light shineth in darkness; and the darkness comprehended it not (John 1:4,5)." This light is life, and this life is Christ, and this Christ is God, and this God is he that hath shined in the hearts of his people; as treasure to put in earthen vessels, and it is to the faith of those who are born

of God that this revelation of light is made; for, "Faith is the substance of things hoped for, the evidence of things not seen." Not seen by human discernment. "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal (II Corinthians 4:18)." So this transition from darkness and blindness to marvelous light is not a revision of our natural powers. For with our natural sight no man hath seen the Father at any time; for he dwells in light which no man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting. Amen. See I Timothy 6:16.

"They were *ignorant,* but made *wise."* This is true as the book; but is their ignorance converted into wisdom? Their ignorance is just what it was before; but they are delivered from its power, and Christ is of God, made unto them wisdom, and righteousness, and sanctification and redemption. The Christian who has been made wise unto salvation can rise no higher above his native ignorance of divine and spiritual things by the exercise of his natural powers, or faculties, than he could before his translation from darkness to light. "Who is among you that feareth the Lord, and obeyed the voice of his servant, that walketh in darkness, and hath no light?" What then? Shall he try his own faculties, kindle a fire, compass himself about with sparks, walk in the light of his own fire and sparks which he has kindled? If he does, he shall, from the hand of God, lie down in sorrow. Instead of falling back on his own wisdom, faculties or works, "Let him trust in the name of the Lord, and stay upon his God." See Isaiah 50:10,11. How many a child of God has learned by sad experience that his fleshly faculties have not become spiritual, that they cannot aid him in searching for spiritual things. Was it for lack of mental light that Job broke forth in his lamentation, "Oh, that I knew

where I might find him! that I might come even to his seat," etc. Is it for want of faculties the spouse is heard to cry:

"With long desire and anxious thought,
I seek him oft but find him not."

Still it is true, though our fleshly perceptions are as blind to everything spiritual, as before, yet as born of God, they are children of the light, for God (not their improved faculties), is their light and their salvation. But he is never seen even by his own children, only in *his own light* (Psalm 36:9). By any effort of our own powers or faculties we can no more see God than by the light of a taper we can see the sun at midnight.

"We were afar off, but now made nigh." This is a glorious truth where the inspired apostle applied it to us poor Gentile sinners, who are redeemed and made nigh unto God by the blood of Christ. But, let us ask brother Vanmeter if the disparity between the eternal perfections of God, and our groveling mortal faculties, is any less than has been at any previous time? Are not his thoughts and ways still as far transcending ours as heaven is arched above the earth? The nearer any of us are brought unto God in our spiritual exercises, the more fully we shall realize the weakness of all our mortal powers. When Isaiah in rapturous vision saw the glory of the Lord, he cried, "Wo is me, for I am undone." The more we know of God, the less will be our confidence in the flesh.

Most heartily do we endorse the following sentiment of brother Vanmeter, "Indeed they are now *new creatures;* God, by his Spirit, having created these new desires, and feelings of heart and illuminated the understanding."

This is the very point the editor and his brethren have been contending for; that, "If any man be of Christ Jesus, he is a

new creature." Old things are past away, all things are become new. "And he that sat upon the throne said, Behold, I make all things new; and he said unto me, Write; for these words are true and faithful. And he said unto me, It is done! I am Alpha and Omega, the Beginning and the End (Revelation *21:5,6)."* Not a revision of our poor old corrupt nature, but a new creature of desires and feelings, of heart, of light and understanding of spiritual things, which we never had or knew anything about until we were born of God. Those who are born again have reason to know the truth of brother Vanmeter's remarks, that "Regeneration does not destroy any of the faculties of the mind or soul, but changes their course right about," etc. The strong man armed that had kept the palace is overmatched by a stranger, who binds him and spoils his goods. These faculties are subordinate to the new creation, to the reign of grace which triumphs over all the evil propensities and carnal faculties of the old depraved nature. But these faculties, powers and passions, like the Canaanites of old, are left within the walls, for a trial to the people of God.

"The spirit impresses the image of God, or the divine nature in the heart." Not on the old carnal heart of stone, but the new heart which God has covenanted to give them, and in which he has written his law. The faculties of the old fleshly heart, although subjugated, are nevertheless carnal still. God's image cannot be found on any one of them, nor is the divine nature imparted to any one of them. Try them separately - sight, for instance - can the mere natural faculty of seeing perceive the things of the Spirit? If so, why are Christians ever in the dark? Our natural perception is no greater than it was before, for we walk not by sight, but by faith, which is *a faculty,* if we may so speak of the properties of the new man, a fruit of the Spirit and a gift of God. Our carnal mind has not become spiritual, for "it is not subject to the law of God, neither indeed can be." Every Christian has a

carnal and a spiritual mind; with the spiritual he serves the law, while to be carnally minded is death. The Christian is warned against adhering to his carnal mind, because it is enmity against God. The affections of our nature are not made spiritual and holy in our heavenly birth; for we are exhorted to put off the old man with its affections and lusts. We could have neither to put off if the image and nature of our God were enstamped on them; but we have the mind of Christ, the spirit of holiness, the love of God, the light of the knowledge of the glory of God; on all these the image of God and the divine nature appear. These are not faculties belonging to the old man, either before or after the new birth; but they belong to the new man, which after God is created in righteousness and true holiness. This new man must bear the image of God, because instead of being created after Adam, it is after God created, and in his righteousness made manifest.

The warfare is everywhere imputed to the opposite influences of the flesh and spirit; the former, under the influence of indwelling sin, and the renewed faculties of the heart, under the influence of the spirit. The former is called the *old* man; the latter the new; and these are as opposite as sin and holiness can make them. We may not fully comprehend the meaning of our brother, but certain we are that in the Scriptures, and in the experience of the saints, the Christian warfare is attributed to the opposite inclinations and powers of the flesh and spirit. The Christian being born first of the flesh, afterwards of the Spirit, the fleshly nature is of the earth earthy, and is, with all its faculties, called the old man. And that which is developed in the new birth is altogether unlike that which is born of the flesh, and it is called Spirit, and this newborn Spirit is called the new man, and these are contrary the one to the other, and this contrariety of nature and disposition is what occasions the Christian warfare. We have failed to find any of those places, either in the

Scriptures or in the Christian's experience, where the renewed faculties of the heart are called the *new man,* or where they are even mentioned. We do not wish to impute to our brother what he does not intend to express, nor to criticize or cavil about words. But if it be intended that the natural faculties of our carnal nature have ceased to be carnal, have become holy, so as to partake of the divine nature of God, and to bear the image of the invisible God, and have become so distinct from and opposite to the fleshly nature, of which they formed that part which distinguish men from beasts, as to make the difference as great as the extremes of sin and holiness, we would ask what power there is in the flesh, in the absence of all its faculties, to maintain a warfare against the new man?

Paul's instructions on this subject seems to us more clear. In describing the nature and violence of the warfare, he admonishes the saints thus, "This I say then, Walk in the spirit, and ye shall not fulfill the lusts of the flesh; for the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led by the Spirit," (not by the renewed faculties of the flesh) "ye are not under the law. Now the works of the flesh are manifest, which are *these:* Adultery, fornication, uncleanness, lasciviousness. Idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts (Galatians 5:16-24)." Now, we ask, can any or all of these works of the flesh be

performed independently of the faculties of the flesh? Brother Vanmeter has defined these faculties as embracing "soul, mind, understanding, conscience," etc. Can a man without a soul, if such a thing can be, or without a mind, or understanding, or a conscience, or any other faculty, commit adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envies, murders, drunkenness, revelings and such like? Or can a Christian, if all the faculties of his earthly nature have become spiritual, and as holy as holiness can make them, possibly commit any or all these works of the flesh? If Christians cannot, why are they admonished against committing them? If in all their faculties they are partakers of the divine nature, and bear the image of God, how can the flesh, with all its faculties made pure, lust against the Spirit? If it cannot, then where is the warfare?

But we would rather charitably hope and believe that our brother means by *renewed faculties,* those graces which the apostle calls *fruits of the Spirit.* The Christian *loves;* not with that affection of the flesh which he is commanded to crucify, but with that love which is born of God, flowing from a pure heart, with fervency. He joys, but his rejoicings are in the Holy Ghost; he has peace, but it comes from God the Father, through our Lord Jesus Christ; he is long suffering, but his patience and endurance is not of the flesh; he is petulant, fretful, and murmuring; he is meek, quiet and gentle; but all this he has learned of him whose yoke he wears; he has goodness, but it does not consist in the perfection of his fleshly faculties; it is among the spiritual blessings which were given him in Christ Jesus before the foundation of the world; he has faith, but it is the faith of the Son of God, who loved him and gave himself for him. And thus we may examine all the fruits, and we shall find that "every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning."

If we had not already extended our remarks to so great a length, we would notice the entire array of Scriptures brought forward by our brother with a seeming design to disprove what he regards as errors of the editor and contributors of the "Signs". We have carefully examined these Scriptures, but fail to find in them any bearing against any sentiment held by us. For instance, brother Vanmeter proves clearly from plain Scripture testimony that the heart of man is deceitful, and desperately wicked; this we fully admit, and have never denied; but he says this *wicked heart* is purified by faith; but to prove that the natural heart of man is so changed as to become spiritual, pure, clean, and holy, he quotes Acts 15:9, in which the Gentiles have been purged from their idolatry, and have received the faith of the Son of God, equally with the primitive saints which were called from among the Jews. And further, that the "stony heart is taken away, and a heart of flesh is given." To our mind this Scripture not only fails to sustain the position that the natural mind has become spiritual and holy, but proves rather what we have hitherto contended for, that the old heart is still the seat of natural vitality, affections and lusts, which are excluded from the spiritual kingdom, by the circumcision of Christ; and a new heart is given them, which is the seat of spiritual life, light, love, and purity. This new heart is born of God, as the old heart was born of the flesh, and is the seat and center of the new man which after God is created in righteousness and true holiness. We also wish to be understood by every little child in the kingdom of Christ; and we therefore ask, Is there a little child in the house of God who does not still find in his old carnal nature an evil heart of unbelief, departing from the living God? And again we ask of all the little children, When love, joy, and peace, with holy desires, grateful emotions, and heavenly exercises gush forth from the overflowing fountain of life which is in them as a well of water ever springing up to immortality, do

you ever so far mistake, as to ascribe it to the present goodness of your natural heart?

But, at least for the present, we must bring our remarks to a close; and in conclusion will say that if brother Vanmeter, or any other brother or sister, can find in his or her fleshly nature, on in any thing thereunto pertaining, any good thing, whether it be called a faculty, or by any other name, then they can find in them what Paul could not find in himself. It is the Spirit only that quickeneth; the flesh profiteth nothing. "The first man is of the earth, earthy; the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption (II Corinthians 15:47-50)."

In his letter, brother Vanmeter has admitted all that we contend for; but he has rendered his views somewhat obscure by some forms of expression which seem to conflict with our views and his admissions; and as he has been frank to tell us that he differs from us in some things published in the "Signs", we have felt called on the review his letter, not, we trust, in a fault-finding spirit, or to provoke controversy, but rather to contend earnestly for what we understand to be the truth. We wish not to hurt his feelings, nor would we give offense to Jew or Gentile - nor to the church of God.

Middletown, N.Y
February 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 137 – 150

# REMARKS ON BROTHER VANMETER'S LETTER.

We do not feel inclined to prolong the discussion of the points involved by an attempt to review what is contained in his letter which we publish in this number. We simply refer our readers to those articles and communications to which his present letter purports to be a reply, for our views, and for the views of our brethren, on the subject of regeneration and the new birth. If we have, any of us, contended that Christ is the mother of his members, or if any thing published in the "Signs of the Times," by any fair inference involves any such absurdity, we have been, and still are, unable to perceive it. It has been our design to set forth the scriptural doctrine that Christ is the Everlasting Father of all his spiritual seed; the Second Adam, the Lord from heaven. We have, in common with all our brethren, understood that our natural seminal existence was given us in the earthly Adam, that we were in him when he sinned, and that death passed upon all, in him, and that in him we all die; but we did not know that that doctrine of seminal relation would make Adam the mother of mankind. We have understood, also, that the Second Adam is the Lord from heaven, a spiritual head, in whom as our spiritual seminal head, that spiritual life which was with the Eternal Father and was manifest, was given to us. And according as we have read the record of the three that bear record in heaven, attested by the concurrent testimony of the three that bear witness on earth, that this is the record, that God hath given us eternal life, and that this life is in his Son, so that he that hath the Son of God hath life, and he that hath not the Son of God hath not life. Consequently we found ourselves obliged to believe that all who have eternal life have the Son of God; we had therefore accepted the inference that our eternal life, and all spiritual blessings were

given us in Christ, according as God had chosen us in him before the foundation of the world, and that all spiritual blessings, including our relation to God through the Spirit, as sons of Christ's sonship, as heirs through and by virtue of his heirship. And as Christ himself declares that he is the resurrection and the life of his people, we had really believed that our resurrection, life, regeneration, new birth, and all things that qualify us for a spiritual inheritance in glory were spiritual blessings, which were given us in Christ Jesus before the foundation of the world; and that God had provided no other medium through which any spiritual blessing ever did, or possibly could, descend from God to men; or by or through which any man can come to the Father. But after all, if this involves the conclusion that Christ is our mother, we will only say we had not so understood it. Our extreme dullness of comprehension may, however, result from the fact that our carnal mind has not been remodeled, nor our old man revised, nor any of our earthly faculties born over again, nor made spiritual and pure: for it is ours still to go bowed down with a sense of inbred depravity and indwelling sin. And if our eternal destiny depended on our finding in us, that is in our flesh including all in us that is born of the flesh, one good thing, we could not find it; we should certainly be lost. If brother Vanmeter, and the host of those who hold his views on this subject, who are urging him to defend the theory, have the faculties of their earthly nature made spiritual and holy, we would not deprive them of all the comfort it affords them. We will only say it is not so with us; they are far more holy than we. We groan, being burdened; and what in them is made spiritual and holy, in us is but the body of this death from which we look for no deliverance until our mortality shall be swallowed up of life.

We had never before been informed of our maternal relation to the covenant. We had supposed that the Jerusalem, which John saw descending from God out of heaven adorned as a

bride prepared for her husband, was the mother of all those who, as Isaac was, are the children of the promise. We had been led to so understand it from the frequency of their being in the Scriptures spoken of as being her children, the sons of Zion, children of the kingdom, and we had also inferred it from the declarations of the Scriptures that she is the wife of him whom we believed was, and is, the only spiritual progenitor of all the spiritual posterity.

With the exception of what we have noticed, we have discovered nothing in this communication that was not as fully expressed in the former, and that has been repeatedly met.

The note which brother Vanmeter did not design for publication was not marked as private or confidential; and as we gathered from it that he also felt the infirmities of a fleshly nature, and hoping that we were not so widely separated in our views as we had feared, we were elated, and hastened to make it known to the brethren. But as he has now resumed his first position, we feel disposed to close the discussion on the subject. As many brethren seem opposed to controversy in the “Signs,” we leave our readers to compare what has been written on all sides, and may God grant us light and counsel from above, and lead us all into the way of truth and righteousness, for our Redeemer’s sake.

We are not conscious of any unkind feeling towards brother Vanmeter, and feel inclined to believe that the difference in our views arises from his attributing to the faculties of our old depraved, sinful, dying nature, what we regard as the development of the new man which is born of God. But should we prolong this discussion, it is feared that both of us may demonstrate some traits in our natural faculties, minds, understandings and feelings that could hardly be thought were born of God, or come directly from heaven. That which

is born of God cannot commit sin. If born of incorruptible seed, that seed can produce nothing but what is as pure and incorruptible as the seed; we must of necessity conclude that all impurities, betrayed by us after that birth, arises from our fleshly nature. However others may think, we dare not impute them to any thing that is born of God.

The foregoing remarks were written soon after we received brother Vanmeter's letter, which drew them forth, and it was then our design to publish both the letter and the remarks as soon as we could conveniently make room for them in our columns. But on after reflection, it occurred to us that a protraction of the discussion was causing excitement among the brethren who are strongly averse to controversy, and we feared that the insertion of the letter, with or without our editorial remarks, would have a tendency to make the difference between Elder Vanmeter and ourself seem to be far greater than it really is. We cannot persuade ourself that our personal experience differs; although we have so differently construed each other's use of words.

Brother Vanmeter speaks of the same warfare in his own experience which we find raging in us, between our flesh and spirit, between the old man and the new man, in us. We have differed very widely in our interpretation of the meaning of some words which have been used by both of us. As, for instance, regeneration, the new birth, soul, faculties, etc. But avoiding our manner of employing these words, we are probably as well agreed, in regard to the experience of the children of God, as it is common for brethren of the same faith to be. Let us then avoid "doting about questions and strifes of words, whereof cometh envy, strife," etc., and we shall the better promote each other's peace, and more sacredly keep the unity of the spirit in the bond of peace.

Middletown, N.Y.
October 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 276 – 279

# REMARKS ON ELDER J. H. BIGGS' LETTER.

It is gratifying to know that in all our trials and persecutions, we have kind, constant, true and faithful brethren and sisters who sympathize with us, and whose ardent prayers ascend to God on our behalf. We would much rather endure all the malicious calumny and reproach to which we have been inured from our youth, than to be deprived of the love and fellowship of kind confiding brethren and sisters who have been taught of the Lord to "bear one another's burdens, and so fulfill the law of Christ." It could hardly have been expected that one so weak, and imperfect as ourself, could have occupied so prominent a position as we have been called to fill, for nearly forty years, without provoking the malignity of enemies, and calling for the sympathy and support of friends. Indeed we seriously doubt whether among the most gifted of the sons of Zion, any one could be singled out to fill the same public position, who would altogether escape the bitter aspersions of those who are hostile to the cause we advocate. If such a one can be found, we would cheerfully resign our place in his favor. It is not our privilege to claim that our course has been without fault; that in the thirty-seven years our pages have been free from marks of defection; that we have on all occasions pursued the most judicious course. Such pretentious we have never made. But we do assert that we have aimed to make our paper a useful and truthful medium of correspondence; and to the best of our ability we have battled error, and contended for the truth as it is in Jesus. We have never designedly advanced an error, nor shunned to declare the whole truth.

We have neither been disappointed, nor disheartened by the opposition which we have encountered from our avowed

opponents; but the opposition we have in some few instances received from those on whom we have relied on as brethren, has occasioned us grief. If it were not that some precious brethren may have been misled by the slanderous misrepresentations of designing men, we would willingly bear all the reproach and vituperation of all others. But we esteem too highly the confidence and fellowship of our brethren to feel unmoved when they are by the wiley arts of wicked men drawn into the ranks of our opposers.

As to those preachers who can find no better employment than to malign our correspondents or ourself, we leave them in the hands of him who judgeth righteously. We are not inclined to retaliate, or to return railing for railing, or reviling for reviling; we would rather pray the Lord, if consistent with his holy will, to subdue the enmity of their hearts, and incline them to a better employment. Those persons named by brother Biggs, {whose names we suppress} may injure us to some extent, by their calumny in misleading some honest brethren, for their hatred is cruel, but their friendship would be to us far more intolerable, so long as they retain so much rankling venom in their hearts.

We have thought that the purification of the church of God requires such agencies, or the Lord would rebuke them. As those who love and fear the Lord can only comfortably affiliate with those religiously who are of like precious faith, so, on the other hand, those who cherish hatred and malice, envies and evil speaking in their hearts, will naturally attract and draw out from the churches those who are of a similar proclivity. If we have in our connection those who love to slander the saints; and to oppose those who are contending for the truth, it will greatly relieve the churches when they go to their own company. It need not disturb us that such “vain talkers and deceivers” should plunge deeper and deeper into the popular heresies of the times; this will tend to dismantle

them ultimately of their sheep’s clothing, in which they lie in wait to deceive, and expose them in their detestable ugliness.

Their threats to crush the “Signs of the Times” we have heard before, and frequently reiterated for about thirty years; but the “Signs of the Times” still survives their wrath, and, for aught we can see to the contrary, is like to continue. But if it should be annihilated, still God will preserve his church, and defend his truth. The general character of the paper and the sentiments of its humble editor, are too well known throughout the continent to suffer much from their aspersions.

Middletown, N.Y.
February 1, 1870.
Elder Gilbert Beebe

# REMARKS ON EPHESIANS II. 5.

**BROTHER BEEEE:** - Will you give us your views on Eph. ii. 5. “Even when we were dead in sins, hath quickened us together with Christ (By grace ye are saved.)”

ISAAC BRISCOE.

**REPLY:** IN reply to our brother, we will say, Such as we have, we will give; and certainly nothing more can reasonably be required at our hands. We understand the apostle in this epistle to a Gentile church, and with them, to all the faithful in Christ Jesus, to be laboring to show that all spiritual blessings result to us from the fixed purpose and determinate decrees of God, who worketh all things after the counsel of his own will; and flowing to the heirs of promise in precise accordance with the doctrine of election - According as he hath chosen us in him before the foundation of the world. And having in the first chapter brought to view the the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connection of our text, on the quickening power of God, in reference to the execution of his eternal and unfrustrable design in the salvation of his people. In the passage presented for consideration, the saints are spoken of as being quickened together with Christ, and saved by grace. We presume the following considerations are fairly involved in the subject before us, viz:

First. The life which the saints had in Christ before they fell in Adam. That the saints had any personal individual existence other than that which was given them in Christ, we shall not contend; but that they existed as the spiritual body of which Christ is the Head, is as clearly proven in the scriptures, as is the existence of Christ as Head of his body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in him before the

foundation of the world, and in him were predestinated to all that they were by Jehovah destined to be, either in time or eternity, is fully implied in the first chapter of this epistle. The omniscient eye could, and did see the substance of Christ, lying in embyo; and in his book all his members were written, when as yet there was none of them. Psa. 16. In. him was life, and the life was the light of men. John i. 4. Do we inquire, What life was in him, who was with God, and who was God? The apostle answers: "Your life is hid with Christ in God." "When he who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. In perfect harmony with this sentiment, is the expression of the psalmist. "He that dwelleth in the *secret place* of the Most High, shall abide under the shadow of the Almighty." Psa. xci. 1. The place where God has hidden the life of his people, must be a secret place, and under the shadow or protection of the Almighty; and that such is the place of the saints' security, see Deut. xxxiii. 27. "Tue Eternal God is thy refuge," &c. And that such has ever been the spiritual habitation of the saints, see Psa. xc. 1, 2. "Lord, thou hast been our dwelling place ill all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God," &c. As we apprehend no danger of these premises being disputed by Old School brethren, for brevity's sake we pass.

Second. The cause and nature of alienation, death, &c. In the preceding part of the chapter from which we have our text, the apostle connects our death with our existence in an earthly Adam, or under the law, as transgressors thereof; dead, he says, in trespasses and sins. He has elsewhere informed us that sin is a transgression of the law; but where there is no law there is no transgression. Hence this death has reference to our law state; and consequently to our relation to an earthly Adam. Now if we were to speak of the first great cause of all causes, we would say with the

psalmist, (xi. 3) “Thou turnest men to destruction, and sayest, Return, ye children of men.” Or in the language of the apostle, (Rom. viii. 20) “For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope.” But when speaking as to the procuring cause, on the part of man, we conceive that our alienation from God, and total depravity, and death in sins, is attributable to the introduction of sin into the world. In Romans v. 17, the apostle tells us, that by one man’s offence, death reigned by one, &c. And again in this epistle, (iv. 18) this apostle attributes our alienation from the life of God, to that ignorance which is, to us, in consequence of our depravity by sin. Hence he very justly denominates it a death in trespasses and sins. The nature of our alienation is properly compared to a state of captivity “All we like sheep have gone astray.” Isa. liii. 6, 1 Peter ii. 25. The law under which we were created in Adam required of us perfect and perpetual obedience; and said in a voice of thunder, The soul that sinneth, it shall die. We had all sinned and come short of his glory; hence we fell under the condemning sentence of the law, became lawful captives, were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in the world; and, as the apostle here tells us, “ That at this time we were without Christ, (or life - for Christ is our life) being aliens from the commonwealth of Israel, (Gentiles literally,) and condemned sinners, in the spiritual view of the subject, and strangers to the covenants of promise.” The covenants of promise made with Abraham, were figurative of the provisions of grace locked up in the cabinet of the divine mind, for the heirs of salvation; and in our degradation we were utter strangers to that provision, and equally so to any other way of life and salvation. Notwithstanding our captivity, darkness, bondage, guilt and death, we are not to suppose that what was treasured up in Christ for us, had undergone any change; God is immutable; and Jude assures us that the saints which

were sanctified by God the Father, were preserved in Christ Jesus. Jude 1, And Paul has named them as the "reserved ones;" (Rom. xi. 4) and our text, as we propose to show, forbids the notion that God's love towards us could be abated by any thing which we could do. "Many waters cannot quench love, neither can the floods drown it." - Songs viii. 7. Nor can all the substance of poor, lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable, and invincible. Could we admit that in our fall in Adam, we fell out of Christ, or that the vital relationship of his children to him was dissolved, in relation to that life which was given us in him, and secured for us in him before all worlds, we should despair of salvation by him; for the lawful captive must be *lawfully;* and by virtue of the eternal indissoluble union; the right of redemption was vested in Christ; and on this principle he came into the world, and was made under the law, (not to destroy the law, but to fulfill it) to redeem them that were under the law. In this relationship he could, and did as truly represent us, in the obedience which he rendered to the divine law, as Adam had represented us in. his first transgression of divine authority; hence, says the apostle, "Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so (or exactly so) by the righteousness of one, the free gift came upon all men unto justification of life; for, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." - Rom. v. 18, 19.

In the foregoing, we have expressed our views of the life we had in Christ from everlasting, of our fallen state, and alienation in our earthly Adam, our captivity, bondage, &c., and also the way of life through the obedience and death of Christ; but our text says, we are "quickened together with Christ." Apart from him we must have been, had the preexisting bond been severed; and a part from him there was no way possible for us to be quickened. Our natural

head, Adam, was made a *living soul;* our spiritual representative was made a *Quickening Spirit.* quickeneth whomsoever he will. Together with him. How sweet! how heavenly the language! Together with him, we had life before the world began. Together with him, we are in due time quickened and raised from the deal. Together with Christ, are we sons of God, and heirs of immortal glory; and so completely together, or united, that when he died for us all, then were we all dead; dead to the law by the body of Christ; all our accumulated guilt was laid on him; bearing for us all the dreadful curse of the law, billows of divine wrath overwhelming his soul, and baptized him deep in death; but soon the bands of death gave way, soon the auspicious morning dawned, which gave ample demonstration of his complete victory over sin, death and hell, while the radiant flame of his refulgent glory brought life and immortality to light, for all the members of his mystical body. In the resurrection of Christ, the prophecy of Isaiah (xxvi. 19.) was fulfilled. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Having thus in him suffered the vengeance of the law, been crucified together with him, "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance (not to a purchased possession) incorruptible, and undefiled, (notwithstanding our fall in Adam) and that fadeth not away; reserved (not newly procured) in heaven for you, who are kept by the power of God, through faith unto salvation." - See I Peter i. 3-5. Hence we see in the resurrection of Jesus Christ from the dead, the all-sufficiency of his atonement, complete satisfaction rendered to law and divine justice, the prison doors are unbarred, the jubilee trumpet is blown, liberty is proclaimed to captives, the prisoners are brought up out of their prison

houses; and as he bursts forth from the confines of the tomb, his ransomed church is seen emerging from the dead, while from the old heaven, now dissolving with fervent heat, the shout is heard, "Lift up up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." - Psa. xxiv. 7 - 9. When God went up with a shout, the Lord with the sound of a trumpet. - Psa. xlvii. 5. full of consolation is the contemplation of the union of Christ and the church.

"One in the tomb, one when he rose,
One when he triumph'd o'er his foes,
One when in heav'n he took his seat,
While seraphs sung all hell's defeat."

Lastly. That this astonishing work was done for us when we were dead in sins, is worthy of special attention. Before we were dead, we needed no such work as quickening, or the resurrection of our blessed Lord for us, as the whole need not a physician. "But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." - Rom. v. 8, 9. And again. This great work being performed for us when we were dead in sins, shows that it could not possibly rest on any merit, work or will of ours; therefore the apostle adds the words, "By grace ye are saved;" and afterwards declares that it is not of works, lest any man should boast; but that we are God's workmanship, created in Christ Jesus unto good works, which God had before ordained that we should in them.

In conclusion, be it ours to reflect with wonder, joy and gratitude to God, on the revelation of a way of life and salvation so completely adapted to our ruined condition, and so admirably calculated to abase the proud man in the dust

before God. Not unto us, not unto us, O God, but to thy name give all the glory. Amen.

ALEXANDRIA, D. C.,
February 15, 1839.

Elder Gilbert Beebe
Editorials Volume 1
pages 482 – 488

# REMARKS ON FASTING

**Dear Brother Beebe:** Times, religiously, are quite as flattering as when I last wrote. Since my last letter was written, I have baptized some fifteen or more. How long these happy seasons of refreshings from the presence of the Lord will continue I cannot tell; for at present the public mind, and also the mind of the church, is much disturbed by the distracted condition of our once happy country. I herewith send you a copy of a resolution passed by the Bethlehem Church of Regular Baptists, at her regular meeting of business, Saturday, May 4,1861:

*Resolved:* That this church order and ordain that Thursday, the 6th day of June, 1861, be observed and kept as a day of Fasting, Humiliation and Prayer to Almighty God, for the interposition of his wisdom and power in the settling of our national difficulties, and that he would restore peace to us as a nation and a church. And further

*Resolved:* That a copy of this resolution be sent to all the churches of our Association, that they may join with us on that day of Fasting, Humiliation and Prayer, for the purpose above stated.

Joel Hume, Moderator.
William Williams, Clerk.

I believe all our churches will respond to the call, and not only ours, but all the churches of our sister Associations, who may hear what the above church has done. Please publish this at the earliest possible day.

Your affectionate brother,
James Strickland.

Remarks on Fasting - We have complied with the request of our esteemed brother Elder James Strickland in publishing the order and appointment of the Bethlehem church of Regular Baptists, to observe a day of Fasting, Humiliation and Prayer, for the interposition of divine power to save our beloved country from the calamity of civil and fratricidal war and anarchy. While we most heartily approve their object, and would most devoutly join them in humble supplication to God to allay the fury of the belligerent elements, and roll back the cloud of strife, and extend the peaceful spirit of the gospel far abroad, we cannot easily suppress our doubts in regard to the manner proposed. The instructions of our Lord on the subject forbids us to fast after the manner of those who make a public display of their fastings and prayers. These are the words of instruction to the disciples of Jesus on the subject: "Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which is in secret shall reward thee openly." Our fasting should be a secret matter with our God. But if we pass resolutions appointing a day for fasting, and publicly announce our appointments, wherein do we in those particulars differ from the hypocrites? We do not mean to be understood as doubting the purity of the motives of our brethren. In their object there is a very wide difference; but in manner, in making their fasting a public matter, do they not transgress the instructions of their Lord? We cannot set a day in the future when we will be humble, devotional, prayerful and abstineous. But when immediately under the humbling power of the Spirit, then, and only then, can we abase ourselves before God, while our outward appearance must not betray to men that we are fasting. The New School Baptist State convention in Georgia has recently presented to

the Congress of the seceded States a set of resolutions, in which they pledge themselves to sustain the war, and request the Congress to appoint a fast day; while nearly all the pulpits in the Northern States are equally bent on war and public fasting. In all candor we ask, do not those ostentatious religious flourishes justify the words of the Lord, by Isaiah 58:4, “Behold, ye fast for strife and debate, and to smite with the fist of wickedness,” etc.?

It is truly a time when christians should fast and pray and cry mightily unto the Lord to visit our guilty land in mercy, pardon our sins, blot out our transgressions and spare us in mercy from the consequences of our own madness and folly. And we do hope that not only the Bethlehem church of Illinois, and those in her vicinity, but every branch of the church of God in our country, both North and South, may pray without ceasing for a return of peace and prosperity to all parts of our country, and for a general outpouring of his Spirit, and revival of his cause. But in our humiliation and devotion let us observe the instructions of our Lord, and avoid ostentation and parade.

Middletown, N.Y.,
June 15, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 7 - 9

# REMARKS ON ISAIAH 32:1.

“Behold, a king shall reign in righteousness, and princes shall rule in judgment.” Isa.32:1.

That the King of whom this prediction was written is the King of saints, whom God has set upon his holy hill of Zion, who bears the titles; King of Glory, King of Righteousness, and King Eternal, Immortal and Invisible, the only wise God our Savior, there can be no reasonable doubt; and that his imperial title which is written upon his vesture and his thigh is expressive of his supreme power and dominion over all beings and all events and all worlds. In his coronation he is set over all the works of God, having all power in heaven and in earth given into his hands, so that “in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.” While in his supreme Godhead, abstractly considered, his power and glory is underived and eternal, so that it can neither be increased nor diminished, it is said of him, in his Mediatorial Sonship, that “the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.” Isa. 9:6,7. While as the God of providence his empire extends throughout all space, as the King of saints his kingdom is not of this world. It is a spiritual kingdom, composed of spiritual subjects, and ruled by laws peculiarly adapted for the government of his chosen generation, royal priesthood and holy nation. It is unquestionably of him as the King of saints this prophecy is uttered, as anticipating that kingdom and government which the God of heaven should set up in the time of the kings of which Daniel prophesied.

Whole volumes would not suffice to record all the glory of his kingdom, or to tell of the excellency of his power, we shall only attempt in this article to speak of a few things in regard to the reign of this most glorious King, and his subjects and laws.

First, “He shall reign.” To be called a king, and yet have no absolute reigning power, would be but an empty title. Or to occupy a throne by the suffrage only of his subjects, would not justify the emphatic declaration of our text, “Behold a king shall reign.” These words imply an absolute power, imperial authority and unrestricted dominion of all the subjects of the kingdom over which such a king shall sway his sceptre.

To reign signifies that all his subjects are governed by him. That his will is their law, and that he has the power to command and secure strict and implicit obedience to his laws, and to punish and chastise every transgression and disobedience of his subjects. Reigning as an absolute monarch, he is the sole legislator in his kingdom; no law has any force or validity within his dominion that he has not himself made and given. All, and whatsoever he has not commanded, is positively forbidden to his subjects. Not even his holy apostles were permitted to amend, restrict, or expand his laws or his dominion. While they as enthroned princes were empowered and qualified to “rule in judgment,” they were not allowed to either add to or diminish from his laws. Fearful judgments are written against such as shall presume to add to the words of the book of this prophecy, or to take anything therefrom. “Bind up the testimony, seal the law among my disciples.” “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isa. 8:16 & 20.

The peculiar structure of his kingdom forbids that it shall be governed by any other than the King of saints; for all the vitality and spirituality of the entire kingdom is of him. No man can see it until born of his Spirit, nor can its laws, ordinances or provisions be known until they are revealed by his Spirit. The natural man receiveth not the things of the Spirit, for they are only spiritually discerned. God has revealed them to us by his Spirit. As his laws are purely spiritual, they cannot be like the old covenant requisitions, written on tables of stone, nor understood by carnal men, as were the laws of a carnal commandment, but by the power of an endless life. They are written in the hearts and printed in the minds of his heaven born subjects. It is called the law of the spirit of life in Christ Jesus, and it makes those in whom it is written free from the law of sin and death. The laws of this kingdom have no application to the ungodly of mankind. The carnal or fleshly mind is enmity against God, it is not subject to this law, neither indeed can be. Carnal men cannot obey the precepts which Christ has enjoined on the subjects of his kingdom, therefore if they should do the very things which he has commanded his disciples to do, it would not be obedience, for who hath required such works at their hands? Only they that love Jesus are the subjects of his laws. He has said, “If ye love me, keep my commandments.” “For love is of God, and every one that loveth is born of God, for God is love.” They who are not born of God do not love, and therefore the laws given to those who do love him and are born of him, do not apply to such as are still under the law of sin and death. They that love him are commanded to deny themselves, take up their cross and follow him. And he says, “Then are ye my disciples indeed, if ye do whatsoever I command you.” He commands all who love him to be baptized; but he does not command them who hate, or who do not love him, to be baptized; it would not therefore be obedience for the latter class to be baptized. For who hath required it of them? He has commanded them who love him

to seek first the kingdom of God and his righteousness; and he has said to all such, “Seek, and ye shall find; ask, and it shall be given unto you; knock, and it shall be opened unto you.” But none of these laws are given to those who do not love him, or who are not born of God. How can they seek for the kingdom who cannot see it? And none can see it except they be born again. And if they are born again they will love God, love Jesus, and love to obey him, because his law is in their hearts, and he makes them a willing people in the day of his power. For it is God that worketh in them both to will and to do of his good pleasure. So that in all his commands and their obedience, Jesus our King reigns. And he reigns in righteousness, for “The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever; the judgments of the LORD are true and righteous altogether.” Psa. 19:7-9. There can be nothing wrong in his government, nothing in it therefore can admit of improvement, or amendment. Down to the latest generation, the laws, ordinances, doctrine and institutions will remain precisely as they were first issued by our King. For those who are born of his Spirit, and therefore love him, to transgress the law of his kingdom, or fail to obey his precepts, will not change the purity or perfection of his laws, but it will surely subject the disobedient child to chastisement. They who know his will and do it not shall be beaten with many stripes; for they shall surely find that “the way of the transgressor is hard.”

The righteous reign of a king or potentate consists not only in the perfection of his laws, and power to enforce them, but also in his legitimate right to reign, and his wisdom and ability to secure the safety, peace, happiness and well being of all his subjects.

Earthly monarchs have sometimes usurped the power which they hold, and come to their thrones through the blood of thousands whom they have slain in depriving someone more worthy than themselves of their crown. But although the subjects of our Redeemer's kingdom were aliens and foreigners, and under the righteous dominion of the law, the Captain of their salvation rendered due obedience to the law for them, and redeemed them from under the law, and himself became the end of the law for righteousness to every one of them. He honored the law and paid every jot and tittle of its demands, and by laying down his own life; which, he through the eternal Spirit offered, he obtained eternal redemption for them. In his death he canceled all legal demands that stood against them, and in his resurrection from the dead brought their immortality to light, and so identified with himself in his resurrection from the dead, that they are made partakers of his resurrection life, so that they are no more under the law, but under grace; and by the law of the spirit of life in himself he has made them free from the law of sin and death. He arises with them from under the law, and ascends to his Father, and to their Father, to his God, and to their God, and receives the kingdom to which he was appointed. God has raised him from the dead and exalted him in his Mediatorial glory, far above all principalities and powers, and above every name that is named, not only in this world, but also in that which is to come, and has given him to be the head over all things to his church, which is his body, and the fullness of him that filleth all in all. Therefore, to the Son he saith, Thy throne, O God, is for ever and ever; and the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. God himself has set his King upon his holy hill of Zion, and every saint is taught to say, "For thine is the kingdom and the power and the glory, forever and ever. Amen." And in their loudest

anthems and most exalted devotion sing the new and everlasting song, which none but the redeemed can sing, saying, “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” His power to defend his subjects has been tested. He comes from Edom with dyed garments, speaking in righteousness, traveling in the greatness of his strength, mighty to save. And he is able to save unto the uttermost them that come unto God by him, seeing that he ever lives to make intercession for them. Safe in him, and their life is hid with Christ in God, so that the eternal God is their refuge, and underneath them are his everlasting arms. He rideth upon the heavens in their help, and in his excellency on the sky.

The provision for their constant supply are ample, the inexhaustible fullness of grace and truth, wisdom and righteousness, sanctification and redemption, with all spiritual blessings in heavenly places in Christ Jesus, is amply supplied. His name to all his saints is a strong tower into which the righteous run and are safe.

Now seated on his Mediatorial throne in Zion, having all power in heaven and in earth, and all the wisdom of eternal Deity, he reigns in righteousness. No defection can be found in his administration of the government. He doeth all things well, and all his subjects delight to speak of the glory of his kingdom and to talk of his power; for in his presence is fullness of joy, and at his right hand are pleasures forevermore,

“All hail the power of Jesus’ name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.”

“And princes shall rule in judgment.” Although all the redeemed people of our God are made kings and priests unto him, and shall reign with their exalted Savior, there is a sense in which the apostles of the Lamb are to be regarded as princes peculiarly qualified to rule.

Princes, in earthly governments are those who belong to royal families, and especially such as are invested with princely authority, and are to be respected as legitimate representatives of the government which they administer. In the kingdom of our Redeemer the apostles are, in the regeneration of the church of God, seated on twelve thrones, and endued with power from above to judge the twelve tribes of Israel. We have shown in our former article that our Lord Jesus Christ, as the “Blessed and only Potentate,” occupies the only throne of absolute sovereign power. He is Head over all things to his church, and sole legislator for his kingdom. No other prince or power has any right to alter, abridge, amend, annul, or add to the laws and institutions which he has enacted and enjoined. His will is the supreme law, and whatsoever he has not commanded is positively forbidden; so that to do religiously what he has not commanded, is as reprehensible as to leave undone what he has commanded. The twelve thrones therefore on which the twelve apostles preside, are not thrones of legislation, but they are thrones of judgment. Yet the seats of the apostles are called thrones, because they are places of power, and essential to the organic establishment of the kingdom; and when and wherever this King reigns in righteousness, then and there these princes rule in judgment. These thrones, or places of power, can never be vacated, nor occupied by any but the chosen and ordained apostles; they have no successors. “And Jesus said unto them, {the apostles} Verily I say unto you, that ye which have followed me.” Not as it is sometimes heedlessly read, Ye which have followed me in the regeneration; for the regeneration of which he spake had not

yet transpired; for it was the regeneration of the church from a legal to a gospel state. This was not at the time these words were spoken accomplished, for the law held dominion over the head and body of the church, until every jot and tittle of its requirements were fulfilled; but when the Savior arose from the dead, together with his dead body the church arose to a new relationship, and became dead to the law, by the body of Christ, that she should be married to another, even to him who is raised from the dead. Rom. 7:4. "Ye which have followed me." Observe the comma after the word *me*. These disciples had followed him in his temptations, and they were asking him what they should have in his prospective kingdom, and in reply to the inquiry of Peter, he said, "In the regeneration, {What regeneration?} when the Son of man shall sit in the throne of his glory." This was at that time prospective; for it behooved him first to suffer and rise from the dead, and then to enter into his glory; and for this joy which was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. Now having endured the cross, and arisen from the dead, and set down at the right hand of the throne of God, which is the throne of his glory, with all power in heaven and earth in his hands, he bade them tarry at Jerusalem until they should be endued with power from above. And when the Day of Pentecost had fully come, they received that power from above; and they hold it yet; then the gospel kingdom was fully organized, and from that time the Lord has added to the church such as shall be saved. The Holy Ghost came upon them like a mighty rushing wind from heaven. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak

with other tongues, as the Spirit gave them utterance." Acts 2:1-4. Now the redeemed, regenerated church is fully organized, Christ her King has ascended his throne of glory, to reign in righteousness, and his princes are duly inaugurated and seated on thrones of judgment. The spirit of infallible inspiration, as the keys of the kingdom of heaven, is given to them; their judgment in all things pertaining to the kingdom is final, and from it there is no appeal; whatsoever they bind on earth is bound in heaven, and whatsoever they loose on earth is loosed in heaven; for all their decisions being immediately by the inspiration of the Holy Ghost, are invariably according to the spirit of the laws of Christ, and are the will of God.

The King *shall reign*, but the princes or apostles shall *rule in judgment*. The difference between a reigning king, and a ruling judge, or magistrate, is that the former makes the laws, and the latter rules according to the laws of the king. The apostles never attempted to add to, or diminish from the laws of Christ; as their commission was only to teach baptized believers to observe all things whatsoever Christ the King had commanded them. No more, no less; and that there should be no failure through their infirmities, they are baptized with the Holy Ghost, and have the promise that he shall bring all things to their remembrance whatsoever Christ had commanded them.

Whenever then we find a gospel church, we find a company of baptized believers, steadfastly continuing in the apostles' doctrine and fellowship. And whenever Christ is recognized as the King in supreme authority, the apostles are also recognized as princes on thrones of judgment. True the apostles are not here with us in their fleshly bodies, neither is the King present with us in the flesh; for the kingdom is a spiritual kingdom, wherein we know no man after the flesh. But Christ is no less with his church, than if he were here in a

body of flesh; neither are his apostles absent from the church because they are seen no more by mortal eyes. As rulers in judgment they are still with us, and their thrones of judgment can no more be vacated, or occupied by others, than can the throne of Christ.

The subjects of Christ's kingdom still need the judgments, decisions, interpretations and administrations of the inspired apostles. As rulers they have expounded to us, and do still expound to us the laws of Christ, and just as they expound and enjoin them, we must and do accept and abide by them, or we are not disciples of Christ. Jesus said to them, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Matt. 10:40.

As subjects of the kingdom of Christ, we have not to consult the opinions of men, nor to inquire what have been the decisions of ecclesiastical councils, nor what has been the practice of the professed church in ages past, but in every particular point of doctrine or practice, of faith or order, on which we need instruction, we are to consult the decisions of the apostles which they have left on record. Whatsoever they have not bound, they have loosed; that is, we are charged not to be entangled with any yoke of bondage, or any religious rule or law which they have not taught us to observe. If in anything we need special instruction, we shall find the twelve judges upon their thrones, and always ready to be consulted, and always ready to decide for us on every obligation required of us.

Middletown, N.Y.
November 15, 1870.
Elder Gilbert Beebe

# REMARKS ON ISAIAH 53:12.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

At the request of brother Caleb Thurston, of Ohio, we present such views as we have, for the consideration of those who may feel interested. We approach the subject with fear and much trembling, for we greatly distrust our ability to elucidate the subject to the edification of our readers. Although the general theme of the inspired prophet in this chapter is remarkably clear even to the feeblest of the saints, there are some figurative expressions in the text on which some of our most enlightened brethren have differed. The apostles have referred to this chapter, as in I Peter 2:24, and elsewhere; besides the preaching of the Evangelist Philip to the eunuch, which clearly demonstrates to us that the prophet spake these things of our Lord Jesus Christ. He is brought to view by this prophet in his Mediatorial character and work, as the "righteous servant" of God; for although "being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8. In his Mediatorial work it behooved him to suffer, and to rise from the dead, that repentance and remission of sins should be preached in his name. The cause, the nature, necessity and object of his sufferings are unmistakably set forth in this chapter, and in the last three verses his complete success in the accomplishment of all that he had undertaken is emphatically declared. "When thou

shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." What immediately follows the words above copied, are those on which we are requested to write, and they express the unequivocal pledge of the eternal God, that he shall realize all that joy which was set before him, for which he endured the cross, and despised the shame. Heb.12:2. The word *therefore* in this connection signifies, in consideration of the perfect work; the efficient offering and effectual sacrifice which he has made, he shall be duly rewarded. The God and Father of our Lord Jesus Christ has solemnly pledged his word, saying, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong," &c.

This form of expression often occurs in the Old Testament, in speaking of great warriors, and brilliant victories achieved by mighty conquerors. The triumphant party were accustomed to divide the spoils of victory. Those who were successful would receive such portion of what had been gained by the conflict, as would indicate the brilliancy of the conquest. When it was said that such warriors had a portion with the great, and that they divided the spoils with the strong, such declarations signified the greatness, or importance of their victory. No earthly warrior ever fought so important a battle as did our Savior. No spoils of conquest won on sanguinary fields of human strife can be compared with that in which the conquering Prince of glory, with his own right hand and holy arm got to him the victory, when he vanquished sin, death and hell, and destroyed him that had the power of death; when he led captivity captive, who he abolished death, and brought immortality to light, when his own arm brought salvation unto him, when emerging from the conflict, he came from Edom, with dyed garments from Bozrah, glorious

in his apparel, and traveling in the greatness of his strength, with names and titles of imperishable honor written upon his vesture and upon his thigh, King of kings, and Lord of lords. All principalities and powers, all thrones and dominions, are put completely in subjection to his Mediatorial exaltation, and he is invested with all power over all flesh, that he should give eternal life unto as many as the Father has given unto him.

Whether the words, "I will divide him a portion with the great, and he shall divide the spoil with the strong," were intended to express only the magnitude of his victory, and certain pledge of the Father, that he shall certainly realize all the honor and glory of his achievement, in his exaltation to his Mediatorial throne and kingdom, and be invested with all the power of heaven and earth, and be glorified with God's own self, with the glory that he had with the Father before the world was, according to John 17:4,5, and all the brightness of his Father's glory, receive his coronation as the King Eternal, Immortal, invisible, the only wise God and Savior, or not, we are certain that these honors were and are secured to him, and are embraced in the joy that was set before him, for which he endured the cross, and despised the shame, and is now set down at the right hand of the throne of God. Heb.12:2. In the Mediatorial work of our great Redeemer, as set forth in the chapter of which our text is the conclusion, we are presented with a striking view of the conflict or warfare which he accomplished, as the sin-bearing, sin-atoning Redeemer of his people, who was delivered for their offences, and raised from the dead for their justification. In this terrible conflict he bore our griefs, and carried our sorrows, was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquities of *us all*; that is, all who like sheep had gone astray, all for whom

he was bruised, all for whom his soul was poured out, and all who with his stripes are healed. He has himself told us for whom he suffered. He says, “I lay down my life for my sheep.” And to his Father he says of the sheep for whom he laid down his life, “Thine they were, and thou gavest them me.” And to the Jews he said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” But he also said to them, “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.” John 6:37,44. And again, at verse 39, of the same chapter, he says, “And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”

All those, and indeed all other inspired scriptures corroborate the declaration, “He shall see of the travail of his soul and shall be satisfied.” Can any thing less than what he asked the Father for satisfy him? “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.” John 17:24. This prayer is also according to the will of the Father, as we have shown that it is the Father’s will that Christ shall lose nothing of all that he has given him; but that he shall raise it up at the last day. Therefore, saith the eternal God, will I divide him a portion with the great. “For the Lord’s portion is his people; Jacob is the lot of his inheritance.” Deut. 32:9. This portion is divided unto him as the trophies or spoils rescued or taken in battle from the enemy. As he said in one of his parables, “When the Son of man shall come in his glory.” That is, when he should arise from the dead and come into his kingdom, or set up his kingdom and take his seat upon his Mediatorial throne, “then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd

divideth his sheep from the goats." Our risen and exalted Savior verified this declaration when he came in all the power of his Father on the day of pentecost; for then he was revealed as having power over all flesh, that he might give eternal life to as many as the Father had given, or divided unto him. He had told his disciples before his crucifixion, that he would go and receive a kingdom and return. That kingdom he has received, and now presides over it, enthroned in majesty, and is in receit of his portion, as the north gives up, and the south resigns, and his subjects are gathered from the four winds of heaven, into his kingdom, and sit down with Abraham, Isaac and Jacob, to go no more out forever. God has thus divided to him his portion with the great; and he shall divide the spoil with the strong. His portion includes all that the Father hath given him, all that he has redeemed, all that he has loved and given himself for. And having triumphed over death, hell and sin, and conquered the world, the flesh and the devil, and having full power over all beings and all worlds; he from the conquered and subjugated world calls out his *portion* from the mass, and divides to the strong hand of law and justice all who are not included in his own portion. Of his portion he says, "This people have I formed for myself; they shall show forth my praise." And of the residue he says, "Reprobate silver shall men call them, for I have rejected them." This portion perfectly satisfies him. He prays not for the world, but for them only whom the Father hath given him. This recompense he receives because of his Mediatorial work; because he hath poured out his soul unto death; and was numbered with the transgressors, and bare the sins of many, and made intercession for the transgressors. In their salvation he poured out his soul. His soul was exceedingly sorrowful even unto death. It pleased the Lord to bruise him, and put him to grief, and to make his soul an offering for sin. Though in his own immaculate person he was holy, harmless, and separate from sinners, in that he had done no violence, nor was there

any guile found in his mouth, yet in the wondrous economy of grace, the Lord hath laid on him the iniquity of all his people, and so he was numbered with the transgressors, and all their sins were found on him, and he bare the sins of many, he bore them in his own body on the tree, and put them all away by the sacrifice of himself; and by his one offering perfected forever them that are sanctified, or set apart to him as his portion. But through his death he has destroyed death, abolished death, and brought immortality to light; and rising from the dead has ascended up on high, and forever lives to make intercession for the transgressors.

The principle of relationship involved in the Mediatorial work of our Redeemer is clearly set forth in this connection. “All we like sheep have gone astray.” Christ is the good Shepherd whose own the sheep are; and all the trespasses of the sheep are chargeable to the Shepherd or owner of the flock. Although the sheep may be held in custody for the depredations they have committed, yet no suit in law can be brought against the sheep; the owner or shepherd is held responsible, and if he would re-possess them, he is required to prove property, pay expenses and then he may lawfully take them home. It is not expected that the sheep shall prove ownership, or that they can repair damages. The amount of damage is laid upon the Shepherd. Christ sustains this relation to his sheep. He is the Shepherd and Bishop of their souls. The divine law in justice looks to Christ the Shepherd, and demands satisfaction from him. Hence the sword awakes against the man that is the fellow of the eternal God, and smites the Shepherd, and without a murmuring word, the good Shepherd lays down his life for the sheep; and to him the porter openeth, and he calleth his own sheep by name and leadeth them out; and when he putteth forth his own sheep he goeth before them, and they follow him. “By his knowledge shall my righteous servant justify many.” “I know my sheep, and am known of mine.”

“My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father’s hand. I and my Father are one.” John, chapter 10.

“I’ll give him, saith the Lord,
A portion with the strong;
He shall possess a large reward,
And hold his honors long.”

Middletown, N.Y.
February 1, 1870.
Elder Gilbert Beebe

# REMARKS ON JOHN III. 18.

“HE that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

OUR views upon the above declaration of scripture are solicited by brother J. M. Whipple, of Massachusetts.

Throughout the sacred scriptures the Lord has drawn a line between believers and unbelievers, and by the same has divided the sons of Adam into two distinct classes. To the one or to the other of these we, each of us, of necessity must belong. The believers are in the New Testament designated from the others as those who when manifested by the gospel do believe on the Lord Jesus Christ.

In the illustration of the above text let us consider briefly, first, the believer; second, the thing believed; third, their manifest exemption from condemnation; fourth the unbeliever - how demonstrated as such, and to what they are condemned.

1. Who are believers? The current notion among men is that every one who professes faith in Christ, irrespective of what may be his sentiments, provided he is sincere in ‘believing something, is in an evangelical sense a believer; hence men may believe with the Arminians, that the sinner is saved by works and justified by the deeds of the law; or with the apostle, that salvation is of the Lord, and not by works, &c.; and yet their characters are to be established by their sincerity rather than their faith; but our bible speaks of those who shall believe a lie, that they all may be damned, &c. The characters who believe in Christ, in the sense intended in the text, are such as have been taught of God. How shall they believe on him of whom they have not heard? And what

preacher except the Lord himself can make the dead hear his voice, and live, he says by Isaiah, "I will cause my glorious voice to be heard." By the Psalmist, "Blessed are the people who know the joyful sound." And by the apostle, "Faith cometh by hearing, and hearing by the *(logos)* WORD OF GOD." And Christ himself says, "The hour is coming, and now Is, when the dead shall hear the voice of the Son of God, and they that hear shall live." But who are they that are thus brought to believe in Christ? The answer is at hand: "As many as were ordained unto eternal life."

2. What do they believe? The text says they believe on his name, *i. e.,* on Christ's name. But is it enough that we believe that such a being visited our world eighteen hundred years ago, was born of Mary, wrought with Joseph, baptized by John, accused by false witnesses, delivered to be crucified by Pilate, that he died on the cross, rose from the dead, and ascended into heaven, &c. Is this all? Does this constitute saving faith on his name? Certainly not; for if this were all, devils were believers of all this, and thousands of unregenerated men believe this, but we apprehend that for me to believe on his name, I must have an evidence that he is my Savior, that he was delivered to die for my offences, that he arose for my justification, and that by his stripes I am healed; an evidence to this amount no man can possibly enjoy in an unregenerate state, for it is the Spirit that beareth witness with our spirits that we are born of God; and this is the only infallible evidence we can have, that God for Christ's sake has pardoned our sins, or that we are healed by his wounds. This we say is by the Spirit applied, and the carnal mind receiveth not the things of the Spirit. And again, "No man can call Jesus Lord but by the Holy Ghost." Hence the unregenerate cannot be reckoned among believers, whatever they may believe or assent to; for although they should swear that the Lord liveth, yet verily, the Lord says they swear falsely. They must, to constitute them believers,

receive the spirit of truth. “Even the spirit of truth, whom the world cannot receive, because it seeth him not,” &c.

3. Believers are manifestly freed from condemnation. “There is, therefore, now no condemnation to them who are in Christ Jesus, for Christ is the end of the law for righteousness unto every one that believeth.” “He that believeth and is baptized shall be saved; he that believeth not shall be damned.” Hence the very fact of their believing on Christ as their Savior, in strict agreement with the whole tenor of the gospel, is a manifestation of their adoption by grace vine into the family of Christ, and demonstrates the fact that they were predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will.

Upon this very principle, it was required by the primitive Baptists that all who were admitted to the waters of baptism should be received on a profession of faith in Christ, and this faith is always made manifest by works, but not by law-work, or the works of the flesh, or pursuing the cunning devices of men, or obeying the commandments of men; all this would prove nothing on this point, for even the Pharisees performed abundance of such work. But the work which proceeds from the faith of God’s elect are works of obedience to Christ, showing that the soul relies or believes on him as the King, Prophet, Priest and Lawgiver, Example, &c., and a faith which does not exhibit all this is *dead faith,* being alone.

Not he who worketh, or he who useth means, supports popular institutions, sits on an anxious bench; or he who speaks with the tongues of men, or angels, who gives his goods to the poor, or his body to he burned; but he that believeth on Christ, relies on him, trusts his whole interest for life and death, for time and eternity, on his blessed name; this soul shall never be brought into condemnation, for he

has passed from death unto life. These shall never be ashamed or confounded, world without end.

4. The unbeliever. This character includes all who are not included in the number of those who believe on Christ. We must be either believers or unbelievers; there is no neutral ground; we are either the children of God or the children *of* the wicked one; heirs of Christ or heirs of misery; we either gather with the flock of Christ, or we scatter.

This dreadful character belongs to many who stand in the estimation of the world eminently pious; and whose faith is deemed by men far superior to what we conceive to be the faith of Jesus. But -

"The painted hypocrites are know!!
Through the disguise they wear."

This character, as our brother W. will discover, did embrace, at the time the words of this text were uttered by the lips of Jesus, the most popular and respectable religious denomination on the earth - the Pharisees. "Ye believe me not because ye are not my sheep," &c. "If ye were of God ye would believe on me." The unbeliever is made manifest by an exhibition of the glorious gospel of the Son of God. For the gospel is light, and no less so because the blind have no eyes to comprehend it; and whatsoever maketh manifest is light. The gospel makes manifest. "It shall be preached in all the world for a witness unto all people." Jesus says, "If I had not come, &c., ye would not have had sin; but now ye have no cloak for your sin." The very fact that Jesus had come as the light of the world, and that they who were in darkness had no eyes to comprehend that light, was fail testimony that they were blind. An exhibition of his eternal truth took from them the cloak or covering of falsehood under which they had hid themselves, and they stood detected and

condemned. They did not occupy the ground of probationers, in a state of trial, but were condemned already; and the demonstration of their condemnation was their unbelief. If they were of God, if they were ordained to eternal life, they would believe; but they did not believe, hence they were not of God, nor ordained to life, consequently they were weighed in the balance and found wanting; condemned and waiting their awful execution.

But unto what are they condemned? To die in their sin; for if, says Jesus, “Ye believe not that I am he, ye shall die in your sins.” “He that believeth not shall be damned.”

To conclude. Reader, on which side of this line dost thou stand? Art thou a believer in Jesus? do you trust alone in him for salvation and eternal glory? or art thou an unbeliever, trusting in an arm of flesh - human works or personal virtues? “Be not deceived, God is not mocked.”

ALEXANDRIA, D. C.,
February 24, 1837.

Elder Gilbert Beebe
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Pages 354 – 358

# REMARKS ON JOHN V. 40, AND REV. XXII. 17-19.

G. W. Pool, of Mississippi, has requested our views on John v. 40, and Rev. xxii. 17, and brother Israel J. Miller, of Indiana, has asked for our views on Rev. xxii. 17-19.

Such views as we have, or may be enabled to give on these passages of Scripture, we will give in one reply. On all of these passages our views have frequently been called for and given on former occasions, but as many of our present readers have not access to our files, and as we hold no secret views on the subject of divine revelation, we will cheerfully comply with the desires of our brethren as frequently as they may have occasion to call on us, to the extent of such ability as God may be pleased to afford us, and at that point we desire always to stop, without thinking our own thoughts, or speaking our own words.

The text in John, which is often brought by those who oppose the doctrine of special, discriminating and sovereign grace, to perplex the minds of those who love the truth, reads thus: "And ye will not come to me that ye might have life." Without considering the connection of the subject, or the occasion on which, or the people unto whom these words were addressed, the advocates of free will and human power rudely detach them from the place where they belong in the Scriptures, and endeavor to make them appear to sustain the idea that the salvation of souls rests upon the will and work of men. And although we are expressly told that the new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God, who sheweth mercy; that it is not of works lest any should boast, still they show a settled determination to make the Bible appear to be a book of contradiction, and to turn even the truth of God into a lie, by

making it seem to say what it does not say, and to teach doctrines opposite and antagonistic to each other. But all those who fear the Lord will revere and tremble at the word.

In this text our Lord was addressing the work-mongrel, self-righteous Jews, whose religious proclivity, and self-confidence, were in the most perfect unison with the doctrine, and delusion which is held and cherished by all the Arminian tribes of the earth, who oppose the truth of God at this present day. Jesus had, as we are told in this chapter, healed the impotent man, and bade him take his bed and walk, and these ancient free-willers sought to put him to death for breaking the Sabbath. He had announced himself to be the Son of God, and they were still more intent to slay him for blasphemy, in making himself equal with God. He had also declared his sovereign power to give life to whomsoever he would, without even asking their consent or co-operation in the work, just as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will; and that the dead did at that time, and should continue throughout all time, to hear the voice of the Son of God, and live. The dead shall hear, and they that hear shall live. And furthermore, this same Son, with the same power and judgment which he then possessed, shall ultimately raise the dead and judge the world at the last day. And that the resurrection of all the human family from their graves should be by him affected by the same sovereign and irresistible power and majesty of his voice, as in their being called by grace from death to life, when they are born again. But these declarations of his power and Godhead did not pacify them, nor did the unanswerable arguments incline them to yield their cherished doctrines of free-will and human power, nor divert them from looking away from the law, and their own willing and doing power for justification, to him as the only Savior, and the only way in which they can come unto the Father. Still, although confounded by his arguments, which

they could neither resist nor gainsay, they cherished the prevailing delusion that the law, or the Old Testament Scriptures, possessed eternal life for them, on condition of their obedience to its requisitions. In them (the Scriptures of the Old Testament, the law of works, &c.,) they thought, as all their kindred of all ages think, they have eternal life, and therefore they see no need of Christ to save them. These Jews were as unconscious then, as the Arminians are now, of the truth of the declarations, By the deeds of the law shall no flesh be justified in the sight of God, and as many as are of the works of the law are under the curse. Hence they clung to the works of the law, to their own willing and doing, for justification and eternal life, and would not, had not the slightest inclination to turn away from themselves, from the law, and look or come to Christ for salvation. They had the same aversion to salvation through Jesus Christ, by sovereign, reigning and almighty grace, as have those who are of the same brood in our day.

Hence the words of our Lord to them, “Search the Scriptures.” The New Testament was not at that time published; the law and the prophets were intended, and in them the carnal Jews thought they had eternal life; but they were mistaken, and so are all who hope for acceptance before God now on the ground of their own wills or works, mistaken. “They are they that testify of me.” The law and the prophets testified of Christ as the Shiloh, the Messiah, the Lord God that should come with a strong hand, and his arm should rule for him, and that he would gather his sheep with his arm, &c. But these carnal Jews were not his sheep, as he had said unto them; and therefore they were the more deluded in thinking that in the law and the prophets they had eternal life. Again, the Old Testament testified of Christ that “A seed shall serve him; it shall be counted to the Lord for a generation.” That they should all be taught of God, and that every one that heard and learned of the Father should come

to Christ; that they should be willing in the day of his power. But these legal work-mongers did not possess these characteristics, these marks; they had not the will nor the power. Instead of a will to be saved by him, their will was to put him to death as a Sabbath-breaker, an impostor, and blasphemer. Jesus not only declared their utter destitution of a will to come to him for life, but he declared to them the reason why they were thus destitute of the will: First, because they had not been taught of God; for said he to them, "Ye have neither heard his voice at any time nor seen his shape," therefore they were not taught of him. All his saints have heard his voice, for says he, My sheep heard my voice, and I know them, and they follow (or come unto) me, and I give them eternal life. (John x. 27, 28.) And they see his shape, for they see Jesus, who is the image of the invisible God, the brightness of his Father's glory, and the express image of his person. All who have seen him have seen the Father also, for they are one. He is in the Father, and the Father is in him. These carnal Jews were not manifestly the subjects of saving grace, therefore they could see no attractions in him, for they had nothing in them to be attracted by him. They saw neither form nor comeliness that they should desire him or a knowledge of his ways.

"And ye have not his word abiding in you." In the absence of his word, they were dead in sin; for his word is Spirit, and it is life, but they had it not, and were therefore dead, and destitute of the power to will to come to him. The word was made flesh, or incarnate, and in him was life, but they had not the Word. The Word was with God, and the Word was God, and it is God that worketh in all in whom he dwells, both to will and to do of his good pleasure, in working out their salvation with fear and trembling. But as the Word was not in them, they did not and could not will to come to him for life. The Word of God is the Son of God, and life was given to all his members in him, so that he that hath the Son

of God, or the Word of God, hath life, and he that hath not the Son of God hath not life. And he that hath not life, certainly cannot possess the legitimate effects or functions of life. As evidence that they had not heard the voice, seen the shape, nor received the witness which the Father has given of the Son, they had not believed on him, nor in the testimony which he bore to the truth. All who are born of the Spirit, possess the Spirit, which is life, and the fruit of that Spirit is faith, and faith is indispensable to qualify any to believe in Christ, as all revelation of the Son of God is made to the faith, and not to the sense of man; consequently their rejection and unbelief was conclusive evidence that they were yet in their sins, and destitute of either desire or ability to come to him for life.

Another reason which Christ gave, was the impossibility that they should come to him for life unless they were drawn to him by the same power of the Father, which sent the Savior into the world. “No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up at the last day.” - vi. 44. All who are thus drawn, are taught of God, and Jesus says that all who are taught of God come to him, and that of all who thus come to him, none shall be cast out. This embraces all his children, for “All thy children shall be taught of God.” And it embraces all that the Father has given to the Son, for “All that the Father giveth me, shall come to me, and him that cometh I will in no wise cast out.” It embraces all the sons and daughters of the Lord Almighty, and all who are called by his name, and whom he has created for his glory, “for he shall say unto the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.” But bring how many of them? ‘‘Even every one that is called by my name, for I have created him for my glory; I have formed him: yea, I have made him.” - Isa. liii. 6, 7. All these, therefore, not only must, but by the immutable promise, and decree of

Almighty God, shall come to Jesus, and be saved in him with an everlasting salvation. As he has said, "In the Lord shall all the seed of Israel be justified and shall glory."—Isa. lv. 25. But, "They are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." - Rom. ix. 6-7. These shall all come to Christ for salvation, and none but these can come: for no man can come unto the Father but by Christ. None can come to God unless they believe that he is; and that belief is the action of faith, and that faith is the gift of God; not of works, but of him that calleth; it is the fruit of the Spirit, and of the operation of God; it is the faith of the Son of God, and Jesus Christ is the Author and finisher of it. None but those who are under its power, have the will, the inclination, or desire, to come to him for life.

"And the Spirit and the bride say, Come." What Spirit? Whose bride saith Come, and to whom do they say Come? These questions are involved in the correct elucidation of the text. The Spirit of the gospel, the Spirit of God, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. The Spirit which is life and immortality. The Spirit which moved on the face of the great deep when all was without form and void. The Spirit that breathed upon the slain, in Ezekiel's vision, and quickened the dry bones. God, by his Holy Spirit, in the holy calling of all the heirs of salvation, says "Come." Does not invite them to come, but says, Come, with the same power and effect as when God said, "Let there be light." He speaks the word and it stands fast: he commands and it is done. An invitation leaves the person or people invited to accept or decline, as they may choose; but in the calling of God by the Spirit, he saith not unto the seed of Israel, Seek ye my face, in vain:

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The dead shall hear his voice, and they that hear shall live. At his voice the south gives up, the north resigns; from the rising of the sun to the extreme west, all who are called by his name, come with singing to Zion, and with everlasting joy upon their head. “And the bride says Come;” and as the bride is the Lamb’s wife, and she is one with him, “They twain shall be one;” she has the Spirit of Christ. “As many as are led by the Spirit of God, they are the sons of God.” But, “If any man have not the Spirit of Christ, he is none of his.” Therefore, to what the Spirit of Christ says, the bride, the church of God, responds, therefore the Spirit says, come, and the Spirit in the bride says come, and this is said to every one that is called by Christ’s name, as we have seen. Come where? To the River of Life, to the Holy City, New Jerusalem, to the Tree of Life, to the Fountains of living waters. Not to the mountain that might be touched, but to heavenly Jerusalem described in this and the preceding chapter; to the spirits of just men made perfect; to the blood of sprinkling which speaketh better things than the blood of Abel; to Jesus, the Mediator; to God, the Judge of all. This calling of the Spirit and bride is not to the law, to Moses, to human aid, not to some wooden-bench, said to be anxious, not to a system of works, for they were all there before they were called experimentally by the quickening operation of the Holy Spirit. But, come from death to life; from darkness to light; from bondage to liberty; from sin to holiness; from Moses to Christ. “And let him that heareth say, Come.” For they that hear shall live; they live by the spirit of life and immortality which distinguishes the Spirit and the bride. All who hear are brought manifestly into the unity of the faith, and God teaches them a pure language, and in perfect harmony with the language of the Spirit and the bride, he that heareth will reiterate the language of the Spirit. “And let him that is athirst come.” The river of life

flows from the throne of God and the Lamb to Bupply the thirsty in the New Jerusalem, with its streams which make glad the city of God. The dead do not thirst, none but the living can desire or appreciate the living waters of the New Jerusalem, to the fountains of which the Lamb that is in midst of the throne shall lead his flock, and beside the which he maketh them to lie down in green pastures. And all as who have an ear to hear what the Spirit saith unto the churches, are welcome to hear, are of those who are addressed, so the gospel, with all its promises, provisions and privileges, is addressed to those who have a desire for them; for none desire or thirst for them until quickened and made alive by the life giving Spirit of our God. To hunger and thirst after righteousness is a blessed state for a sinner to be in. Poor as they may feel, they are called to Come to the waters, and buy wine and milk, without money and without price. “And whoever will, let him take the water of life freely.” As none but the living can thirst; so neither can any in an unquickened state have a will, a desire for the salvation which is of God. We have seen in our investigation of the first text, that God only can work in us to will and to do, or to make us a willing people, in the day of the Redeemer’s power, therefore whoever will, is a subject of quickening power and saving grace, and let him take the water of life. How, conditionally? O, no; there are no conditions resting on the creature. If he has a hearing ear, God has furnished it. If he is thirsty, God has made him so. No man has power to make himself thirsty, and especially no dead man has that power, as all unquickened sinners are like the carnal Jews, without a will to drink of the waters which flow from Christ the Rock of our salvation, it is sufficiently discriminating to say, and whosoever will, let him take of the water of life freely, it flows freely, and it is without money and without price, and therefore the poor, the helpless, the wretched, and those who have nothing to purchase it with, are welcome to

take it freely, and they must have it freely, unconditionally, and without fee or reward, or not at all.

"For I testify unto every one that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." This is a fearful testimony which Jesus has sent his angel to testify in the churches. Should we add a single condition, to be performed by the creature to entitle him to the water of life, we add to what is written, and whatever we may teach or practice without a clear "Thus saith the Lord," is an adding to the words of the prophecy of this book, and all who do it shall receive at God's hand the plagues which are written. Of the nature of these plagues we cannot speak particularly in this already extended article. But it is spoken to those in the churches who should be rebuked and chastised when they presumptuously add to what God has said, or teach for doctrine the commandments of men.

"And if a man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The Book of Life in this case, as we understand, means the record of the living in Jerusalem, not the record of eternity, in which all the members of Christ are written, and from which they can never be blotted out, but the living in Jerusalem, or those in fellowship, and who have the privilege of his house. Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city. None even of the children of God are entitled to the fellowship of the church of God, and the privileges of his house, who walk not in obedience to the authority of Christ, as laid down in the New Testament. If they walk not according to this rule, they become the subjects of discipline, and if they persist in their unruly course, they are cut off from fellowship, and

their part is taken out of the church, and as long as they continue thus they are to the church of God as heathen men and publicans. They being out of the bounds of the church, find for their companions, dogs, sorcerers, whoremongers, and whatsoever loveth and maketh a lie. This is not what is called falling from grace, for if they are subjects of the grace of God, they shall be brought back with weeping, but they fall from works, for want of grace to preserve them in the order and fellowship of the church of God. Many who have had a name to live, and who have been recognized as orderly members of the church, by disorder have forfeited their part in having a name to live, and as being entitled to the privileges of the church in her gospel order. Therefore take heed, and let him that standeth beware lest he fall; not from grace, but from his steadfastness in the truth.

Middletown, N. Y.
June 15, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 233 - 242

# REMARKS ON JOHN V. 40, AND REV. XXII. 17-19.

G. W. Pool, of Mississippi, has requested our views on John v. 40, and Rev. xxii. 17, and brother Israel J. Miller, of Indiana, has asked for our views on Rev. xxii. 17-19.

Such views as we have, or may be enabled to give on these passages of Scripture, we will give in one reply. On all of these passages our views have frequently been called for and given on former occasions, but as many of our present readers have not access to our files, and as we hold no secret views on the subject of divine revelation, we will cheerfully comply with the desires of our brethren as frequently as they may have occasion to call on us, to the extent of such ability as God may be pleased to afford us, and at that point we desire always to stop, without thinking our own thoughts, or speaking our own words.

The text in John, which is often brought by those who oppose the doctrine of special, discriminating and sovereign grace, to perplex the minds of those who love the truth, reads thus: "And ye will not come to me that ye might have life." Without considering the connection of the subject, or the occasion on which, or the people unto whom these words were addressed, the advocates of free will and human power rudely detach them from the place where they belong in the Scriptures, and endeavor to make them appear to sustain the idea that the salvation of souls rests upon the will and work of men. And although we are expressly told that the new birth is not of blood, nor of the will of the flesh, nor of the will of man, but of God, who sheweth mercy; that it is not of works lest any should boast, still they show a settled determination to make the Bible appear to be a book of contradiction, and to turn even the truth of God into a lie, by

making it seem to say what it does not say, and to teach doctrines opposite and antagonistic to each other. But all those who fear the Lord will revere and tremble at the word.

In this text our Lord was addressing the work-mongrel, self-righteous Jews, whose religious proclivity, and self-confidence, were in the most perfect unison with the doctrine, and delusion which is held and cherished by all the Arminian tribes of the earth, who oppose the truth of God at this present day. Jesus had, as we are told in this chapter, healed the impotent man, and bade him take his bed and walk, and these ancient free-willers sought to put him to death for breaking the Sabbath. He had announced himself to be the Son of God, and they were still more intent to slay him for blasphemy, in making himself equal with God. He had also declared his sovereign power to give life to whomsoever he would, without even asking their consent or co-operation in the work, just as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will; and that the dead did at that time, and should continue throughout all time, to hear the voice of the Son of God, and live. The dead shall hear, and they that hear shall live. And furthermore, this same Son, with the same power and judgment which he then possessed, shall ultimately raise the dead and judge the world at the last day. And that the resurrection of all the human family from their graves should be by him affected by the same sovereign and irresistible power and majesty of his voice, as in their being called by grace from death to life, when they are born again. But these declarations of his power and Godhead did not pacify them, nor did the unanswerable arguments incline them to yield their cherished doctrines of free-will and human power, nor divert them from looking away from the law, and their own willing and doing power for justification, to him as the only Savior, and the only way in which they can come unto the Father. Still, although confounded by his arguments, which

they could neither resist nor gainsay, they cherished the prevailing delusion that the law, or the Old Testament Scriptures, possessed eternal life for them, on condition of their obedience to its requisitions. In them (the Scriptures of the Old Testament, the law of works, &c.,) they thought, as all their kindred of all ages think, they have eternal life, and therefore they see no need of Christ to save them. These Jews were as unconscious then, as the Arminians are now, of the truth of the declarations, By the deeds of the law shall no flesh be justified in the sight of God, and as many as are of the works of the law are under the curse. Hence they clung to the works of the law, to their own willing and doing, for justification and eternal life, and would not, had not the slightest inclination to turn away from themselves, from the law, and look or come to Christ for salvation. They had the same aversion to salvation through Jesus Christ, by sovereign, reigning and almighty grace, as have those who are of the same brood in our day.

Hence the words of our Lord to them, “Search the Scriptures.” The New Testament was not at that time published; the law and the prophets were intended, and in them the carnal Jews thought they had eternal life; but they were mistaken, and so are all who hope for acceptance before God now on the ground of their own wills or works, mistaken. “They are they that testify of me.” The law and the prophets testified of Christ as the Shiloh, the Messiah, the Lord God that should come with a strong hand, and his arm should rule for him, and that he would gather his sheep with his arm, &c. But these carnal Jews were not his sheep, as he had said unto them; and therefore they were the more deluded in thinking that in the law and the prophets they had eternal life. Again, the Old Testament testified of Christ that “A seed shall serve him; it shall be counted to the Lord for a generation.” That they should all be taught of God, and that every one that heard and learned of the Father should come

to Christ; that they should be willing in the day of his power. But these legal work-mongers did not possess these characteristics, these marks; they had not the will nor the power. Instead of a will to be saved by him, their will was to put him to death as a Sabbath-breaker, an impostor, and blasphemer. Jesus not only declared their utter destitution of a will to come to him for life, but he declared to them the reason why they were thus destitute of the will: First, because they had not been taught of God; for said he to them, "Ye have neither heard his voice at any time nor seen his shape," therefore they were not taught of him. All his saints have heard his voice, for says he, My sheep heard my voice, and I know them, and they follow (or come unto) me, and I give them eternal life. (John x. 27, 28.) And they see his shape, for they see Jesus, who is the image of the invisible God, the brightness of his Father's glory, and the express image of his person. All who have seen him have seen the Father also, for they are one. He is in the Father, and the Father is in him. These carnal Jews were not manifestly the subjects of saving grace, therefore they could see no attractions in him, for they had nothing in them to be attracted by him. They saw neither form nor comeliness that they should desire him or a knowledge of his ways.

"And ye have not his word abiding in you." In the absence of his word, they were dead in sin; for his word is Spirit, and it is life, but they had it not, and were therefore dead, and destitute of the power to will to come to him. The word was made flesh, or incarnate, and in him was life, but they had not the Word. The Word was with God, and the Word was God, and it is God that worketh in all in whom he dwells, both to will and to do of his good pleasure, in working out their salvation with fear and trembling. But as the Word was not in them, they did not and could not will to come to him for life. The Word of God is the Son of God, and life was given to all his members in him, so that he that hath the Son

of God, or the Word of God, hath life, and he that hath not the Son of God hath not life. And he that hath not life, certainly cannot possess the legitimate effects or functions of life. As evidence that they had not heard the voice, seen the shape, nor received the witness which the Father has given of the Son, they had not believed on him, nor in the testimony which he bore to the truth. All who are born of the Spirit, possess the Spirit, which is life, and the fruit of that Spirit is faith, and faith is indispensable to qualify any to believe in Christ, as all revelation of the Son of God is made to the faith, and not to the sense of man; consequently their rejection and unbelief was conclusive evidence that they were yet in their sins, and destitute of either desire or ability to come to him for life.

Another reason which Christ gave, was the impossibility that they should come to him for life unless they were drawn to him by the same power of the Father, which sent the Savior into the world. “No man can come to me, except the Father, which hath sent me, draw him, and I will raise him up at the last day.” - vi. 44. All who are thus drawn, are taught of God, and Jesus says that all who are taught of God come to him, and that of all who thus come to him, none shall be cast out. This embraces all his children, for “All thy children shall be taught of God.” And it embraces all that the Father has given to the Son, for “All that the Father giveth me, shall come to me, and him that cometh I will in no wise cast out.” It embraces all the sons and daughters of the Lord Almighty, and all who are called by his name, and whom he has created for his glory, “for he shall say unto the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.” But bring how many of them? ‘‘Even every one that is called by my name, for I have created him for my glory; I have formed him: yea, I have made him.” - Isa. liii. 6, 7. All these, therefore, not only must, but by the immutable promise, and decree of

Almighty God, shall come to Jesus, and be saved in him with an everlasting salvation. As he has said, "In the Lord shall all the seed of Israel be justified and shall glory."—Isa. lv. 25. But, "They are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." - Rom. ix. 6-7. These shall all come to Christ for salvation, and none but these can come: for no man can come unto the Father but by Christ. None can come to God unless they believe that he is; and that belief is the action of faith, and that faith is the gift of God; not of works, but of him that calleth; it is the fruit of the Spirit, and of the operation of God; it is the faith of the Son of God, and Jesus Christ is the Author and finisher of it. None but those who are under its power, have the will, the inclination, or desire, to come to him for life.

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take it freely, and they must have it freely, unconditionally, and without fee or reward, or not at all.

"For I testify unto every one that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." This is a fearful testimony which Jesus has sent his angel to testify in the churches. Should we add a single condition, to be performed by the creature to entitle him to the water of life, we add to what is written, and whatever we may teach or practice without a clear "Thus saith the Lord," is an adding to the words of the prophecy of this book, and all who do it shall receive at God's hand the plagues which are written. Of the nature of these plagues we cannot speak particularly in this already extended article. But it is spoken to those in the churches who should be rebuked and chastised when they presumptuously add to what God has said, or teach for doctrine the commandments of men.

"And if a man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The Book of Life in this case, as we understand, means the record of the living in Jerusalem, not the record of eternity, in which all the members of Christ are written, and from which they can never be blotted out, but the living in Jerusalem, or those in fellowship, and who have the privilege of his house. Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city. None even of the children of God are entitled to the fellowship of the church of God, and the privileges of his house, who walk not in obedience to the authority of Christ, as laid down in the New Testament. If they walk not according to this rule, they become the subjects of discipline, and if they persist in their unruly course, they are cut off from fellowship, and

their part is taken out of the church, and as long as they continue thus they are to the church of God as heathen men and publicans. They being out of the bounds of the church, find for their companions, dogs, sorcerers, whoremongers, and whatsoever loveth and maketh a lie. This is not what is called falling from grace, for if they are subjects of the grace of God, they shall be brought back with weeping, but they fall from works, for want of grace to preserve them in the order and fellowship of the church of God. Many who have had a name to live, and who have been recognized as orderly members of the church, by disorder have forfeited their part in having a name to live, and as being entitled to the privileges of the church in her gospel order. Therefore take heed, and let him that standeth beware lest he fall; not from grace, but from his steadfastness in the truth.

Middletown, N. Y.
June 15, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 233 - 242

# REMARKS ON JUDE 11,

"Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain sayings of Core."

Cain was a religious man; his religion was of a kind of which he could claim to be the author, and was consequently *new schoolism,* or a new kind in his day. In its external form it was something like that revealed to Abel from heaven; for he offered sacrifices to the Lord, and doubtless the best he had, as it was the fruit of the ground; and he also appeared to indulge a sincere belief that his offering would be as acceptable as that of his brother Abel. Abel offered of the firstlings of his flock, and the fat thereof; and the Lord had respect unto Abel and his offering; but unto Cain, and unto his offering, he had not respect. And Cain was very wroth, and in the issue killed his brother. This was the first religious quarrel in which blood was shed, that had ever occurred in the world. The difference between the religion of Cain and that of his brother Abel, will more fully appear by considering *the way of Cain.* The way of Cain was a way of his own, contrived by himself, and unauthorized by the God of heaven, and consequently unacceptable to the Lord; neither Cain nor his religion were respected; for the way of Cain did not recognize the doctrine of Divine Sovereignty; and he was evidently unwilling that the Lord should distinguish, single out, elect, or respect Abel and not himself, or of the same lump make one to honor and another to dishonor. The government of the Lord he was unreconciled to; yet he could be, and was, a religious man. His way, however, was not God's way, nor his thoughts God's thoughts; hence all his ardent piety and zeal availed him nothing. His offering, we have said, was unquestionably the best that he could command; and human reason would

decide that it was as good as any part of Abel's flock; but those who have been taught by the Spirit of God will discover that while Cain's religion was a system, m modern language called Arminianism, Abel's was all of grace, in its figurative import. The sacrifice of Cain was the fruit of his industry, he being an EFFORT man, and the product of that ground then groaning under the curse of God for man's sake; "And who can bring a clean thing out "of an unclean? Not one." While Abel's lamb was not the fruit of his work, but, like Jacob's. savory mean, was made ready to his hand, and pointed figuratively to the blessed Lamb which Abraham told his son. Isaac, God would provide himself with for an offering; and which was more fully manifested when the ancient Baptist, on the shore of Jordan, saw the Holy Ghost in visible form. like a dove, descend and rest upon him as the Lamb of God that taketh away the sins of the world. Hence while Cain's religion was a system of Arminianism, Abel's was a system of grace; the former showing what Cain had done,. the latter what God would do. The first, mere human invention, the second, a divine appointment; the way of Cain to be defended by force of arms; the religion of Abel, by that God to whom Abel's blood cried from the ground. Now let an inquiry be made. Who are they in our time that have gone, or are going, in the way of Cain?

But, secondly. "Run greedily after the error of Balaam." Balaam was a prophet; but not approved of God; although he as well as the beast upon which he rode, were constrained to declare some truth. Balaam was a missionary, and had a mind to go among the heathen and prophesy for Balak, king of Moab, to which work he had a *call;* and, like many of his kind in our day who love his error, he asked permission of the Lord, and was suffered. Whatever might have been the outfit of this famous foreign missionary, the formation of a special board was superseded by the royal bounty of Balak; as it appears that Balaam had only to arise and saddle his ass,

and away he went to prophesy in a foreign land, moved not by the love of God, nor regard to men; but he loved the wages of unrighteousness, and he taught Balak to cause Israel to sin.

Let us again inquire seriously. Are there any in this our day, who love the error of Balaam? If there are, wo to them! thy shall perish in the gainsayings of Core, or Korah. The account of Korah and his company, their gainsayings, rebellion, and awful end, are given in the sixteenth chapter of the book of Numbers. Korah, in an unhallowed union of effort with Dathan and Abiram, and their men, made an unauthorized attempt to assume the priesthood; and like many of our young men of the Theological School, denied the reality of any special call to the work of the ministry; and while in the very act of disputing the point with the Lord's ministers, the earth opened her month and swallowed them up alive.

The awfully solemn considerations involved in the foregoing subject, cannot fail to produce emotions of the deepest interest in the hearts of all who fear the Lord and tremble at his word, to see the thousands who are at this day so very tenacious of the *way* of Cain; or a way, like his, unauthorized by the Lord, and in which they may offer to the Lord unholy offerings; such, for instance, as their sinful hearts, their filthy lucre, their unconverted infants or their dead works; and the multitude of *greedy dogs,* who love the wages of unrighteousness as well as their ancient missionary brother Balaam did, and who are hurrying on after his error, believing gain to be Godliness, and at the same time knowing as we do, that as God is true, they shall assuredly perish in the gainsayings of Core.

NEW VERNON, N. Y.,
January 15, 1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 272 – 275

# REMARKS ON LETTER OF MT. CARMEL CHURCH.

By request of the Mt. Carmel Church, Ala., we copy their letter from the *Primitive Baptist*. It may not be amiss to offer a remark or two upon its import. We have no disposition to condemn or censure any brother for refusing to use unscriptural phraseology in speaking of God, or in setting forth what God has revealed to us in the record given us of his Son. A strict conformity to scriptural terms would prevent much unprofitable speculation and controversy among brethren who are substantially of the same faith. If the brother, by refusing to use the words, *human nature*, &c., intended to deny that Christ took on him the seed of Abraham, that he was made in all points like his brethren, that his children being partakers of flesh and blood, he also himself likewise took part of the same; or that he was made of a woman and made under the law; he, in such case, assumed a position contradictory of the plain testimony of the scriptures, a position in the occupation of which he should not be sustained by the church.

The idea of Christ's having died a God, if assumed, should be sustained by better testimony than what is presented in the couplet from Watts:

"God the mighty Maker died,
For man the creature's sins."

We know of no scriptural authority to sustain the position of brother Rowe upon this point. As we have understood the divine record, it was as the Messiah he was cut off; as the Son of God he was not spared, but was freely delivered up to die the just for the unjust. That he was made a little lower than the angels for the suffering of death. Immortality, as

such, could not die. The Godhead, as such, could be under condemnation by no just or holy law, nor indeed under any law; hence the necessity of Christ's incarnation in coming under the law. As God, that very law emanated from him. He said to his disciples, "Truly the Son of man goeth, as it is written of him," &c, The Son of man was lifted up, &c.; but the Godhead of Christ. is in no sense the Son of man, and could not possibly be the offspring of man in any sense whatever. We have long considered the couplet quoted from Watts highly objectionable. It was in the form of a servant that he learned obedience, and that he became obedient unto death, even the death of the cross. He was put to death in the flesh, not in the Godhead. The construction which brother Rowe's words, according to the version of them in the letter from his church, are liable to, would either imply an absolute plurality of Gods, so that one might be dead and others living, or the absurd idea expressed by a certain poet, that when God shall come to judge the world, angels shall guard his throne.

It should never be forgotten by us that godliness is a mystery; and all that we can know of it must be by revelation of the Holy Spirit; and that all that the Holy Spirit ever has or ever will reveal of Christ to us, must necessarily be in perfect harmony with the scriptures of truth.

The church at Mt. Carmel, and all persons interested, will excuse us for these remarks, as we could not consistently comply with their request without offering our views thus far on the subject.

New Vernon, N.Y.,
May 15, 1846

Elder Gilbert Beebe
Editorials Volume 2
Pages 643 – 644

# REMARKS ON MATTHEW 18:10.

“Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Although we have on a former occasion expressed such views as we had on this text, yet at the request of brother Elias Newkirk, we will offer a few remarks further on the subject.

An ambitious spirit unbecoming the followers of the meek and lowly Lamb of God had been detected in the disciples, in agitating the question of their comparative greatness, and as they could not settle the matter to their mutual satisfaction, they appealed to our Lord for a decision; whereupon Jesus called a little child unto him and set him in the midst of them, and said, “Verily I say unto you, expect ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” In this connection our Lord gave them such instructions and rules for their social government as should always be applicable to his church and people throughout all time. We shall not attempt in this article to comment on all the rules of order enjoined upon the members of the church of Christ in this chapter, but dwell particularly on what we understand to be embraced in the text proposed for consideration. In doing that we will call attention to the solemn admonition given to all the disciples, to *take heed* that they despise not one of these little ones. The command to take heed implies that through inattention, thoughtlessness, or without direct design, the error against which they are warned may be committed even by Christians. Care and close and constant attention is required that the little ones be not overlooked, or their place and importance in the house or kingdom of God be not underrated. Aspirants for distinguishing positions will be apt

to bring themselves into notice; but those who are more diffident and childlike may, unless great heed be taken, be overlooked, neglected or forgotten, or they may come to be regarded as of less importance in the church of God.

Two causes may tend to this result. First, the humble and childlike humility of the little ones make them unassuming and retiring, for they feel themselves to be less than the least of all the saints, and willing to be servants or door-keepers, and to let others whom they esteem better than themselves occupy more conspicuous or exalted places. Secondly, the fleshly pride and vanity which is too frequently betrayed, unless closely watched and promptly checked, will predominate, as in the example presented in the first verse of this chapter, and in its ascendency tempt us either to think more highly of ourselves than we ought, or be attracted by the splendid appearance of some others, so that the humble, quiet, childlike little ones fail to be appreciated. Where the little ones are wantonly thrust aside, and that which is lame is turned out of the way by the arrogance or wantonness of any one, God will avenge the oppressed; but woe to him by whom the offence cometh. But while Christians are here in the flesh, the utmost vigilance is required to watch over our prejudices and partialities, lest, even undesignedly, we despise one of these little ones. It is not enough that we may say we have not wounded the feelings, disturbed the peace, or disregarded the expressed wishes of such. It may well be presumed that many a wound has been keenly felt in the heart of an humble child of God which has festered, unseen by any eye but that which watches over these little ones, causing grief untold, and perhaps unutterable, leading the wounded child to reason thus: O that I were worthy of the esteem of those whom I so dearly love, but while they show strong appreciation of the society, the gifts, or the conversation of others who are so far my superiors, they treat me as I deserve as though they have little or no

confidence in me. We are commanded to be kindly affectioned one towards another, and to be especially careful in regard to those who are weak and tender; what care should we take lest we despise one of these little ones.

But, who are these little ones? All who enter into the kingdom of our Lord Jesus Christ. This truth is not only declared by our Lord in the third verse of this chapter, but it is fully implied in his declaration to Nicodemus. "Except a man be born again he cannot see the kingdom of God;" and "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God (John 3:3,5)." All who are born again, of incorruptible seed by the word of God, which liveth and abideth forever become "new born babes." (See I Peter 1:23 and 2:2.) In that birth not only are they manifested as children, but as very little children. Whatever may be their age in the flesh, or whatever may be their capacity, strength, physical or mental, if they are born again, that which is born of the Spirit is spirit, and among the fruits of that spirit will be found childlike humility. Like little children, very small, they are dependent, reliant, and desire the sincere milk of the word that they may grow *thereby.* No other growth is compatible with their heavenly birth.

All who enter the kingdom of our God must enter as little children, and the more they learn, experience or know of God and of spiritual things, the smaller they will feel themselves to be, and the smaller they are in their own esteem, the higher they will stand in the estimation of their brethren. When Christians become vain in their imaginations, heady and high-minded, God will provide a way to humble them. They become sensitive, and if their importance is not acknowledged, they are mortified and offended. A gospel course, in such cases, will be very apt to offend them. But woe unto him who shall offend one of these little ones which believe in Jesus. "It were better for him that a mill-stone

were hanged about his neck, and that he were drowned in the depth of the sea."

As a consideration calculated to impress the solemn admonition more deeply on the minds of the disciples, Jesus added the following emphatic declaration: "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The words *their angels* are the same in signification as *their spirits.* For spirits, when spoken of in distinction from the bodies, are called angels, as in the case of Peter when he had been delivered from prison, he came to the house of Mary and knocked for admittance. When the damsel affirmed that Peter was at the gate, they thinking it impossible that he could be there in his body, concluded that it was his angel, or spirit, or ghost. In the same manner the word was used by the Saddusees in denying the resurrection of the dead, etc.

God's presence is heaven to all who are born of him, and although our bodies are dead because of sin, the spirit within us, which is born of the Spirit of God, is life, because of righteousness, and although flesh and blood cannot inherit the kingdom of God, yet we worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. "In heaven," in the spiritual presence of God, the spirit, or angel, of the child of God is in communion with God, in his presence, enjoying his presence, and behold his face, for he reveals himself unto them as he does not to the world. No man hath seen the Father at any time, but the Father reveals his face to the faith of his elect, and every one that hath seen the Son hath seen the Father also; but not with their mortal eyes or natural perceptions. Only to their faith, spirit or angels, is he revealed. Always when in heaven, or in a heavenly frame, they behold his face, and derive all their consolation from his presence, in which they have fullness of joy, and at his right hand they have pleasure forevermore.

Seeing then that these little ones which believe in Jesus are in spirit held in communion with the God and Father of our Lord Jesus Christ, how presumptuously wicked for us to despise or offend them. God will avenge them, as his own elect who cry unto him day and night, and they shall certainly triumph over all their enemies.

Middletown, N.Y.
February 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 134 - 137

# REMARKS ON MATTHEW XXIII. 37.

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” - Matt. xxiii. 37.

THERE has been much controversy among professors of religion, on the text which we place at the head of these remarks. At the request of several correspondents, we will also show our opinion.

It is contended by the arminians, that what our Lord has said in this case, to Jerusalem, is applicable to all the unregenerated part of mankind; that our Lord Jesus Christ is now, and has often been willing to save sinners, yea, all sinners, but they will not consent; that he was willing to save Jerusalem, and had frequently been willing, but he had been prevented by their stubbornness - they would not. In harmony with such an exposition of the text, it is urged that salvation depends not on the sovereign will of God, but solely on the will and decision of the creature; that it is the will of God to save all mankind; but the will of God saves no one; that his will is inefficient, and it is not done in heaven nor among the sons of men. The creature is held forth as a sovereign indeed; and it is left for man to decide to what extent the will of God may be executed in the economy of salvation.

However extravagant such blasphemy must sound in the ears of regenerate persons, It is a prominent doctrine of the arminians; and the text before us is tortured to yield an unnatural consent to the damnable heresy. All the essays we

can write on this text, or upon any other portion of divine revelation, will never undeceive those unto whom strong delusions are sent, that they may believe a lie. None but God can open the blind eyes, or unstop the deaf ears of such as are capable of believing that the will of man is more omnipotent, more sovereign and irresistible than the will of God.

But in the minds of even some of the saints, doubts have found place, as to the meaning of this text; for the edification of such we write.

The words of this text were uttered by our Lord Jesus Christ, while in the days of his flesh he sojourned upon the earth; and they were spoken in reference to the calamity that was about to be experienced by the Jews, in the execution of divine wrath upon the city of Jerusalem, which was soon to take place. In the preceding connection of this passage, we find our Lord upbraiding the inhabitants of Jerusalem, the scribes pharisees, lawyers, &c., whom he denounced as hypocrites, blind guides, &c. He charged that very *pious and devout* people, who were so exceedingly zealous for God, that they were shocked with the irreligion of Christ and his disciples, with the murder, not only of all the messengers that he had sent among them, from the day of Abel, but of the murder also of all them that he was then about to send among them, as the immediate precursors of their overthrow. He assures them that all the accumulated guilt of those who had murdered his servants should be required of that generation; and then in the same connection says, "0 Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee;" thus distinguishing the Jerusalem unto whom his language was addressed, from that Jerusalem which is above, is free, and which is the mother of all the sons and daughters of Zion; the very Jerusalem. against which all the threatening predictions of

the Old Testament were leveled; the city stained with blood, laden with iniquity, and verging upon her temporal ruin. “How often would I have gathered thy *children* together, even as a hen gathereth her chickens under her wings.” Our Lord does not say, How often would I have gathered you, but, “*thy children.*” There is in this text an evident distinction marked between this city devoted to destruction, and those within the city, which our Lord would succor and defend. But it may be asked, How, and to what end does a hen gather: her chickens under her wings? When the watchful eye of the hen descrys the distant hawk, or any other impending danger which the unthinking chickens are heedless of, by a well known signal she gives the alarm, and they, by instinct taught, run to her for protection; so also when the shades of evening gather, and the chilling damps of night would chill the unfledged brood, she carefully gathers them under her protecting wings; not to make chickens of them, but for their security and comfort. So, in like manner, when he who sees the end from the beginning, forseeing these dreadful judgments which were gathering thick, and hastening fast to overtake the city of these murderous Jews, would have collected, called out from among them, those who stood in the same relation to him as the chickens do to the hen; and in collecting them, he would have shielded them from those calamities which they must suffer by remaining in Jerusalem until the destruction of the city should take place. It is supposed by many, from the manner of our Lord’s expression, “and ye would not,” that although he often had been willing to shelter and protect the children of Jerusalem, that he had been prevented from it, by their want of inclination; such a construction of his words would conflict with matters of fact; for he had not only been often willing, but equally as often he had accomplished his will, had equally as often gathered and and hovered over them for their protection and comfort; the indisposition of the carnal to the contrary, notwithstanding. This was most strikingly

exemplified in the actual extinction of that city. As the hen gives the signal of danger to her chickens, so our Lord gave repeated warnings to his disciples, of what troubles were at hand; the signs also which should indicate the near approach of the great and terrible day of the Lord, were minutely detailed; and they were charged to flee from the city, and hasten to the mountain, when they should receive the peculiar signal, of which he had duly instructed them. Hence we see that the "will not" of the ungodly Jews could not hinder the accomplishment of the absolute will of God.

In prospect of the deliverance of his saints, and the utter overthrow of Jerusalem, he adds: "Behold your house is left *unto you* (not unto your children, whom he would have often succored, but unto *you,* who kill the prophets, &c.) desolate." The children or inhabitants withdrawn, moved out, and the empty walls of the carnal building only remaining. As they had been hitherto preserved like a vine having a blessing in it, and as a tree, of which one said, "Destroy it not, for a blessing is in it;" but now that that blessing is withdrawn, God's spiritual people called out, nothing but the carnal or fleshly relationship to Abraham remaining, the house of Israel is left desolate; and they shall see Christ no more in delivering them from evil, until they shall say, Blessed is he that cometh in the name of the Lord. It is confidently expected that the day will yet dawn upon the scattered Israelites, when they shall be released from that blindness which in part has happened unto them, until the fullness of the Gentiles are brought in. There seems to be a very strong intimation given in the closing verse of this chapter, that the day shall yet come when the Jews as a people shall bless the name of Christ the Messiah.

NEW VERNON, N. Y.,
November 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 722 – 726

# REMARKS ON MINISTERIAL SUPPORT.

WE cordially welcome the communication of brother Van Duzer, on the subject of ministerial support. “For there are many unruly and vain talkers and deceivers, specially they of the circumcision, teaching things which they ought not, for filthy lucre’s sake, whose mouths must be stopped.” So writes the apostle Paul, and how applicable are his words to the anti-christian preachers whose name is Legions, while Jesus has informed us that his servants are few. The legions are unruly, inasmuch as they are governed by no law or rule given by our Lord Jesus Christ. The few are “Called, and chosen, and faithful.” - Rev. xii. 14. The many are vain, but the few know that their labor is not vain in the Lord. The many are *talkers,* being men of human ability, talent and influence, able to communicate and promulgate vain things; but the few are frequently like Moses, slow of speech, of stammering lips, unpolished and uncomely in the eyes of the world, who, instead of being talkers or readers, without divine rule, are made able ministers of the New Testament - sons of thunder to the unruly, and sons of consolation to the saints. The former are mostly of the circumcision, being generally legalists or Arminian work-mongers; but the latter are of that circumcision which is made without hands, whose praise is not of men, but of God. The former teach things which they ought not, but the latter speak as the Spirit gives them utterance, and they speak the truth in soberness. Those teach for filthy lucre’s sake, but these because the word of the Lord is like fire shut up in their bones; and there is to them a wo, if they preach not the gospel of Christ. Of those it is written, “Their mouths must be stopped;” but of these it is written, “Touch not mine anointed and do my

prophets no harm; for he that toucheth them, toucheth the apple of mine eye.”

But how are their mouths to be stopped? We are not left altogether in the dark as to the mode. As they teach for filthy lucre, just remove the cause, and the effect will cease. Nothing is more apparent than that the prevailing system of contracting with preachers to preach by the day, or year, for a stipulated amount of lucre, presents a charm which allures thousands from the bar, and from other pursuits, into the ministry, whom God has not called to preach his gospel. It is this greediness of lucre which leads to making merchandise of the gospel - to the establishment of Theological Seminaries, Mission Societies, and that fills our pulpits with dandies and fops, who being unable to feed the flock of God, employ their position in ridiculing the aged fathers in the ministry, who have labored successfully in the gospel ministry, and that, too, in many cases, without receiving as much remuneration as the Indian’s salary of forty shillings a year. A specimen of the manner in which they allude to our aged ministers is given by one of the American Baptist Missionary Society’s hirelings, in writing to the Editor of the *Repository,* in which he calls them *wind-broken* and *distanced.* To satisfy their greedy appetites with lucre they have married their churches to their respective congregations, especially in the Eastern States, where a subscription is circulated with the understanding that all who subscribe are thereby constituted members of the congregation, subject, of course, to the general taxation; but as an equivalent are entitled to the privilege of voting in the calling and settling of pastors, and in the regulation of what passes with them for sacred music. All these evils naturally grow out of the systems of the day.

We are fully aware that Christ has, through his apostles, enjoined the duty and privilege on his people, of

communicating of their worldly substance, as God has blessed them, to the support of those whom he has called into the ministry. The ministers of Christ are stewards of the word, as the saints who are benefitted by their labors are stewards of their carnal things. It is the work of the minister to preach the word faithfully, and it is the work and duty of his brethren to see that he is made comfortable in regard to temporal things. We see nothing improper in the ancient practice of our Baptist churches, when having chosen a pastor, without consulting the world, herself judging of his gifts and qualifications, and having settled him, to make the necessary arrangements for his support. If the church thinks proper to open a subscription book in which every one who feels willing may annex to his name the amount he intends to give, by doing which the burden becomes more equal among the members; and such non-professing friends as feel so disposed may throw in their aid and thus reduce the burden of the church, we see no wrong in it. But the system of selling memberships in congregations or societies, or the privilege of voting, or of conducting any part of devotion, or any right to interfere in any other business of the church for money, is in my estimation as sacrilegious and unscriptural as the popish practice of selling indulgences to sin, or passport through purgatory.

A minister of Jesus should never be above laboring with his hands, and we are persuaded that Christ’s ministers are not; still when it is in the power of a church to relieve their minister from the cares of the world, that he may devote his time principally or wholly to the work, it is right they should do so. We know that the liberality of the churches in the support of the ministers of the gospel of Christ has not been extravagantly large. The excess and extravagance of their appropriations have been to those who teach for filthy lucre’s sake; of this latter class we have known some, who while receiving their thousands by contract for preaching, are at

the same time setting on foot every conceivable devise for swelling their income, by preaching what they call Missionary sermons, Education, Tract, Temperance or other kinds of sermons; any kind except gospel sermons; not of a ready mind, but for filthy lucre’s sake, thus enabling them to roll in luxury and extravagance, while in many cases there are members of their own churches living on public expense at the common poor houses. These things, brethren, ought not to be.

New Vernon, N. Y.,
May 3, 1833.

Elder Gilbert Beebe
Editorials Volume 1
Pages 60 – 64

# REMARKS ON RELIGIOUS REVIVALS

It is always cheering to the saints of God to witness the outpouring of his Spirit in quickening and bringing into his gospel fold the subjects of his saving grace, and the more clearly we can trace the work of God in revivals of religion, the more abundantly we rejoice. But wherever we detect the finger-prints of men in their production, our joy is dampened, and our confidence in them shaken. We have been a member in the Baptist church more than fifty years, and in that time have witnessed many revivals. Some that have afforded us inexpressible joy and gratitude to God, and others which have filled us with the most fearful apprehensions. That men, by their activity and zeal, can get up revivals of religion, or religious revivals, by stirring appeals to the passions and to the natural judgment of unregenerated sinners, which will attract and gather them in excited crowds, and produce intense excitement, and ultimately draw large numbers into the church, we cannot doubt, and for a time the cause may seem to flourish, but when the net has been drawn to the shore, a large proportion of the fish are found to be of no value to the church of God. Every plant, says the divine Master, which my Father has not planted, shall be rooted up. From this declaration we infer that every one that comes into the church without his saving grace, shall be expelled without his favor.

Well do we remember the old fashioned revivals, in which God’s holy arm was made bare for the salvation of sinners, when such things as protracted meetings, anxious benches, coming forward publicly for prayers, and the like, had not been introduced in the Baptist churches. Then the Baptists were one people and one communion the world over. When

we heard of a revival among the Baptists we knew what the term signified; and those gathered into the churches were not offended at the doctrine of God's sovereignty in the election, predestination, irresistible calling, and complete salvation of his children; nor with the faithful exposure of all manner of heresy, will-worship, delusion and idolatry abounding in the world. Then the Baptists, as a distinct people, were not reckoned with the popular denominations of the earth. Then they desired no revival that was or could be gotten up; they delighted only in those revivals which come down from above, in which they had the evidence that they were seasons of refreshing from the presence of the Lord. But after the importation from England of a theory which was labeled "Fuller's Gospel", very soon the poison of Fuller's heresy began to spread, and many Baptist churches, which about that time began to enjoy some respite from the oppression of the New England Puritans, began to show symptoms of infection. The truth is, the Baptists never could endure prosperity to any great extent, without, like Israel of old, running into idolatry.

Following an under current of Fullerism, which had promised to raise the Baptists from the degradation of a dunghill (to use Fuller's classic language) to a respectable position among the popular religious denominations, came in stealthily at first, but more openly afterwards, a lusting after the leeks and onions, and especially the fleshpots of Egypt.
This *manna*from above, on which the saints had been so long and so miraculously fed, began to be regarded as light food. The Anakims, their neighbors, who lived on the productions of the earth, grew up to be giants, and looked down with contempt upon the poor, little dwarfish Baptists; and under these circumstances many of the Baptists betrayed a desire to become like the nations round about them. Thus hardening their hearts, as in the day of provocation, became vain in their imaginations. This spirit of discontent and

rebellion soon produced wide-spread murmuring among them; that the place where they dwelt was too strait, and some were heard to say, "Go to, let us make brick, and we will build a tower," etc. The more enterprising and zealous complained that their brethren were too inert, inactive, and withal, too tight-laced, folding their hands and waiting for God to build up his cause. But their active and sprightly companions sprang forward to steady the ark of God, which seemed to them to jostle on the new cart. A new era had begun, the law of Christ, as the only standard for faith and order in the house of God, was ignored by the enterprising, for they said, "If we wait for God to do the work, it will never be done. The day of miracles is past, and we must 'Up and make us gods to go before us.'"

The ministry which God had hitherto given and sustained among the Baptists, came to be regarded as inefficient, they were too illiterate, too slow, too tight-laced; or, in other words, too confident that what God had begun he would himself perform until the day of Jesus Christ, and so inert had they become that they declared that even if the olive should not blossom, and there should be no herd in the stall, they would still trust in the Lord, and even though he should slay them, they still would trust in him. The wise and prudent ones, therefore, determined to get these sleepy drones out of the way, and soon Baptist colleges began to arise, Theological Schools were instituted, Baptist State Educational Societies were chartered by the Legislature, Sabbath Schools and Bible Classes, for teaching "Every man his neighbor, and every man his brother, saying, Know the Lord," were multiplied. Missionary Societies were organized, and plans matured for collecting Missionary funds. High sounding titles of a flattering kind were given to men. Presidents, directors, life membership, etc., became merchantable commodities, and were bought and sold in the market. The antiquated notion that it required grace to save sinners, where money

was plenty, and that “Except a man be born again, he cannot see the kingdom of God,” was thought to belong to a former age, was not adapted to this day of improvements. Baptist meeting houses now began to wear steeples and towers, or domes of imposing dimensions; bells were found necessary to drive the bad spirits away and call the multitudes together; a learned but graceless ministry filled the pulpits, and the Baptists began to look respectable in the adulterous eyes of the world. Now to fill up these costly and splendid edifices with paying converts something more attractive to the world than the preaching of Christ and him crucified, was deemed necessary. Protracted meetings, anxious benches, exciting appeals to the carnal passions of men, women and children were regarded as the most effective agencies, and hence they were brought into requisition. Much experimenting was required to demonstrate the comparative efficiency of the new inventions. Union prayer meetings, monthly concerts of prayer, with numerous other contrivances of men, were tried, with a view to either scare people into religion, or to scare religion into the people. At the time of the introduction of these new things among professed Baptists, the party in favor of them was in the minority, but with all this machinery under their control they were soon multiplied into an overwhelming majority, and as there was no legitimate affinity between the old primitive order and these machine-made Baptists, a formal separation became inevitable, and ultimately took place. In the division the old order was called by a number of names, among which were, Old School or Primitive Baptists; the new order are known as New School or Missionary Baptists. These two kinds of Baptists have become so distinct that neither claim any relationship to the other. Indeed, the Primitive Baptists have no greater opposers or more bitter enemies to contend with on earth than are found in the ranks of the New School.

Perhaps brother Strickland and others are ready to ask us, What has this recital of past history to do with the revivals of which that brother writes? We reply, Simply this, to hold up the history of the past as a beacon upon the walls, that our dear brethren in the ecstasy of their feelings caused by the revival, may remember the rocks on which the Baptists of former times have been wrecked, divided and split.

By no means would we utter a word to dampen the spirits of precious brethren who are enjoying the gracious smiles of their covenant God. We have greatly mistaken the characters of brethren Strickland and Hume, if they would designedly depart from the ancient landmarks of Zion, or forsake the footsteps of the flock of our Redeemer. But, "Let him that thinketh he standeth take heed lest he fall," is an apostolic admonition. May we all heed it. There are a few expressions in brother Strickland's account of the revival that we feel constrained to notice, not in a fault-finding spirit, but in all love and tenderness. At our time of life, being now more than three score years of age, and about half that time have conducted the publication of this paper, we are aware that the time of our departure is not very far distant. We feel desirous, before the grave shall close over our mortal body, to faithfully, but affectionately, warn all our dear brethren in Christ to shun the appearance of evil in all things. Adhere strictly to the precepts and examples of our Lord and Master in all your religious deportment, and we trust that neither of our ministering brethren, nor any of the precious converts of their late revivals, will be hurt with us, or mistake our design in reviewing the expressions to which we have alluded.

First. Brethren, your meetings have been *protracted.* Now, where the Spirit of the Lord is manifested, drawing the hearts of the saints together, and in the display of his quickening power and grace, in causing the dead to hear the voice of the Son of God, and they feel disposed to protract such meetings

for the worship of God and the edification of the saints, as did the apostles in the early days of christianity, we have not the slightest objection to offer. At such seasons we have sometimes felt to say,

"My willing soul would stay
In such a frame as this;
Would sit and sing herself away
To everlasting bliss."

But to appoint a protracted meeting as a means of grace, or for the purpose of getting up a revival, or producing an excitement, is, in our view, like attempting to do by our enchantments that which we know can only be done by the mighty power of God himself. A meeting was once protracted at Jerusalem, after the ascension of our Redeemer, because Jesus had commanded the apostles to tarry at Jerusalem for a specific reason. And they, with other disciples, were in one place, and of one accord, until the day of Pentecost was fully come. A glorious revival took place while they were together, not as a result of their being together, but as the result of the Mediatorial triumph of the Son of God. They did not claim that they had gotten up this revival, but they assure us that it did not come up, but it came down. While they, in obedience to Jesus, were all of one accord in one place, "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." (Acts 2:2) Thus we have the testimony that this reviving sound came from above, and God poured out on them of his Spirit. So all spiritual blessings are given the saints in Christ, according as he hath chosen them in Christ Jesus before the foundation of the world. (Eph. 1:3,4) And every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning. On this occasion a vast multitude were quickened, and made to gladly receive the word; and they were

baptized, and added to the church. The apostles did not claim this as resulting from anything they had done to produce it, but told us frankly that this was something God had long had in store; it was that which had been spoken of by Joel more than seven hundred years before, and some seven hundred years before any of them were born. The protraction of the meeting in Indiana, we should judge, was like that at Jerusalem, were it not for a remark of brother Strickland in another part of the letter, which seems to reflect severely on ministers who have not enjoyed similar revivals, as dull, cold and inefficient, under whose labors no church can prosper. Now we must in all candor, and in kindness, contend that revivals that are at all profitable to the church of God, are not the result of the vivacity, warmth or efficiency of the minister. All the ministers of Christ are in themselves dull, cold and inefficient, until animated with a live coal from off the altar of the Lord. Paul, with all his inspiration, disclaimed all efficiency in himself, and exclaimed, "And who is sufficient for these things?" Or what is efficient? Jesus has said to his disciples, "Without me ye can do nothing." Where then is the efficiency for these things?

Again, brother Strickland remarks, "Neither can any minister of Christ be profitable and fully efficient as a minister of the cross of Christ unless the church does her duty."

Does our dear brother mean that the will or works of men or angels can give efficiency to the preached gospel? That the success of the gospel really rests upon duties faithfully performed by the church? How then did Paul affirm that the excellency of the gospel is not of us, but of God? Why are we told that Paul may plant, Apollos may water, but God alone can give the increase? We have no reason to doubt that the church, and all the saints, ministers included, are sometimes, if not at all times, remiss in the discharge of their duties, but we would greatly prefer to hear our brother say, When God

pours out his Spirit upon the thirsty hill of Zion, the plants of his right hand planting will be revived, the church will awake to a sense of neglected duties, the dull ministers will lift up the voice with renewed energy, sinners will be pricked in the heart, and the redeemed of the Lord will be gathered into the fold, and all will be the result of those seasons of refreshing which come from the presence of the Lord.

We also believe that God has intimately connected the prosperity of his church and kingdom with the faithfulness of her members and her gifts, but we do not believe that connection is such as to make the prosperity of the kingdom to depend on the faithfulness of either the members or the gifts. For, “Their righteousness is of me, saith the Lord.” But when God’s set time to favor Zion comes, God sends her prosperity, and in a way that she shall see, and feel, and confess, that it is “Not by might, nor by power, but by my Spirit, saith the Lord.” And when God gives prosperity to his church, then, and only then, her vine will flourish, and her pomegranates will give a goodly smell. When he commands the north winds to blow, and the south winds to come, then the spices will flow out. This will enliven the dull minister if he be a servant of God, and this will wake up the sleepy spouse of the Redeemer, and thus the connection of faithfulness in the church, and her prosperity is effected, so that the praise is not of men, but of God.

That there are ministers and members of churches who are worldly, and allow much of the precious time allotted for social religious intercourse to be spent in worldly conversation, talking of politics, or of the war, is very probable; but it is an exciting time, and we are yet in the flesh, compassed with infirmities, so that it is hardly to be expected that we can divest ourselves from all anxiety on the subject. But it is to be hoped that the saints will, as far as

possible, divest themselves from these cares when we meet to worship God, and with the poet say,

"Far from my thoughts, vain world, be gone,
Let my religious hours alone;
Fain would my faith my Savior see,
But wait a visit, Lord, from thee."

When Paul says we are laborers together with God, we are not to understand that we are fellow-laborers with God, or co-laborers, for we, that is, Paul and Apollos, were laborers together. They were not laboring to help God build the church, for his church is not made with hands, it is God's building, an house, which stands eternal in the heavens. We are God's husbandry, or plantation, or garden, where he implants the seeds of grace, which spring up and bring forth fruit to God. Paul and Apollos were laboring together in planting or preaching the word: "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

One remark further of brother Strickland we must notice, wherein he speaks of a class of preachers who have too much to say against error, especially the abominable, God-dishonoring and heaven-daring doctrines of Arminians, who give their (the Arminians) errors more attention than they give to the errors of their own brethren. (Brother Strickland will not probably classify us with that sort, as we sometimes pay some attention, as he will perceive, to errors of our brethren.) These, he complains, "Dwell long and loud on the doctrine of predestination and election, to the exclusion of practical and experimental religion."

Now we are somewhat puzzled to know how to understand this complaint. What more exalted theme has ever moved the tongues or thrilled the hearts of men or angels, than that

of the doctrine of predestination and election, we cannot conceive. Is not the predestinating government of God worthy of our loudest, longest notes? Why should they not dwell long and loud upon the doctrine affirmed by the Holy Ghost, proclaimed by God himself, reiterated by patriarchs and prophets, heralded by inspired apostles, and lying as the basis of all our hopes for heaven and immortality? How the preaching of this doctrine can exclude practical or experimental religion, we cannot understand, since no practice or experience can be worth having in its absence. If God has not chosen us in Christ, and predestinated us to the adoption of children, and if God hath not before ordained us to walk in good works, all our practice and all our experience will leave us far short of heaven and eternal happiness. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." If there be no election and predestination, then there can be no inheritance of glory for us or for anybody else. Then let the brethren shun not to proclaim election and predestination, and expose the abomination of Antichrist, and exhort the saints to stand fast in the doctrine of God our Savior, and to walk in all his ordinances, and see that in the excitement of revivals none be admitted to fellowship who do not love the doctrine of salvation by grace alone.

We trust that our brother will not be offended with us for the candor with which we have remarked on his letter, but carefully examine the points to which we have called his attention, and may the Lord give us all the light and wisdom we need, and crown us in his kingdom. Amen.

Middletown, N.Y.,
June 1, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 201 – 209

# REMARKS ON THE LETTER OF BROTHER E. RITTENHOUSE.

Our personal acquaintance for many years with this beloved brother affords us assurance that he writes from the purest motives and expresses the honest convictions of his mind; and his views are entitled to our careful consideration. If any thing has been said or written on the subject of regeneration and the new birth that would lead any to even suspect that we dispute, or lightly esteem, the commonly received views of the saints of all ages on the subject of an experimental work of the Quickening Spirit of God in what is called the new birth, or being born again of an incorruptible seed, by the word of God, which liveth and abideth forever; brother Rittenhouse has our sincere thanks for seasonable caution. To our mind there is no doctrine more clearly taught in the Bible, or exemplified in the experience of the children of God than that of the personal and experimental regeneration, and spiritual birth of all the children of God. With us, as with him, this doctrine is vital and fundamental, and second in importance to no other matter of revelation. As to the precise sense in which the word regeneration was used by our Savior, or by the apostle, in the only two passages where it occurs in the Bible, we will not contend for our own views in opposition to those entertained by others. But whatever may have been the sense in which they were used, we have and do believe that all the immortality which God has given to his church, to be personally and experimentally developed in the ages to come, both in their being born again and in the final resurrection of their bodies, was given to them in and through Christ as their spiritual Head, and was communicated to the church, as the body of Christ, through him when God raised him from the dead, and then and there a nation was born in a day. And when the members of his

body are personally and experimentally quickened and born again and made to believe, it is by the power of the resurrection of Christ; or as Paul has said, “Which believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead (Ephesians 1:19).” Hence the Spirit of which we are born again, and which Spirit dwells in the saints is the Spirit of him that raised up Jesus from the dead, and by which our mortal bodies shall in like manner be quickened and raised from the dead at the last day. (See Romans 8:11.)

Although the discussion of the subject has failed to edify our brother, many dear brethren have assured us that they have been edified and refreshed, and, if not deceived, our own mind has been enlightened also. As to the cause, nature, necessity, and personal experimental development of regeneration, no essential change has taken place with us, that we are aware of; but we confess we have discovered new beauties in the contemplation of the views of our brethren who have had greater light than ourself, and have in the discussion presented their views in a clearer manner than we could.

With no design of disparagement of the views of brother Rittenhouse on I Peter 1:3, we cannot perceive any application of the idea of generation, begetting, or birth, to the relief experienced by the saints from depression, from a knowledge of the fact that their crucified Lord was risen from the dead, as it implanted, generated, or begat no new relationship either to God or to the inheritance of glory; whereas Peter affirms not only that they were begotten again by the resurrection of Christ from the dead, to a lively hope, but also to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for the heirs. And in the same chapter he says that those who are so begotten are also “born again,” to that very incorruptible inheritance to

which they were begotten by the resurrection, by, or, “of incorruptible seed, by the word of God, which liveth and abideth forever.” Whenever the sensible presence of our Lord is hidden from our faith by any intervening cloud, we are in heaviness, and manifold temptations; and when the cloud is removed, our joys revive; but no new relationship is developed. When in our flesh Jesus bowed himself in death, he fully represented us in death as slain by the law. Had he failed to arise, no living or lively hope of immortality could ever have beamed on those for whom he died; but when he was begotten, and born from the dead, the vitality of that birth and resurrection life which quickened and brought up his crucified body from death, and from under the law, and curse which he sustained for us, was given to us in his resurrection. In what other way has he abolished death, and brought life and immortality to light? In what other way are we risen with him? In what other way has God quickened us together with Christ, and raised us up together, and made us sit together in the heavenly places in Christ Jesus?

Middletown, N.Y.
June 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 218 – 220

# REMARKS ON TITUS I. 13.

“Wherefore, rebuke them sharply, that they may be sound in the faith.”

WE are not unfrequently reminded by some of our esteemed correspondents, that our course with those with whom we differ has the appearance of too much harshness and severity, and is thought to be the reason why some who profess to oppose the doctrine for which we uniformly contend, have complained of the spirit of our paper. We will not presume to say that these friendly admonitions are altogether gratuitous or uncalled for; but we would wish rather to inquire at the holy oracle for instruction on this point. From the days. of Cain the cause of God and truth has been opposed by wicked men under the garb of religion. Abel found an early opponent to the religion revealed from heaven, in the person of his brother Cain, who, by the bye, was a religionist of a *new school.* Abraham was opposed by the kings of the earth, from the slaughter of whom he was returning when Melchisedec blessed him; Isaac had to bear the cruel mocking of the son of the bond woman; Jacob’s life was sought after by Esau; Joseph had to encounter the sons of Leah; Moses and Aaron the magicians of Egypt; the prophets of the Lord were sorely vexed by the sons of Belial, the prophets of Ahab and of Jezebel; David was distressed by the strange children from whom he begged to be delivered, and all the spiritual children of Abraham by the carnal Israelites throughout their generations.

When Jesus our Lord was held in the arms of the virgin Mary, Herod, under the pretention of worship, sought to take his life. During his visit on earth he was constantly opposed by the most popular, powerful, zealous and influential sect of professed religionists on the earth. The apostles of the Lamb

were harrassed continually by false brethren, Judaizing teachers, false apostles, vagabond Jews, and those who thought gain was godliness, as well as the similitude of beasts at Ephesus; and the whole church of God in her primitive standing were cruelly opposed and persecuted by the hosts of anti-christ.

Now let us seriously inquire how the ancient saints of the Lord - the patriarchs and prophets under the old, and Christ, his apostles and the primitive saints under the new dispensation - were instructed to meet and withstand this most formidable host? Were they to meet them as friends? Were they to treat them as brethren? Certainly not. Under the old dispensation they were permitted in some cases to call fire from heaven and consume their adversaries; in other instances they were sent forth to fall upon and slaughter their foes. But under the gospel dispensation the kingdom set up by the God of heaven was not to be supported by the force of arms or by violence; “not by might nor by strength, but by the spirit, saith the Lord.” Hence, in the example given by our Lord Jesus Christ, no legal or corporal punishments were by him inflicted on his adversaries; he returned good for evil, and when they smote him on one check he turned to them the other also. No appeal was made to the civil department to sustain his kingdom from the violence of wicked men and devils, while he pursued his course and went about doing good, healing the sick, raising the dead and casting out devils; and thus he taught, his apostles, and all his disciples to love their enemies, and pray for those who should despitefully use and persecute them. Agreeably to their divine instructions, they endured all things and suffered all things; yea, even rejoiced and thanked God when they were accounted worthy to suffer shame for his name’s sake. Yet, notwithstanding the gentleness of that lovely spirit, which, in the person of our incarnate God, and in all who were born of him, breathed “peace on earth and good will

towards men ;“ this same spirit was sent forth “to reprove the world of sin, of righteousness and of judgment;“ by this spirit the apostles were instructed to contend earnestly for the faith once delivered to the saints; to fight the good fight; not however to contend with flesh and blood, but against principalities and powers, and spiritual wickedness in high places; this spirit led the saints to resist unto blood, striving against sin; not to shed the blood, of their opponents, but to lay down their own lives, if necessary, rather than yield one item of the truth or order of the gospel of Christ; and by the same gentle spirit, too, the charge which we have quoted at the head of this article was indited. In perfect harmony with this blessed spirit, the Son of God rebuked the scribes, pharisees and hypocrites, sadducees, lawyers and doctors, in language the most pointed and severe; declaring to them that they were of their father, the devil, and the works of their father they would do; calling them serpents and vipers, and demanded of them how they could escape the damnation of hell. Paul was under the direction and influence of this holy spirit when addressing himself to a popular preacher of the *new school,* he said: “O, full of all subtlety and all guile, thou child of the devil how long wilt thou not cease to pervert the right way of the Lord?” And Peter also, when addressing one, who, like the patrons of theological schools and the like institutions, supposed that the gifts of the Holy Ghost might be purchased with money, said, “Thy money perish with thee;” and when addressing certain others, who wished to make a gain of godliness, he said, “Thou hast not lied unto men, but unto God.” By this spirit David’s hands were taught to war, and his fingers to fight; and by this spirit it came to pass at noon that the prophet of the Lord mocked the prophets of Baal while at their protracted camp-meeting, and while they were so deeply engaged in their *ardently pious* devotion and vain endeavors to bring down fire from heaven in the sight of men, to consume their sacrifice, as to

leap upon their altars, cut themselves with lancets and call aloud upon their idol.

We know not where to stop when tracing the severity with which the apostles and prophets, under the immediate influence of the Holy Spirit, handled the enemies of truth and righteousness. It is very certain, however, that all the servants of God of whom we have an account in the scriptures, held themselves bound by the most solemn considerations to rebuke their religious antagonists sharply, and especially such of them as were unsound in the faith; and we conclude that as long as it is written that the Lord will put enmity between the serpent and the woman, and their respective seeds, however this enmity may be disguised by professions of charity, soothsaying, deceit and hypocracy, there will continue to be war between the people of the saints and the children of the bond woman. In regard to our editorial course we have only to say that we, in the commencement of our labors, announced oar design to wage war with the mother Armianism, and her entire brood of institutions. Our flag is nailed to the mast-head, and when we discontinue our course we expect to cease from our labors. We wish to be governed by the word and Spirit of God; we have no idea of pleasing the world or carnal professors, nor are we surprised ever and anon to find some of our brethren, whom we highly esteemed for the truth’s sake, recommending something like compromise.

NEW VERNON, N Y.,
January 1, 1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 269 – 272

# Remarks on Zechariah 3:3

"Now Joshua was clothed with filthy garments, and stood before the angel."

Contemporary with Nehemiah and Zerubbabel, at the time of the building of the second temple in Jerusalem, Joshua presided as the High Priest of Israel, and as such a type of the great High Priest of our profession who is brought to view in the gospel, as presiding over the building of the spiritual and antitypical temple, which of lively stones is built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. Christ as the builder of his church was prophesied of by this same prophet (in 6:12,13) saying, "Thus speaketh the Lord of hosts, saying Behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

The priesthood of Aaron and his sons claimed no regal power, no right to reign or rule, but was confined to the service of the altar, and continually engaged in offering sacrifices for the sins of the people; but in the figure of the man whose name is The Branch, is presented a regal or royal priesthood, not after the order of Aaron, but after the order of Melchisedec, and in it is presented the King and the priest in one man, whose name is The Branch, and the Counsel of Peace, between them both, that is between the King and the priest.

As all the approved kings of Israel counseled with the priests, and through them received counsel from the Lord; they in their communion and consultation, appointed to him, who

should sum up all that was set forth by prophets, priests and kings, in the person of him who is our Prophet, Priest and King; the King of Righteousness and Priest unto the Most High God, and all the counsel of peace involving and embracing e eternal salvation of his church and kingdom is embraced in the official characters which are embodied in, and sustained by, our Lord Jesus Christ. Men sometimes volunteer their counsels, professedly for peace; and which they seem to flatter themselves will be an improvement on God's counsel; but the counsels of men invariably conflict with the counsel of the Lord which alone shall stand.

In offering a few remarks on the text which we have placed at the head of this article, we propose to notice Joshua in his typical relation to Christ, and of Christ in his vital relation to his church.

The person, priesthood and official service of Joshua differed in nothing essential from that of other priests of the same order; but in his name, and connection with the building of the temple, as also in his presentation in the subject under consideration, are found some expressive peculiarities in which he prefigures our Lord Jesus Christ.

His name Joshua, is in signification the same as Jesus, which signifies a Savior, and as such was given to our Lord, to assure us that he should save his people from their sins. And Joshua's connection with the building of the temple, gives additional significance to him as a type of our great High Priest.

But the position occupied by him in our text and its surroundings, demands our special attention. The prophet says, "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." Here, if we comprehend the figure, our

Lord Jesus Christ is brought to view in his Mediatorial work in his priestly habiliments, as bearing all the tribes of his redeemed Israel, and stands for them, before the angel of the divine presence, in his holy law. The angel, or spirit of the holy law of God, is the angel of the Lord. God's presence is called his angel; and God appears in his law demanding satisfaction for the sins, which Christ, in his priesthood came to expiate, and make atonement for. No priest or offering under the old dispensation could meet the demands of the law and justice of God, but our spiritual Joshua was able to stand before the angel; and although there resisted in his mediatorial work, by Satan, sin, death, hell, and the grave, he occupies the place as one arraigned before the angel, to bear the judgment, and meet the awakened sword which God had commanded to smite the Shepherd. In his description of this dreadful conflict, Jude says, "Michael the arch angel, when contending with the devil, he disputed about the body of Moses, said, The Lord rebuke thee." From this declaration of Jude, we learn what was the ground of contention. By the body of Moses, which God buried in the wilderness, and whose sepulcher could never afterwards be found, we understand is signified, the power and dominion of the law, as administered by Moses over God's people, Israel, whose demands were met and canceled by our Redeemer, and which in its dominion became dead to them, and they to it, by the body of Christ. In this conflict an effectual appeal was made to God, to rebuke the disputing adversary. "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem;" the very God of election, whose sovereign choice of Jerusalem is in the eternal and immutable election of grace, rebuke thee. "Is not this a brand plucked out of the fire?"

Observe the figure. After a seventy years captivity of the children of Israel in Babylon, in which the city had been nearly demolished, the old temple destroyed, its consecrated

furniture desecrated and carried away, and few of the citizens permitted to return, what more appropriate figure could represent this preserved remnant according to the election of grace, than is here used, a *brand plucked out of the fire?* Nearly consumed, but a brand remains, which must inevitably have been consumed, but for the election of grace. Now in the great redemption and deliverance of this chosen remnant, our High Priest appears before the angel of the Lord, clothed with filthy garments. His work is to purge and cleanse Jerusalem from all her uncleanness, and to do this, as her High Priest he must represent her as she truly is, by an assumption of all her sins and pollutions. And the Lord hath laid on him the iniquities of us all. Bearing all the sins of his people, he stands before the angel of the divine presence. The flaming eye of the law and justice of the pure and holy God is upon him, and yet he stands clothed in filthy garments, before whose searching gaze no unclean or unholy thing can be tolerated, or allowed to live.

No greater affront could be offered to the law than for the priests to appear before the Lord except in consecrated priestly garments perfectly pure and clean. But, wonder ye heavens, and be astonished O earth, the High Priest of our profession before the presence of the angel of the Lord in filthy garments; behold he comes from Edom, with dyed garments from Bozrah; and he will stain all his raiment. He is made sin for us, who knew no sin, that we might be made the righteousness of God in him. He is numbered with the transgressors, and bears the sins of many. He is holy, harmless, separate from sinners, and higher than the heavens, - he who is the righteousness of God, is clothed in filthy garments and stands before the angel. How could this be? The Word which was with God, even the Word which was God, is made flesh. He has taken on him the seed of Abraham, is made of a woman, made under the law, to redeem them that are under the law; and in the assumption

of the seed of Abraham, all the transgressions of that seed are laid on him, and bearing them in his own body on the tree, he stood before the angel; with full ability to put away sin by the sacrifice of himself, and to finish transgressions and make an end of sin, and to bring in everlasting righteousness. Having as our High Priest, made an offering for sin, he has by one offering perfected forever them that are sanctified. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Through the efficient Priesthood of our spiritual Joshua, a fountain is opened for the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. For he has himself borne our griefs, carried our sorrows, and endured the chastisement of our peace, and with his stripes we are healed. Truly such an High Priest became us. No other priest could, with our sins upon him, have stood before the angel. He only was able to bear the storm of wrath which was due to our transgressions; as none but Jesus was able to lay down his life, and then to take it up again. Not all the blood that flowed from Hebrew altars, nor all the sacrificial offerings made by Aaron and his sons, could have purged our hearts from an evil conscience, or qualified us to serve the true God acceptably. But he was delivered up for our offences, and raised again for our justification; and so we are freely justified, through the redemption that is in him.

The brand is rescued from the burning. The fire of righteous indignation and wrath is quenched by the one offering which Jesus Christ, through the eternal spirit made, of himself unto God; and by the which he has obtained eternal redemption for us. Can we contemplate the subject without feeling emotions of love and gratitude to him who hath loved us and given himself for us? He endured the cross, he despised the shame, he suffered without the camp, for us: and shall we, can we feel reluctant to go unto him without the camp, bearing his reproach? He has redeemed us unto God with his

precious blood, plucked us as brands out of the fire, called us by his grace, quickened us by his. spirit, and assured us that we shall reign with him in glory. Then what manner of persons ought we to be in all holy conversation and godliness? No service by him enjoined, can be too hard; no sacrifice of ease, or wealth, of time or substance, can be too great. If indeed we love him, let us keep his commandments.

Middletown, NY
June 15, 1867

Elder Gilbert Beebe

# REMOVAL TO NEW VERNON N. Y

"For here we have no continuing city, but we seek one to come." (Heb. xiii. 14.)

HEREBY our brethren and friends throughout the extent of our circulation will be informed that in the beginning of next month (April) we expect, if the Lord will, to return to our old residence, and to the bosom of the dear church of Christ at New Vernon, Orange County, N. Y. We could occupy a large space upon the subject of our contemplated removal; but a few remarks must suffice for the present. We have never indulged a doubt that the Lord in wisdom and righteousness directed our course when we took up a temporary abode with a small, tried, persecuted, afflicted and proscribed company of precious brethren in this place: nor did we apprehend that the Righteous Disposer of all events designed that our stay in this place should be so transient; but so it is, and notwithstanding the Lord's ways may seem dark and mysterious to our weak judgment, we know he orders all aright.

Since our removal to this place the church at New Vernon have not been able to fix their mind on any one to succeed us in the pastoral office. They have had some supplies, but have remained destitute of a pastor; and during the whole time of our sojourn in this land, they have not ceased to urge us to return to them. Their earnest solicitude has from time to time been referred to the judgment of the brethren of the Alexandria church, who have uniformly objected to release us from serving them: Thus have we been tied between two. ways. To hear and not heed the long continued cry of the church where we have spent more than ten years in the enjoyment of the society and fellowship of a little band of as.

loving, plain and honest-hearted disciples of Christ as we have ever met with, was more than we could do; while the thought on the other hand, of leaving the church in this place, against their wishes, in the midst of their enemies, and that without an apparent prospect of their being able soon to settle among them some one in whom they could be united as a pastor, was painful. We have often said that if either of the two churches could be supplied, we would cheerfully fly to the other.

While on a journey to the north last June, there appeared to us what we thought a favorable opportunity for obtaining a supply for this place: this led us to give New Vernon Church more encouragement than we should have thought it prudent otherwise to have given. And after our return and consultation with brethren here, who seemed to hold views harmonious with our own, we ventured, as far as in us lay, to accept the call of the New Vernon Church. We now feel that a necessity is laid on us to return to our former location; for a little season, at least until the Lord in His holy providence shall further signify in what manner it is His pleasure to dispose of us. What adds greatly to our affliction in leaving our dear brethren and sisters in this place, is, that the prospect with which we had felt flattered has failed; and now this church have no one engaged to succeed in the pastoral charge. We know from whence Zion has a right to look for every necessary gift, and we hope and pray God may shortly send them one after His own heart, whose labors among them shall be blessed more abundantly than ours have been. And we earnestly invite (on our own responsibility) the ministers of Christ, to visit them as frequently as possible until they shall be more permanently supplied.

The church at Upper Broad Run, have obtained the labors of our esteemed Brother Trott; the Shiloh Church at Washington is at present destitute.

ALEXANDRIA, D. C.,
March 15, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 600 – 602

# RENOUNCING IDOLS.

"'*Predestinarian Baptist Convention, for the PURPOSE of a new association begun and held at Salem Meeting house, Boone County, Ky., on the 27th, 28th and 29th of November, 1840.'*

"A FRIEND has furnished us with a document with the above title; and we regret that we cannot say anything in commendation of the proceedings of this body, or of the Spirit by which it is actuated. It is composed of eight fractions of churches, which have rent themselves from the North Bend Association, on account of the missionary spirit prevailing in that Association. They claim to represent 295 members; but as the bible assures us that no man ever yet resisted God and prospered, we are sure that all who oppose the spread of the gospel will be defeated; and these with the rest. We cannot forbear an expression of our unfeigned sorrow, in view of the direful effects of that fell spirit of discord and anti-christianity, which is manifested on the part of those misguided brethren who set themselves in array against the spread of the word of life; and in all sincerity we say, 'Lord forgive them, they know not what they.'" *Banner & Pioneer.*

THE editors of the *Banner & Pioneer* seem to regret that they cannot speak well of these *predestinarian* Baptists, of Boone County, Ky.; but we entreat them to spare their grief; for if they had studied to frame a eulogy for these brethren they could not have better succeeded than by the insertion of the article above copied. It is as natural for the popular Arminian Baptists to hate Sarah's children as it is for war to exist between the seed of the serpent and the seed of the woman. Old Ahab could speak in terms of strong commendation to Jehosaphat, of all his prophets; but, in speaking of the Lord's

prophet, "There is" (said he) "one man Micaiah, by whom we may inquire of the Lord, but I hate him, for he doth not prophesy good concerning me, but evil." 1 Kings xxii. 6, 8. Ahab's commendation and partiality to his four hundred prophets, were strong presumptive evidences to Jehosaphat that they were false prophets, while his hatred to Micaiah was good evidence that he was a prophet of the Lord. In the same light we hold the testimony of the *Banner.*

In venting its spleen against this little band of Predestinarian Baptists, the Banner places anti-christ precisely where Paul said he should be revealed, viz: So that he as God sitteth in the temple of God, shewing himself that he is God: for Mr. W. charges their opposition to the New School party as opposition to God; and says, These must be defeated with all that oppose the spread of the gospel and resist God! In what particular do they resist God, or are they opposed to the spread of the gospel? Is it in that they believe in the universal government of God over all events, as expressed in the doctrine of predestination? Does *this* constitute their *resistance of God?* If so, then to believe the opposite sentiment (Arminianism) with the New School, would be consonant with the Divine will. Or is their opposition to the abominable deception and vile trickery practiced under the modern missionary cover at this day, justly called opposition to the spread of the gospel? So these men would have us believe; but such is not the truth. The very reason why the Predestinarian Baptists have withdrawn their fellowship from the modern New School order, is that the latter have departed widely from both the doctrine and practice of the gospel of Christ; and for that reason they are commanded of God to withdraw from them: their withdrawal therefore instead of resistance of God, is in obedience to his divine precepts.

The Predestinarian Baptists are the only people on the earth that love the gospel of Christ, and these are the only people under heaven that will publish the gospel from a sincere love of it. Take away the salary of your modern missionaries, and see how many will remain in your field! But we challenge the New School to point out an instance, where any Predestinarian Baptist preacher, who trusted in the Lord was ever driven from the field where the Lord had stationed him, for want of funds. But the spirit that will disclaim, and retire from their God-dishonoring craft, and that leads the servants of the Most ugh to repose all confidence in him, is by the *Banner* denounced as a *fell spirit!* (meaning a devil!) of anti-christianity, and those brethren who are led by the influence of the spirit of truth, are denominated *misguided brethren;* because they are not guided by the secret conclave of dignitaries, who work the wires of the New School machinery, are not guided by the Board of Foreign or Domestic Missions - therefore these profane wretches dare to take the name of the Lord in vain, assaying to inform the Lord that his preachers and people "Know not what they do!"

New Vernon, N. Y.,
January 1, 1841.

Elder Gilbert Beebe
Editorials of Gilbert Beebe
Volume 1, Pgs 649-651

# REPENTANCE,

BROTHER CALLAHAN, at the close of his communication on page 109, requests our views on this subject. We have neither time or space at present to do it justice; a few brief remarks must for this time suffice.

The general meaning of the term, as used in the scriptures, is to express a turning from one thing to another, and frequently implies a conviction of error in a former course, together with sorrow and remorse on the part of the penitent; but it does not always mean or imply a godly sorrow for sin, nor does it always stand connected with such sorrow. The term is used in the cases of Esau, Judas and others, not to express godly sorrow, but selfish remorse, and in such cases is connected with the sorrow of the world, which worketh death. It is sometimes used in reference to God, when of course it can neither mean conviction of wrong, sorrow or remorse, but, as we understand, merely a change of ministration, as that brought about by the deluge, the destruction of Nineveh, &c. This term is sometimes used in a general, temporal or national point of view; as Nineveh repented by general external performances, such as dressing man and beast in sackcloth, fasting, &c.; their repentance was national and temporal, and only shielded them from national and temporal calamities. The term is sometimes used in reference to christians. “If thy brother offend thee, and turn again, saying, I repent, forgive him,” &c. This description of repentance is common to the children of God throughout their pilgrimage, after having passed from death unto life. The instances are numerous where the term is used without involving the idea of regret, remorse or sorrow, as, “The Lord sware, and will not repent, (change) thou art a priest,” &c. - Heb. vii. 21. The repentance preached by John (not to an unregenerate people) to a people prepared by

God, (See Luke i. 17,) was also of the same sort, requiring all that portion of Judah and Jerusalem, and the regions round about Jordan, whom God hath prepared by his grace, to come out from Judaism, from the legal covenant, from Jewish rites and ceremonies, and by baptism in the name of the Lord Jesus, with a profession of faith in his name, to embrace christianity and own their allegiance to Christ. This preaching of repentance was continued by Christ himself after John was put in prison. "Jesus came from Galilee preaching, &c., saying, The time is fulfilled, and the kingdom of heaven is at hand; repent ye and believe the gospel." If the repentance preached by John' and by the Master had been what the Fullerites and Arminians of our day would represent it to be, why had John failed to warn the scribes and pharisees, the generation of vipers, to flee from the wrath to come? He had preached no repentance to them; they were not a people prepared by God for that kind of preaching; this he gave them to understand. Those whom God had sent him to make ready by the preaching and baptism of repentance, were living fruitful trees which brought forth fruit meet for repentance, (or the change from the old to the new covenant order;) and not like themselves pleading the old covenant, and claiming Abraham to their father. And again, on the same supposition, why did our Lord add, as the reason why this repentance was necessary, that the kingdom of heaven (gospel church) was at hand, (about to be set up,) if the repentance then required was a requisition of the gospel, to be obligatory on all men to whom the gospel should be preached, and designed (as the Fullerites and Arminians would represent) to increase the damnation of those who were already justly condemned by the law, and who could not escape the perdition of ungodly men?

We have only time to glance at the subject. Widely differing from every description of repentance treated on in the above

remarks, as also from that mentioned by Paul to the men at Athens, in which all men as the creatures of God are commanded to turn from dumb idols, &c., is that repentance which is unto life, and which needeth not to be repented of. The latter is a change produced by a display of quickening power and grace on the hearts of God's people when they pass from death unto life, and is preceded by "a godly sorrow for sin which worketh repentance (or a change) unto life, which needeth not to be repented of." This repentance is sometimes distinguished from the other by the saints as evangelical repentance; it cannot be produced by sulphuric fumes of Arminian slang, anxious benches, or any of the machinery of human device; for it is the gift of God, and Jesus Christ our Lord is exalted a Prince and Savior to give it to Israel, and with it, invariably, the remission of sins. This is not a cause or means of grace, or of salvation, but an effect; none but quickened sinners ever felt its power or realized its salutary effects. It is the work of an exalted Prince and Savior to give it, not of a dead sinner to manufacture it; it is a fruit of the Spirit wrought in the heart by him who worketh in his people, both to will and to do of his good pleasure. It is not demanded of unregenerate sinners by the gospel, for the gospel is not a supplement to the law, nor a system of extra demands on a set of bankrupts; nor are sinners condemned and damned for failing to exercise faith and repentance; for the gospel is good news, glad tidings, great joy, &c., to all to whom it is sent; nay, it is Christ, and he came not to condemn the world. Those who are finally lost, are condemned and damned for violating the law of God, which requires perfect and perpetual obedience of all who are under it, and that, too, on pain of everlasting damnation; but gospel damnation is what time scriptures never taught, nor authorized us to teach or believe.

The gospel teaches what true repentance is, shows the necessity of it, its source, its operation on the hearts, lives

and conversation of the people of God; and furthermore shows to the heirs of salvation that no manner of repentance but that which comes alone from God can insure the remission of sins, or the inheritance of life.

These hasty remarks on repentance are respectfully submitted to the consideration of brother Callahan, the Lexington Association of New York, and to our brethren and readers in general; and may the Lord bless them to the edification of his people, and the declarative glory of his great name.

ALEXANDRIA, D. C.,
July 15, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 509 – 512

# REPENTANCE

In replying to the inquiries of brother Samuel Rixey, of Culpepper C.H., Va., we will in the onset observe that although we are not very familiar with all the theories of theologians on the subject of repentance, and therefore but poorly qualified to follow them in all their applications, explanations, divisions, and nice distinctions as to the meaning of the word, when applied literally, we nevertheless feel willing to give to our brother, and to our readers generally, such views as we can gather from a close attentive reading of the scriptures. That the word is used in our version of the Bible with a variety of application is certain, from the fact that it is not only applied to good men, and bad men, but also to God himself. And that it does not apply to God in the same sense that it does to man is clear from the declaration that God is not a man that he should repent. That is, God does not repent, yet in the same chapter (I Samuel 15:29,35) we are told "the Lord repented that he made Saul king over Israel." And this he did, simply by deposing him from the throne, and supplying the throne with a better man. Repentance when applied to God does not intend a sorrow for what he had done, a conviction of having done wrong, or even a change in his mind or purpose; but, as we understand, it signifies a change of his outward administration in his dispensations, and all in perfect harmony with his eternal and immutable purpose. Nor does the term when applied to men always mean sorrow, or regret, for what we sometimes denominate *evangelic* or gospel repentance, which is unto life, is not, but results from a godly sorrow for sins.

In the text referred to by brother Rixey (Mark 1:15), the word is used in the preaching of the gospel of the kingdom by Christ himself, and not in the ministration of the law by

Moses; it was not therefore *legal* repentance, but a repentance preparatory to a cordial reception of the gospel of the kingdom which Christ was preaching. If the term *legal* be used as an adjective, to signify a repentance demanded or required by the law, we should first inquire whether the law ever did, or could, demand or accept of any kind of repentance. It is not in the nature of any absolute law to require repentance. The law of God does not require that we shall be sorry for having sinned, but it forbids that we should sin. It requires perfect and perpetual obedience, and condemns to death for the first transgression.

"And could our tears forever flow,
And could our grief no respite know,"

It would avail us nothing by way of explanation. "He that despised Moses' law died without mercy." No repentance or mercy can flow to transgressors, from the law.

From the confused theory of Arminians of a legal repentance grows also the doctrine of obligatory repentance. That repentance which is unto life and is connected with godly sorrow is the gift of God; it proceeds from a godly principle implanted in the heart, and which cannot possibly flow from an ungodly source. Any sorrow or repentance that could come from an ungodly sinner's heart, or from any sinner's heart before a godly principle is therein implanted, would be like the fountain from whence it emanates; ungodly. We search the law and gospel both in vain to find this obligatory repentance which is in so great demand among all the legal work-mongrel tribes of the Arminians. We do not wonder that our dear brother's mind has been puzzled and perplexed to bring the obligation of repentance upon unregenerate sinners. We might as well speak of their obligation to remit their own sins as to procure their own repentance, seeing Christ alone is exalted to be a Prince and Savior, for to give,

both the one and the other unto Israel. It would be equally as proper and scriptural to speak of their obligation to be saved, to go to heaven, and to make themselves sons and heirs of God. But, does man's inability to repent, or to believe, or even to keep from sinning, relieve him from his obligation to do so? Certainly not, if it can be found that such obligations are upon him. Now the sinner is one that has sinned. Sin is the transgression of the law; but where has the law under which the unregenerate sinner is held, either required him to repent or believe the gospel? The law truly forbids him to transgress, and holds him answerable for every transgression. Sin, not a want of repentance or faith, is what the sinner is condemned for. Without the faith of the Son of God, no sinner ever did or could believe the gospel; for believing the gospel is the assurance of faith, and that is the gift of God. Is there any obligation devolving on a graceless sinner making it his duty that God shall give him either faith or repentance? How absurd! But suppose the sinner could control the convictions of his own carnal mind so far as to make himself believe that he is a Christian, that he was chosen in Christ before the foundation of the world, that Christ died for him, that he is freely justified through the redemption that is in Christ Jesus, would that carnal assurance make it so? Would he not believe an untruth, even if he believed literally just what the Christian believes? Because that which is true in the case of one that is born of the Spirit is not true of him who only possesses a carnal assurance. The heaven-born child believes that God is his Father, and has the witness in himself. The Spirit bearing witness with his spirit that he is born of God. But if the unregenerate sinner without that witness believes himself to be an heir of immortality, he is deceived, and believes a lie. But to believe the gospel is to believe all this. It is precisely so with all that passes for true gospel repentance, if it be not the work of God, and the gift of God, it is all delusive and vain.

But, we shall be asked, did not John the Baptist and our Lord preach to the people saying, "Repent ye, for the kingdom of heaven is at hand"? All this is admitted. But if we carefully observe when, to whom, and by whom this repentance was preached, it will enable us the more clearly to understand what manner of repentance was called for.

"The law and the prophets were until John." Since that time, and until these words were spoken by our Lord (see Luke 16:16), the kingdom of God is preached and every man presseth into it. At this particular time John was sent from God to prepare the way of the Lord; to preach that the kingdom of heaven, so long predicted, was at hand; that the Messiah had come; that Jewish rites and ceremonies were now about to be abolished; that their fleshly descent from Abraham was no longer to avail them; for God was able of these stones to raise up children to Abraham. John's mission was only to the Jews, to preach repentance to them, and to baptize them with the baptism of repentance. This repentance and baptism both signified a turning away from the works, rites, ceremonies and ordinances of the law, as a ground of acceptance with God; and a coming out from Jerusalem, and a reception of Christ as that Messiah which was to come, and which they professed to be looking for. Their repentance did not signify that they were at that time born of the Spirit, or that they had not been subjects of that spiritual birth for many years. But it did signify that they came out from Judaism, sensible that the works of the law could not purge their consciences from dead works, to serve the living God; and hence they came to John's baptism of repentance, confessing their sins, and professing their faith in and reliance upon that Christ whom John pointed out to them as the Lamb of God, who taketh away the sins of the world. Remember John was sent to make ready a people prepared for the Lord. His work was stated by the angel of the Lord in Luke 1:13-17. It is also recorded in prophetic

declarations of Zacharias in Luke 1:68-79. "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God: whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Now observe, John's commission was to go before the face of the Lord, to announce his coming, and to "give knowledge of salvation" to God's people, by remission of *their* (God's people's) sins, and to make ready a people, already prepared by grace, for the Lord, by calling them out from the house of bondage, and by baptizing them with the baptism of repentance, or reformation, saying unto them that they should believe on him that was to come, that is on Christ; and that they should receive him as the true Messiah, and look to him alone for salvation. The repentance which John preached, and to which he baptized the people prepared for the Lord, is further defined in its peculiar nature and effects by the rejection of the Pharisees from John's baptism of repentance. "O, generation of vipers! Who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance, and think not to say unto yourselves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children to Abraham (Matthew 3:7-9)." Had these Pharisees and Sadducees possessed the repentance which John preached, they would have signified it by a turning away from their cherished traditional hopes of being saved by their fleshly relation to Abraham, and by a reliance alone on him whose kingdom was about to be organized. The repentance preached was an abandonment of all confidence in the flesh, and a ready and hearty acknowledgment of Christ. "And now also the ax is laid unto the root of the trees." They were about to be cut off

from Abraham as their root, and scattered among the Gentiles. *The wrath to come,* of which John spake was that wrath which had long been accumulating and now hung impending over Jerusalem and the Jews as a nation. Every tree in this *wilderness* of Judea, which God had not by his grace made good and fruitful, was to be cut down. Their confidence in Abraham as their root, and the covenant of circumcision was now to fail them, and only such Jews as God had prepared, and John was commissioned to make ready, should be admitted into the kingdom which was at hand.

The preaching of Christ referred to by brother Rixey was addressed to the same people, and was a continuance of the preaching of John. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel (Mark 1:14,15)." This time appointed was Daniel's weeks, or the "fullness of time," when God was to send forth his Son; the time allotted to the legal dispensation, the time for the worldly sanctuary and carnal ordinances was fulfilled. The good news, tidings of great joy to those who could show fruits meet for repentance; the gospel of the kingdom, which the God of heaven was to set up, was now preached, and those who had oil in their vessels were to go into the marriage, and the door was to be shut. This proclamation was made that all such as were prepared for the announcement should abandon their former position under the works and ritual of the law of a carnal commandment, and adhere to the gospel. This proclamation was not a proposition that if they would repent and believe the gospel they should be saved for doing so, for that would suppose that a bad tree could bring forth good fruit, without first being made good, which Christ says is impossible (see Matthew 7:18). We are told that when Jesus thus came to his

own (his own people, the Jews) his own received him not. "But unto as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:11-13)." The twelve disciples also which were sent out were in their commission forbidden to go with this message to the Gentiles, for God had not yet granted repentance to the Gentiles. (See Acts 11:18.) Nor were they allowed to bear these gospel tidings to the Samaritans, "But, go ye rather to the lost sheep of the house of Israel (Matthew 10:5,6)." The time had not yet come for the gathering in of the *other sheep* which were afar off among the Gentiles. For this preaching of repentance and remission of sins in Christ's name must begin at Jerusalem (Luke 24:47). At the preaching of John, of Christ, of the twelve, and of the seventy, as many as were ordained unto eternal life believed, and came forward, confessing their sins, and professing faith in Christ, renouncing their former hopes of salvation by the deeds of the law, or works of the flesh; and signified the same by being baptized in the name of the Lord Jesus, and not unto Moses.

We have perhaps said enough to signify our views as to the nature of the repentance preached to the lost sheep of the house of Israel by John, by Christ, and by the disciples, before the crucifixion and resurrection of the Son of God, to satisfy brother Rixey that we do not understand the repentance preached by Christ in our text to be either that, strictly speaking, which results from fear of wrath, nor that which proceeds from godly sorrow for sins, but rather a turning away from their former legal works and adherence to abrogated rites and ceremonies, to receive that promised Messiah, of whom Moses and the prophets had written, and whom they were expecting should come. And although the words were addressed to the Jews generally, they were only

applied to a people *prepared* for the Lord. All such on hearing the proclamation came from Judea, Jerusalem, and from regions about Jordan, to Jordan, and were baptized of John in the river Jordan, confessing their sins, thus fleeing from the wrath which was then about to come upon Jerusalem, and other cities of Judea, and thus by baptism signifying their death to Moses, and resurrection with Christ to newness of life.

Elder Gilbert Beebe
Middletown, N.Y.
December 15, 1865.

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# REPLENISH THE TREASURY.

"THIS is all important. The Lord's treasury requires filling up. We pray the brethren in Pennsylvania not to forget when making up their contributions for missions, that the treasury of the Pennsylvania Baptist Convention is laboring under a consumption. That we have between thirty and forty missionaries dependent upon us for aid, and now looking anxiously for their quarter's appropriations, without our having one dollar in the fluids!

"Brethren, remember the missionaries in your own state of Pennsylvania." – *Baptist Record*.

IT is very common with modern stock-jobbers in religious speculation, to call their receptacles of filthy lucre "The Lord's treasury," and thus applied they speak much of its exhaustion and replenishment. A treasury in the true sense of the word, is the place where treasure is deposited, and the Lord's treasury is the place where God has deposited his treasures. In a scriptural view of the subject, Christ is the

only treasury of God; for, in him are all the treasures of wisdom and knowledge; and it has pleased the Father that in him should all fullness dwell. And we behold his glory as the glory of the only begotten of the Father, full of grace and truth. All power in heaven and earth is treasured up in him. Indeed, all that is valuable in securing the glory of God, and the redemption, sanctification, preservation and ultimate glory of the elect of God, and all who are embraced in that election; all is treasured up in Christ, and he is the only treasury of the Lord, that his children have any knowledge of. How unlike the treasury to which the New School Baptists profanely apply the title. The Lord's treasury never was exhausted; it is inexhaustible. It never was replenished, nor has it ever needed to be, by men or angels. It requires no

agents, mendicants, or Judases to whine, beg or plead for aid; in him is found a full supply of all that is, or ever can be required for the execution of his purposes; quickening his redeemed, qualifying, sending out, and supporting his ministers; and all his chosen people shall, and do, from his fullness receive, and grace for grace. Those who are taught by his Spirit to trust in him, become as Mount Zion, which cannot be moved; they have no apprehension of a failure, they know in whom they have believed, and that he is able to keep that which they have committed unto him against that day. His ministers are not subjected to such contingencies as those deprecated in the extract copied above; they require no humanly devised mission board to become his endorser for their support, or to direct them to the field of their labor: for, Lo! he is with them always, even to the end of the world; and they have never found him an exhausted treasury, or a barren wilderness to them.

"All their capacious souls can need,
In him doth richly meet,
Nor to their eyes is gold so dear
Nor silver half so sweet."

"The treasury of the Pennsylvania convention is laboring under a consumption." And no wonder, there are so many officers, agents and hirelings dependent, that as fast as the people will replenish, the "greedy dogs" will devour, and hence the cry of the horse-leech's two daughters is always applicable.

These New School Baptists pretend to be worshiper's of God; but the article copied shows that they pray to the people, who have money. The thirty or forty missionaries *depend* upon the convention, and the convention in turn depend upon the monied contributors to whom they address their prayer. If among the thirty or forty

who look to the convention for their quarter’s pay, there should be one of the servants of our Lord, he will learn how vain a thing it is to trust in man, and not only a vain thing but a cursed thing; for “ cursed is man that trusteth in man, or maketh flesh his arm.”

New Vernon, N.Y.,
July 1, 1845

Elder Gilbert Beebe
Editorials Volume 2
Pages 563 – 565

# REPLY ON JOHN 14:1.

How peculiarly appropriate were the words of encouragement and admonition addressed to the disciples in the most solemn and trying time ever experienced in all the history of the church. The hour was approaching when their dear Lord, in whom they trusted for life and immortality, and who was nearer and dearer to them than any earthly friend or relative, was to be arrested by an armed band, into whose hands he was to be betrayed by one who had been numbered with the apostles, and be led away to Pilate's bar, and finally to be delivered up to die the ignominious death of the cross, amidst the insulting jeers and abusive execrations of an enraged and infatuated multitude.

Although the disciples had been told that for this cause came the Son of God into the world, yet they seemed to be quite unprepared to witness the terrible scene which was now about to be realized. If the Savior's own soul was straitened till this baptism of suffering was accomplished, is it strange that the trial should be most crushing to his disciples? But they were not only to feel the dreadful shock of witnessing the sufferings of the holy, harmless Lamb of God, but in such a manner as would be calculated to severely try their faith in him as the true Messiah. This is implied in the admonition, "Ye believe in God, believe also in me." They verily thought it was he that should redeem Israel; but when the powers of darkness had seemed to prevail, their confidence in him was shaken, and they were sad and desponding, until assured of his resurrection. Dark and gloomy as all things must have seemed to them when they had witnessed his painful death, and the consignment of his body to the tomb, and remembered that it was the third day since these things had transpired, yet not more firmly stood the eternal throne of the Father, than stood the perfect and complete success of

the Mediatorial work of the dear Redeemer, and therefore notwithstanding all the darksome appearance of things, they are encouraged to believe as firmly in him as they believed in the Father.

The trial for which our Savior was now preparing his disciples was to be more peculiarly calculated to shake their confidence in him as the true Messiah that was to come and redeem Israel, than it was to diminish their faith in God, as the Creator and upholder of all things. Their firm belief in God is admitted. “Ye believe in God.” Not only were they believers in God, being rationally convinced by the evidence presented to their natural minds by the external demonstrations seen in his wonderful works in which are displayed his eternal power and Godhead; but, as the subjects of his saving grace they were taught by the Spirit, and did know him as the true and living God; and the same faith to which his being and perfections were manifested, is that which must also recognize in Christ, the “only begotten of the Father, full of grace and truth.”

His words seem to imply that he was just as assuredly the true Messiah, of whom Moses and the prophets had written, as the God in whom they believed was and is the supreme and eternal God. Therefore they were admonished to “let not their heart be troubled.”

We infer, that whatever confidence we may have in the existence of the eternal God, we can have no true comfort until we can find that God in whom we believe, revealed to us in the person of our Lord Jesus Christ. Watts has justly said,

“Till God revealed in flesh I see,
No comfort can I find;

The holy, just and sacred three,
Are terror to my mind."

A knowledge of the true God as he is revealed to us in his holy law, in the absence of faith in his dear Son, as our Day's Man, or Mediator, would fill us with terror and dismay; for how could we hope to stand before him with acceptance, if we did not believe also in Christ Jesus as the "one Mediator between God and men," and as the only name under heaven given among men whereby we must be saved? To secure the heart from trouble, we must believe in Christ as our Mediator, even as we believe in God, as the Father of our Lord Jesus Christ, and the Father of our spirits in Christ.

The despondence of the disciples when Jesus was taken by wicked men and crucified, and laid in the grave, was such as the disciples of Christ even to this day feel, when their faith loses the sight, or the sensible presence of their dear Redeemer; for in his absence how can we approach unto God and not be consumed? He is the way, and the truth, and the life; and no man cometh unto the Father but by him. As Christ and his Father are one, even so Christ and his church are one. As Christ is in the Father, and the Father is in him, even so Christ is in his church, and the church is in him. How then could we be saved from trouble in believing in the Father, if we believed not also in Christ?

This subject may afford comfort to our afflicted friend in North Carolina. He certainly believes in God who in his inscrutable providence has recently called from him his dearest earthly friend. What now can calm his troubled heart, or relieve the anguish of his spirit, and cause him to rejoice in his tribulation, and "midst changing scenes and dying friends," short of faith in Jesus Christ his Lord? If we believe in him, that faith will assure us that although we as sinners as exposed to the judgments of a holy God, yet believing

also in Jesus as our Advocate with the Father, we find him our very present help in every time of trouble.

Middletown, N.Y.
October 15, 1870.
Elder Gilbert Beebe

# REPLY TO “A LITTLE ONE.”

When we speak of the existence of the people of God in Christ before the world began, we speak of their spiritual life. They had no other existence until the world began. Their earthly existence had its origin in Adam, who was made of the dust of the ground. Our earthly bodies and carnal nature were created in him, and from the date of his creation existed seminally in him; as the oak existed in the acorn. As the tree could not exist anterior to the acorn from which it is developed, so our earthly existence did not exist until Adam was created. Our spiritual existence, if we are the children of God, is an existence of life, and that life is eternal; and that eternal life is in Christ, and that life is Christ. Christ, as the life of all his members, is eternal life. John says, "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:11,12)." In this one "eternal life, which was with the Father, and was manifested unto us (I John 1:2)," was the eternal life of all the children of God; for, "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed (Romans 9:8)." The identification of the children of God is in their identification with Christ, as their Eternal Life. Hence the election of grace is an election, not in the earthly Adam, but in Christ, "According as he (God) hath chosen us in him (Christ,) before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will (Ephesians 1:4,5)." Now predestination does not relate to that which is absolutely eternal. The Eternal Life, which is Christ, does not exist by predestination, for nothing can pre-exist that which is eternal. Christ is eternal, and he is eternal life; and the

predestination to the adoption of children relates to the people of God in their relation to the earthly Adam, who were predestinated, in the order of time, to the adoption of children; and by virtue of that predestination, in the time appointed, they receive the spirit of adoption, whereby they cry, Abba Father.

In the elucidation of this election *IN* Christ before the foundation of the world, and predestination of us as children of men, to the adoption of children *BY* Christ, after the foundation of the world, the apostle speaks of a *mystery.* A most profound mystery, linking eternity with time, heaven with earth, God with man. "According to the riches of his grace, wherein he hath abounded to usward in all wisdom and prudence; having made known unto us the *mystery of his will;* according to his good pleasure, which he hath purposed in himself." Here let us pause and enquire, What is this *mystery of his will?* It is no less than this: "That in the dispensation of the fullness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in him (Ephesians 1:7-10)." Here are things in heaven, and things in earth. How wide apart! Yet both belonging to Christ, and, although so widely distant, predestinated to be gathered together in one, even in him. That Eternal Life which was with the Father, was never out of Christ, never out of heaven. The subjects of his predestination unto the adoption of children, embracing untold millions of the human family, are in the ample provisions of his grace, wherein he hath abounded to usward in all wisdom and prudence, provided with redemption through his blood, the forgiveness of sins, according to the riches of his grace. In which redemption they are redeemed from the earth, from death, from guilt, wrath and condemnation. Redeemed unto God, to an identity with the risen and glorified Savior, and their mortality to be swallowed up of life; so that ultimately all things embraced in this

mystery of the will of God, which are in heaven (including our spiritual eternal life, which is hid with Christ in God, and all spiritual blessings in heavenly places in Christ), and all his *purchased* or redeemed possession on the earth (including all that the Father has given him, of the sons of men, and embracing all that are afar off, even as many as the Lord our God shall call), shall be gathered together in one, even in Jesus Christ our Lord.

When Christ, who is the eternal life of his church and body, was made of a woman, and under the law, in his advent and incarnation, God was manifest in the flesh; and in the mysterious connection, exemplified the great design of his Mediatorial relations and work. In his wonderful conception, by the overshadowing Spirit, that holy thing should be called the Son of God. Made, by the same conception and birth, under the law. Heaven and earth, eternity and time, the divine and the human natures, were identified in his person, as the one Mediator between God and man; equally related to, and identified with both. On the one point, embodying all the fullness of the infinite and eternal Godhead; and on the other, he took on him the seed of Abraham, with all our infirmities, liabilities and responsibilities. In these two distinct, yet consolidated, natures he fully represented and embodied all things which are in him in heaven, and all things on earth that belong to his mystical body. Thus was made manifest the child born, the Son given, and his name is Wonderful. In this unparalleled mystery of godliness, God was manifest in the flesh, justified by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. In legal oneness with his people under the law, he is recognized by the fiery law, and the inflexible justice of God, as Shepherd for his sheep, as Husband of his bride, and as Head of his body the church, he sank in death under the weight of the transgressions of his people, which were all laid upon him. In his circumcision, he

put away the body of the sins of the flesh, burying the seed of Abraham by baptism into his death, reproducing, regenerating, and rescuing from the power of sin, death, and the dominion of the law, all his members; they rise with him to newness of life. Death is abolished, sin removed, righteousness brought in, and all his redeemed members freely justified through the redemption that is in him.

Having now removed all legal impediments out of the way, he shall now gather his sheep with his arm, and carry them in his bosom. He has ascended up on high, the heavens have received him; and in testimony to us that his Mediatorial work is accepted, the Holy Ghost is sent down, and the dispensation of the fullness of times shall witness the ingathering into his kingdom all his members. The kingdom is in Christ; therefore, all who are gathered into his kingdom are gathered into him. All must come in the unity of the faith and knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ. In that identity they are all one; where "there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all (Colossians 3:11)."

In the gathering into the kingdom, by the new birth, we are made partakers of that eternal life which Christ is unto his people. And although our fleshly nature is excluded from this spiritual kingdom, and flesh and blood cannot come into, or inherit it, we still rely upon the infallible promise that our vile bodies shall be changed, and fashioned like his glorious body; and in that promised change, mortality shall be swallowed up of life. It is sown a natural body, it shall be raised a spiritual body; and the saying that is written shall be fulfilled, and these mortals shall put on immortality, and these corruptibles shall put on incorruption; and all for whom this glorious resurrection is secured, by the resurrection of

our blessed Redeemer, shall be fully gathered together in one, even in him.

Whether we have succeeded in making this subject clear to A Little One, or not, if we have understood his views, as stated in his letter, they express substantially what we contend for. That eternal life, which he speaks of as being given to the saints when they are born again, is what constitutes us the children of God; and in that life we were chosen in Christ before the world began. And when we receive that life experimentally, by it our whole persons are sealed with the Holy Spirit of promise, and sealed unto the redemption (or deliverance) of the purchased possession; when "the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God;" and then shall we be satisfied, when we awake with his likeness.

In reply to the enquirer, as to the signification of John 3:5, we do not understand that the being born of the water alludes to the ordinance of baptism, only figuratively. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.

In being born again, the Spirit quickens the sinner that was dead in sins; the water of life, clear as crystal, from the throne of God and the Lamb, flows freely to the newborn child of God, and the blood of Christ is applied in all its power to cleanse us from all sin. Christian baptism is emblematic of this, as it sets forth our death, burial, and resurrection to a newness of life.

Middletown, N.Y.
July 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 234 – 238

# REPLY TO “A POOR SINNER.”

1. SHE thinks when an editor has excellent communications on hand, he would do better to publish them than to occupy his columns with church quarrels, &c.

2. She wishes to be informed why it is that the ministers of all denominations within the circle of her acquaintance exhort sinners to comply with the *terms* of salvation.

3. Whether it is her duty to attend meeting every first-day where the main scope of the preaching is erroneous, or to tarry at home and be considered a heathen?

We respectfully reply to our correspondent, that however pleasant and agreeable it may be to us to read the excellent communications of our scattered brethren on those ever profitable and interesting points of doctrine and experience, and to learn the prosperity of the cause of God and truth in the various departments of Zion, it is also our painful lot to record some of the many tricks of the adversary, by which he is known to sow the seeds of discord among brethren, for the two-fold reason: first, that others may not be ignorant of his devices, but be on their guard, and the better prepared to meet him at the treshhold; and also, to build up the dear persecuted and afflicted bands who are sorely hunted by the common enemy, and to let them know that we have fellow. ship in their sufferings for the truth’s sake.

To the second enquiry we shall not attempt to give a better answer than what the apostle Paul has given in Rom. x. 3, viz: “They being ignorant of God’s righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God.” There. fore being strangers to God, and of course to the things of the Spirit of God, they cannot, with all their scholastic

divinity, “know the things of the Spirit.” These are all the reasons we are prepared to give. We are happy to say that within the circle of our acquaintance there are a number of professed ministers of the gospel who cease not to affirm that the *terms* or conditions of salvation were settled in the ancients of eternity, and that they all rested on him who was and is mighty and able to save unto the uttermost all who come unto God by him, and that he has fully and completely met these conditions, and fulfilled them all, so that “He has by one offering perfected forever them that are sanctified.”

To her third interrogation we say it is not the duty of any one to countenance the promulgation of error by their presence, but on the first day of the week, and on all other days, it is the duty of all who love our Lord Jesus Christ to come out, and be separate from the world and from anti-christ, although by doing so they may be subjected to the ridicule of such as would call them heathen for a correct and bible course.

NEW VERNON, N. Y.,
July 30, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 142 – 144

# REPLY TO A RULING ELDER.

WHEN the celebrated A. Toplady said, in reference to a controversy with John Wesley, that "To shoot at crows, was powder thrown away," we thought it rather an ill-natured remark; for we are of the opinion that a becoming courtesy is due to all our religious opponents.

As the challenge of this dignified *rabbi* of methodism is universal, our readers, as well as ourself, are interested in the issue. The confidence that he expresses in his ability to meet and put to silence all such as differ from his notion of things, at once develops his zeal and his modesty. Unused as we are to combat with giants, it may seem presumptuous in us to, with only our "shepherd's bag, our sling and a few smooth stones from the brook," to look him in the face; but since we heard of the "Dialogue between the Methodist preacher and a Barber's Block," we have thought there may be some possibility of surviving an encounter with this uncircumcised Philistine.

Our opponent infers from the 7th page of our current volume, that we hold all who are not Predestinarian Baptists, as haters of the truth, and wonders if we think that God's elect, in our day, is limited to the Predestinarian Baptists, &c. His inference, to say the least of it, is far fetched, and is neither said nor implied in any article on the page referred to; but as the *ruling* gentleman expresses a desire to know our thoughts in relation to the extent of the election of grace, we will inform him that we believe that God has absolutely chosen or elected in Christ Jesus, a portion of mankind, embracing an innumerable people, to be, in the fullness of time, called by grace, out of every nation, language, kindred and tongue under heaven, effectually and savingly, to a knowledge and supreme love of the truth, as it is in Jesus; of

which truth Predestination is one very prominent branch, and so important, so radical and fundamental, that in its absence every other principle of the doctrine of God our Savior would be rendered precarious and uncertain. Its extent in our day is precisely what has been its extent from the ancients of eternity. In its hight and depth, its length and breadth, it is bounded in every particular by the good pleasure of the sovereign, eternal and immutable will of God. If we believed that the Predestinarian Baptist church, at this day, embraced all the elect, or in other words, that all the chosen of God were already gathered into the fold of Christ, we should henceforth look for no more ingathering of the redeemed; but so far from Such a. belief are we, that we confidently believe there are many of God’s elect yet to be brought to know and love the truth, who are yet in nature's darkness, alienated from God, and strangers to the spirit of his grace. And, for the special edification of our *very reverend querist,* we will add that, for aught we know to the contrary, there may be some among the poor benighted and deluded Methodists, over whom he has the dignity to preside, who are included in the purpose of grace; and who will ultimately, by virtue of the election of grace, (which doctrine now they hate) be brought to know, love and rejoice in the predestination of God. But while we cheerfully admit the possibility of some of the elect of God, in their depravity being sunken down even to the corruption and abomination of methodism; we as confidently deny the possibility of a single soul among them being saved *in* their methodism. They may be saved from it, but as the testimony of the Bible is true, they cannot be saved in it.

Now, if what is asserted in the “Signs of the Times” is true, we are called on to answer the following interrogatives of the *ruling Elder* of methodism, viz:

First. “By what law or rule will those be judged at the last day, for whom Christ did not die?”

To this question we reply, those for whom there is no redemption are judged already by the law of God, and by that law they are condemned already and the wrath of God abideth on them. This judgment is passed upon them, and their sentence is already pronounced by the sovereign Judge of the quick and the dead, and this decision is absolute, and from it there is no appeal. This sentence of the Judge, based upon the holy law which they have transgressed, consigns them in all their guilt and *methodism* to the withering curse of God, and their judgment now, of a long time hungereth not, and their damnation slumbereth not. The judgment of the last day, to which we suppose our querist alludes, is but the day when the fullness of that almighty wrath to which they are already adjudged, shall be meted out to them. Anticipating our answer, our combatant objects, and asserts that the law of works was given to man before the fall; that by it all mankind are already condemned to die, and concludes from that death there can be no resurrection, only by the death of Christ. This objection thus stated to our views, arises from the blindness of the mind of its author, who being ignorant of the spirituality of the law of God, understands it only in reference to a natural death, or dissolution of our mortal bodies; but should he ever experience the quickening work of the Holy Ghost, and learn the spirituality of the law, he will be heard to exclaim with Paul, “When the *commandment* came, sin revived, and I died.” Then would his old legal notion of his personal holiness be shaken to its base, his filthy, ragged suit of human righteousness explode; his methodism ignite and be reduced to ashes, and all his fancied claim on God for acceptance would give up the ghost.

Mr. Ackers supposes that the atonement of Christ was as necessary to open the way of. damnation by a resurrection of the body, as to carry out the provisions of grace in the salvation of the elect of God; for he contends that they could not be raised from the dead, unless the law by which they were condemned was satisfied by the death of Christ. But, suppose for the sake of illustration, the law was satisfied in behalf of all mankind by the vicarious sacrifice of Christ, so that the messy doors of death could no longer hold his prisoners; and the ungodly were raised from that death, what would become of them? If Christ died for them all, he died to redeem them from all iniquity, and to purify unto himself a peculiar people; this supposition therefore involves a universal salvation of all mankind; and if so what becomes of methodism? What becomes of gospel condemnations If the demands of the flaming law of God are satisfied, Christ and the gospel came not to condemn men, and the blood of Christ cleanseth from *all sin:* it must then of necessity follow that all mankind, or at least as many of them as are finally raised from the dead, are saved, and in that case what becomes of Mr. A.’s judgment of the last day, which he admitted in the former part of his letter?

But why waste our time in debating this point. If the resurrection of the ungodly, to a resurrection of damnation, implied a release from that death in which the ungodly are involved as transgressors of the divine law, then there would be some kind of plausibility in the quibbling of our antagonist; but such is not the case. The sovereign Judge has himself declared that they shall never see life; and yet he has affirmed that the hour is coming when all they that are in the graves shall hear his voice and shall come forth, and that portion of them of whom we are now writing, shall rise to a resurrection of damnation.

Second. The second question of our opposing champion, is but little more than a transposed repetition of the first; but as he has appended to it some startling declarations, by way of limiting the omnipotent God, and letting us know what he vainly supposes divine omnipotence itself cannot do, we will briefly notice his presumption, and leave him to urge his unequal war against that God whom he so audaciously blasphemes.

Who has authorized this pampered worm of the dust, this creature of yesterday, this ruling Elder of methodism, to connect the power of Christ to raise the dead, and to turn the wicked into hell, with his vicarious death and sufferings, so as to make his power and right to trample his enemies in his fury, and dash them to pieces like a potter's vessel, to depend upon the mediatorial sacrifice made for his people? Yet he has so asserted. Presumptuous man! Though he were the pope of Rome, instead of a *ruling Elder,* his assertions are arrogant and blasphemous. Know then, infatuated man, that the resurrection and eternal perdition of the ungodly, is but the execution of the law by which you have already admitted they were condemned, and from the penalty of which they cannot be released, until every jot and title of the law is fulfilled. That Christ has received all judgment; that he doth now preside over the destiny of all beings, and that too in his mediatorial character, we believe; but that which we understand involved in his mediatorial work, was to bear the sins of many, save his people from their sins, redeem them from the curse and dominion of the law by the sacrifice of himself bringing in for them everlasting righteousness, and to bring home to ultimate glory all that the Father gave him; and in reference to the ungodly, God has given to him the neck of his enemies, that he may rule them with a rod of iron, and break them to pieces, &c. He stood engaged to honor the law, by which the sons of Adam stood condemned: this pledge he has redeemed by the complete deliverance of

his people or elect from their guilt; and on the part of his enemies he is still holden responsible to honor, the *law* by carrying its decisions into execution! According to the eternal counsel he has redeemed his people, and is now gathering them from the ends of the earth, and causing them to experience the joy of his salvation. He is also, as the Mediator, now presiding as Head over all things to his church, and in that character, and in that union and connection with his church as the members of his mystical body, will he thunder upon his adversaries. He will continue in his official character to preside, and hold all the power in heaven and on earth in his hand, over all flesh, until he has given eternal life (experimentally) to as many as the Father has given him; and until all his enemies are made his foot-stool, until every soul for whom he died shall receive the consummation of glory, and all enemies shall sink down to their eternal perdition.

Third. The third question of our opponent carries a false-hood on the face of it; for the scriptures, so far from every where teaching that the resurrection of the unjust is through Christ, as the Mediator, has given no intimation of that kind *anywhere.* The unjust shall be raised by him, but not through him; for he is appointed Judge of the quick and the dead, as well as Mediator of the New Testament. Another palpable error is expressed in the statement of the question, viz: That the resurrection of the unjust is a reversion of the sentence of the law of God, and implies a satisfaction rendered to that law. Not even in the resurrection of the saints, and their deliverance from the curse and dominion of the law, is the sentence of the law reversed, or in any jot or tittle annulled; Christ came not to destroy the law, nor the prophets; but he declared that heaven and earth should pass away, but not one jot or tittle of the law should fail, until all was fulfilled. He came not to destroy the law, but to fulfill it.

By virtue of union and relationship existing previously between Christ, the Head, and his church, the body, he appeared in the flesh, was made under the law, to do and suffer all that the law could, or did require or inflict, as the Head and identity (in law and justice) against whom the sins of his church were charged; and he did endure the sentence of the law, without the least abatement, so far as it related to him as the Head, or his members as his body.

Fourth. This fourth question is a transmigration of its predecessors, into a new shape; and as with the authority of a ruling Elder, he demands,on what principle, made known in revelation, will the sentence of the law unto death be reversed in the resurrection of the unjust, if Christ never tasted death for them; and with an air of triumph becoming one of his superior dignity, after dashing to pieces the man of straw he has so ingeniously put together, he demands, Who, of all the predestinarians that ever lived, or that now live, can answer the question? What a puzzle! Predestinarians of all ages, give place! Here comes the master spirit, a real Goliath, to defy the whole army of the Living God! Nor does his ambition suffer him to stop at challenging the armies of the Lord; but the Commander also. For God is the Predestinator of all things; and having confidence in his own decrees, is what this assailant of his power and truth denominates a Predestinarian. Let the potsherds of the earth strive with the potsherds of the earth; but who art thou, 0 ruling Elder, that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?

Aside from the foolish, ridiculous way of triumph, assumed by his reverence, this question has already been answered in the foregoing remarks. As in the prophecy of scripture, A child shall put his hand on the hole of the asp, so have we, in this instance been permitted to do; for as there is no reversion of the law, nor of its sentence of death, so no

principle is either required or given in the scriptures to that effect.

Fifth. Does not the resurrection of the just, &c., depend for its truth, upon the fact that Christ died for them, and purchased their deliverance from that curse, of the law? We answer, No. Christ has bought his people with a price; but of any other purchase that Christ has ever made, the bible saith not. He has purchased his people - they are called the flock of God which he purchased with his own blood; but all the blessings of the New Testament, including the resurrection of the just, are unbought, unencumbered, incorruptible, undefiled, and can never fade away. they are all the gift of God, freely bestowed, not of debt, but by grace.

Sixth. The sixth is another version of the same old question, and demands, How the unjust, for whom there is no Mediator’s death, satisfying the law, shall nevertheless arise from under that sentence?

As he has stated his one question in half a dozen different shapes, perhaps he may expect as many answers; but we shall dismiss this part of the subject when we have once more told him, that the resurrection of the ungodly to damnation, is no reversion of the law, nor release from its sentence.

The balance of Mr. A.’s letter is devoted to the benevolent work of informing us of what he considers the Predestinarians ignorant; and for one, professing to believe the doctrine of Predestination, we most cheerfully confess that in this part of his letter he has judged us rightly; for we do not know how the whole human family are redeemed from the law of works, and yet a large portion of them left finally to perish on account of their works. We never expect to be let into this secret short of some arminian school; for the

bible holds forth no such nonsense. The old Wesleyan cavils, In regard to the atonement, we have been somewhat familiar with from our youth up; but to understand or discover any affinity his sentiment bears to the scriptures, is infinitely beyond us; excepting that the scriptures have taught us that such evil men and seducers shall come, and that they should wax worse and worse, deceiving and being deceived.

In turn, as it is but fair, we will state a few questions to Mr. A. and his brotherhood.

1. By what divine warrant do you denominate the restrictions placed upon Adam prior to his transgression, the law of works, in distinction from the Sinai law?

2. You say that salvation by the death of Christ, from the curse of the law, both as to the works it requires for justification and from death, as its penalty, is a universal salvation. Can you tell us for what manner of works those shall be damned, who are saved from the law of works, and from the penalty of the law, and yet have failed to be interested in that salvation which is connected with eternal glory?

3. How much, if any, are those benefited by the salvation from the works, curse and penalty of the law, by the death of Christ, who finally perish?

4. If Christ died alike for all men, and some men, as you state, shall finally perish, did Christ, or did he not die in vain for those who perish?

5. Does that salvation which you admit is connected with eternal glory, result from the death of Christ, and that redemption which he has accomplished by his death? or,

6. May not a large portion of the human family be interested in the death of Christ and his salvation, and yet be damned at last? and if so,

7. Is there any connection between the atonement of Christ and the salvation which is with eternal glory?

8. Do you with your deluded thousands believe that the salvation which is with eternal glory, is of grace, or of works? If of grace, what grace? seeing the death of Christ is in the case of so many of no effect: And may not those for whom Christ died be the recipients of his grace, and after all be damned? If of works, pray tell us how men can be either saved or damned by works, when all men, as you tell us, are redeemed from the law of works; since the scriptures declare that where there is no law, there is no transgression, and that sin is the transgression of the law. And, don’t forget it - tell us:

9. What is the ground of your hope for acceptance with God, seeing that you find no eternal glory connected with that salvation which is through the atonement of Christ, and that deliverance from the curse and penalty of that law?

10. Finally. Do you not believe that after Christ has made a full atonement, and by it satisfied the demands of the law, removed the curse, and borne the penalty, to the full and complete satisfaction of the law, that God, the Spirit, strives woos, entreats, beseeches, and exerts his utmost power to save many, who, notwithstanding all this exertion of Omnipotence, continue obstinate, and at last perish in their sins? And do you not believe that very many sinners of that sort, on whom the blood of Christ, his groans on Calvary, his intercession in heaven, and all the striving of the Spirit has failed to convert, have been converted, and many others may yet be converted by their own works, by the exertions of

arminian preachers, camp-meetings, anxious-benches, *straw-pens,** Sabbath Schools, Mission Societies, &c., with their kindred institutions?

Last. If the Lord has provided for, and labored to effect the salvation of any who, by their obstinate resistance of his power and grace, are not finally saved, what assurance have you arminians that these obstinate sinners will consent to be damned at last; and if the Lord has not power to control them now, what evidence have you that he will be more mighty, or they less obstinate then?

*We do not know that we use precisely the technical term to designate the little enclosure where the converts prostrate themselves, near the *rostrum,* at camp-meetings.

NEW VERNON, N. Y.,
December 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 728 – 737

# REPLY TO “A STRANGER.”

The earnest appeal of our correspondent for our judgment and advice in regard to her case is substantially the same as that to which we replied in the 18th number of our last volume; and her queries concerning doubts, glimmering hopes, distressing fears, and deep anxiety for instruction, are the expression of what is pent-up in the secret recesses of many hearts. How many with burdened hearts and contrite spirits are in the same strain, breathing their prayers to the Great Shepherd of Israel, in the language of the spouse in Song 1:7? “Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turnest aside by the flocks of thy companions?” And failing to receive a satisfactory answer, some of them have appealed to us, as did the restless spouse to the watchmen, saying, “Saw ye him whom my soul loveth (Song 3:3)?”

We have not time to answer all the inquiries of our correspondents by private epistles; nor do we deem it necessary to do so; as in answering one through our columns we answer many. Of course, we do not assume to be able to do more than give such light and counsel as with our limited ability we may be able to do; and it will ever be found as stated in the Song, the inquiries must go beyond the watchmen for light and comfort. But when appealed to, as in the present case, in the childlike spirit of our correspondent, who regarding us as a father in Israel, presuming that our long experience has qualified us in some measure for feeding the lambs of the flock; although conscious of our lack of paternal wisdom, we do not feel willing to withhold from them such light as we trust the Lord has given us for them. But we would at the same time remind them of the divine direction, “If any of you lack wisdom, let him ask of God, that

giveth to all men liberally, and upbraideth not, and it shall be given him (James 1:5).” It may however be given through those gifts which God has bestowed on his church for the profit of all her members. But to attend to the letter of “A Stranger”:

It is written as a strictly private or confidential letter; but as it is anonymously signed, the real name and place of the writer is only known to us; and it will, we think, not be regarded as a breach of confidence in us to publish the letter with our reply.

The exercises of the children of God should not be regarded as the private property of any one. Whatever may be the measure of the Spirit received, it is given “to profit with all.” That is, with all who are spiritual; but as the natural man receiveth not the things of the Spirit, and cannot know them, they cannot be profited by them. But spiritual gifts and spiritual exercises may be profitable to all who are born of and taught by the Spirit of God. Our correspondent would no doubt be greatly profited if she were informed of the same exercises of which she speaks, as they are felt and experienced by thousands; and thousands, all of whom may think their own secret exercises peculiar to themselves, and all such will probably be profited by a perusal of what she has written of hers. It is consoling to the tempted and troubled ones to know that those in whom they have great confidence are tried and tempted just as they themselves are; and it is still more cheering to know that the Great High Priest of our profession was also tempted in all points as his people are, and that he knows the feelings of our infirmities, and knows how to succor the tempted.

From early childhood you have seen a beauty in Christianity, and, at times, earnestly desired an evidence of your election in Christ Jesus. This part of your experience is just like our

own; for as far back in childhood as we can remember anything, our own mind was exercised in the same way; and at the first time we remember of feeling a melting, confiding emotion, which came with such relief to our mind, and enabled us to confidently rest that, vile as we saw and felt ourself to be, there would come a day before leaving this mortal state that God would for Jesus' sake pardon our sins and make us a Christian. Although unable to regard this relief as an evidence of a new birth; from that hour we saw a beauty in Christianity, and a desire to be an humble Christian; and waited anxiously, and prayed fervently for the time to come when we might feel that pungent conviction for sin, and distress of soul, which we heard others speaking of. For some three or four years we continued in this condition. Unable to realize that we had passed from death unto life, we were equally unable to bring back upon ourself the terrors of the law, or the fear of hell which we had before felt. We have met with very many who have been exercised in the same way, and who for many years have been unable to rejoice in hope, or quite despair through fear. It is not infrequently the case with the heaven-born children who by the light of life and truth, and the love of holiness which God has implanted within them, to see so much depravity in themselves, and such as they suppose Christians do not feel or have, that they are led to doubt and discredit all the evidences of a new and spiritual birth that they have ever had. And others, because they cannot tell the time when, place where, and manner how they were first convicted, and delivered, or fully to rely on such other evidences as they have, like Rachel, refuse to be comforted. It would be well for all such to examine the manner of evidence the Scriptures warrant them to rely upon. "He that believeth on the Son of God hath the witness in himself (I John 5:10)." Observe, he is not himself the witness; but he hath the witness in himself. The Spirit of life, by which he loves God, loves holiness, loves the people, the laws and ordinances of the house of God, and desires to

dwell in them; these bear witness with his spirit that he is born of God. This witness *he hath;* he has not to go back to look for it in past experience; nor to find it in comparing himself with what he supposes others are, nor yet is he to rely upon himself as a competent witness to himself. His own testimony would be as fickle and vacillating as are his frames and feelings. A witness that contradicts his own testimony would be ruled out of court. Christians are not their own witnesses, for they cannot safely rely upon their own testimony: therefore those who "measure themselves by themselves, and comparing themselves among themselves, are not wise (II Corinthians 10:12)." But while we are not to depend on our own testimony, our judgment, or frames, we may implicitly rely on the witness which we have within, if we believe on the Son of God. That Spirit which beareth witness with our spirit is the witness; and it is the Spirit of truth, which the world cannot receive; and its testimony is true. Its dwelling in us is evidence that we are born of God and are not of the world; because the world cannot receive it. And wherever it dwells, its fruits are the same; they are "love, joy, peace, longsuffering, gentleness, goodness, faith," etc. These are not the fruits of the Christian's fleshly nature; but the fruits of the indwelling Spirit which is given him, and of which he is born again, while that which is born of the flesh, even in the Christian, is flesh; and the flesh will always war against the Spirit.

If this Spirit dwells not in us, it is not possible that we should really love God, or holiness, or hate sin; for love is of God, and he that loveth is born of God. If then we love the saints, love the truth, and love the order and ordinances of the Church of God, God himself testifies in us by his Spirit, that we are born of him. "We know that we have passed from death unto life because we love the brethren." This is not speculative, it is the word and testimony of God that cannot lie.

"Rest, doubting saint, assured of this,
For God has pledged his holiness."

When a child of God arraigns his hope before the bar of carnal reason, it is impossible from such a court to obtain a true decision; for human reason is incompetent to know or appreciate the testimony in the case. All the evidence a Christian can have that is reliable must be spiritual testimony; and what can reason know of spiritual things? God's Spirit witnesses with our spirit, not with our reason or natural intellect. The revelation of spiritual things is only made to the faith which is the fruit of the Spirit, and is consequently spiritual; and whenever so revealed, it is invariably resisted by all our carnal powers; and every inch of the ground of our spiritual evidence is disputed by the law of our members which wars against the law of our mind. The carnal, or fleshly, mind is enmity against God: but the spiritual mind of the Christian is the mind of Christ. How can they possibly agree?

Let us suppose Peter and John, submitting the question of the validity of their hope, is to be decided by reason. The same objections are urged which are brought to bear against the hope of many at this day. Peter and John may say, We were thoughtless and unconcerned when Jesus came and bid us follow him. We felt an irresistible attraction, and left our fishing boat, and our father Zebedee, and followed Jesus because we could not help it. We were satisfied that Jesus had called us until we heard how Saul of Tarsus was called, and then we began to compare our experience with his, and were greatly alarmed because on careful investigation we failed to find that we had ever heard a voice from heaven as Saul did, neither were we smitten down to the ground, nor did we see a light brighter than the sun, nor were we made blind, nor were our eyes so enlightened at any time as

though scales had fallen from them. Human reason would decide against Peter and John and in favor of Paul.

But Paul is led in turn to compare his evidences with those of Peter and John. Alas! For me! I am not worthy to be reckoned with them, or to be called an apostle. I am as one born out of due time, and am the least of the apostles, for I persecuted the church of God; and am even less than the least of all saints.

We do not mean to represent the apostles as reasoning thus, but merely to show that if they had conferred with flesh and blood, or yielded to carnal reasoning, they could have found as much ground for doubts and fears as any of the saints of the present day have.

Our correspondent reasons, because her parents were devout Christians, her father a faithful minister of the Lord Jesus, and her surroundings from infancy such as were calculated to inspire her with a feeling of veneration for religion, and especially as she has heard of some who were suddenly arrested, and more deeply alarmed and terrified, and more suddenly delivered than herself; might she not attribute all the religious exercises she has had to natural cases? It is thus the unbelief of all the children of God, which in the flesh will at times assail their faith and hope, and urge them to deny to themselves the comfort, and to God the glory of what he has done for them.

While we readily admit all the force and influence that can properly be claimed for tradition, and association with relatives and earthly friends whom we regard as devout and sincere Christians, we cannot believe that any such influence can produce in any unquickened child, either a hatred of sin or love of holiness. It cannot implant the fear of the Lord in any heart, nor cause one to feel and know his lost and

helpless condition, or to see the justice of God in the penalties of his holy law, or really to desire to be associated with the people of God.

Our trembling friend has longed for a sudden arrest by divine power, that she might know that she had such convictions as others have had; but cannot perceive that these very convictions, such as others have had, have followed her from early childhood. And such convictions too as clearly demonstrate that she has passed from death unto life. It is not possible that any one should see, and feel, and mourn their vileness, and see a beauty in Christianity, love the people of God, love his word, his ordinances, and his cause, if they have not passed from death unto life.

Much comfort is lost to many of the children of God by an unwarranted research after the manner and circumstances of first entering into life. In all the examples given in the Scriptures, we do not find a single instance recorded of the primitive saints going back to their first experience for the present evidence that they were born of God; nor were they ever required, in order to gain the fellowship of the people of God, to the when, and where, and how, they were first arrested, how deep were their convictions, or how suddenly they were delivered. Jeremiah speaks of the time of wormwood and of gall, which his soul still remembered, which inspired hope; but the hope so inspired was that as God had delivered him from bitter trials before, he would not now forsake him in his deep distress. Paul on several occasions related the remarkable circumstances of his conversion from a persecuting Saul, breathing slaughter against the saints, to an apostle of the Lamb; but never as a reason of a present hope for life and salvation, nor as the ground on which he claimed the fellowship of the saints. These relations in every instance were made when standing before carnal rulers and judges, on trial as a prisoner. Those

who came to John's baptism were required to exhibit fruits meet for repentance. Those on the day of Pentecost gladly received the gospel; gave evidence that they were born again by their joyful reception of the apostles' doctrine and fellowship. The Eunuch was required to declare his faith in the Lord Jesus; and thus in every case we shall find the evidence of being in a quickened state was required to be an evidence in them at the time. It was not said, "If thou hast believed; if thou feelest worthy;" but, "if thou believest with all thy heart." No matter how long thou hast believed. "If ye love me, keep my commandments." Observe our Lord does not say, If thou hast loved, and canst tell how long thou hast loved, or how thou was brought from hating to love; nor if thou art worthy; but "If ye love me, keep my commandments." And then leave all the rest to him. If we love him, it is proof incontestable that he has first loved us; and all whom he loves, he loves to the end.

In the absence of that deep distress which others have felt, you knew you were a sinner, yes, "a great sinner." Pray, how did you find that out? What made you so restless? Why, if you were not thirsty, did you long for that pure water of life? Has not Jesus called unto him, "Every one that thirsteth?" By the prophet, saying, "Ho! Every one that thirsteth, come ye to the waters." And in the last day of the feast, Jesus stood and cried, "If any man thirst, let him come unto me and drink," etc. And it is also written, "And let him that is athirst come. And whosoever will, let him take the water of life freely." But, say you, I don't know how I became thirsty, nor how long I have been thirsty. Nor is it necessary that you should know. He who has caused you to thirst knows all about it; he bids you drink. But again a doubt arises. I fear that I do not thirst aright. Let then your thirst be tested. If it be a spiritual thirst, nothing but the water of life will satisfy it. The springs of nature will fail, no water from your own cistern can allay it. Only the pure water of life which flows

from the throne of God and the Lamb, clear as crystal, can satisfy you. If your thirst be natural, the streams of nature will suffice; but if it be spiritual, none but the living water of life and salvation will do you any good.

You have been made acquainted with the plague and pollution of your own heart. Ah, poor child! That is a lesson none but God can teach. For the heart of man is so deceitful and desperately wicked that none can know it except by revelation. God alone can know our hearts, and only he can make us know them. And this is taught by his Spirit, whose instructions are only given to those who are quickened and made spiritual. You acknowledge that the emotions of your heart are no better than the most depraved. What is this but conviction? You confess this just as any criminal would confess. True, but would any criminal confess guiltiness of which he was unconscious? It is by the law you have this knowledge of sin; the commandment came, sin revived and you died. That is, your hope for justification before God by your own purity or righteousness expired. You have no right to say nor conclude that your knowledge of your sinful state is not by the Spirit. None but the Spirit can convince us of sin, of righteousness and of judgment. You have felt that your prayers were shut out from the Lord, and you could envy those who could sensibly feel that God was angry with them. We do not understand you to desire that God should be angry with you; but you covet a kind of conviction that will be *sensibly felt;* something that will arouse your passions and terrify your mind. That seems to be your trouble. You have marked out in your mind a way in which you desire to be led. But God has a way of his own, and will “Lead the blind in a way which they know not, and in paths which they have not known.” Our passions, or the senses of our nature, are not capable of comprehending the ways or works of God. Having ourself been in the same condition for some three years, waiting for a conviction and contrition of spirit which

we supposed must come before we had a right to indulge a hope in God, we did also covet the anguish of soul which we saw in others; but at last were taught to rely upon what God had wrought in us years before. When a living child throws away the evidence which God has given him in order to try to obtain a better or a brighter one, he has at last to fall back on what he had before, and trust himself in the hands of his God and Savior. These rebellious feelings of our nature are not to be gratified. The light of life which God has caused to shine in us, the darkness of our natural reasoning faculties comprehendeth not. If we could walk by sight we would need no faith; and hope that is seen is not hope; for what a man seeth, why doth he yet hope for; but if we hope for that which we see not, then do we with patience wait for it. (See Romans 8:24,25.)

That slavish fear that God will withdraw his protection, and that you will finally be lost is the legitimate consequence of your slowness to believe and trust in God. The Israelites could not enter into the promised land of rest because of unbelief, and it is just so with the spiritual, anti-typical Israelites, when nursing and cherishing our doubts and fears. If all that God has done for you in giving you eyes to see your lost condition and utter helplessness, and in enabling you at times to hope in him, is to be under rated and rejected because you have such an experience as it has pleased him to give you, and not such as your judgment would accept, how can you expect to rest? If you were not quickened and made alive by his Spirit, you would have no such trouble; for none but such as the Lord loves does he chasten. Hypocrites and false professors have no such trouble; they will tell you they have all the religion they work for; if they wanted more they would work harder. But God has in wisdom ordained that his children shall live and walk by faith, and not by sight. If we can really trust all that we have and all we are to God, that confidence will relieve us

from all trouble about a future state. If we are redeemed from death and hell by the precious blood of Christ, we are not our own, we are bought with a price. Our life is secure with Christ in God, and our blessed Savior has assumed all the care and responsibility of our final and immortal happiness. It is not our business henceforth what will become of us. Our Surety has pledged his word that he will raise us up at the last day; and as he lives, so shall all his people live with him. The care and safety of our eternal inheritance God will not trust to us. He careth for us. His charge to us is to trust in the name of the Lord and stay upon our God. The sympathies of your nature, stirred up by the death of a godly father, could have nothing to do in quickening or making your spiritually alive. Such sympathies are common to all men; they arouse our tenderest passions, and make us resolve to serve the Lord; but leave us to feel as though we were not mortal. Such excitements are quite unreliable. But faith looks away from self to God, to Christ, and sometimes heeds not whether we are in or out of the body. And it is a truth that the more we enjoy the presence of God and feel an assurance of faith, the less we shall think about ourselves. Having committed the keeping of our souls to God, as to a faithful Creator, we at once should relinquish that charge to him and pursue the course of obedience to his commands which he has enjoined on all who love him.

Again, your trouble arose from fearing that you were not of the elect. What have you to do with that matter? You can only make your calling and election sure so far as the development of it is manifested in evidence, by working out that salvation which God has wrought in you with fear and trembling. Our happiness and rest lies not in questioning what God has the entire charge of; but rather in gazing, wondering and admiring the wonderful works of God, especially his works of salvation. Our greatest troubles arise from worrying about what God has settled for us in the

ancients of eternity, while our sweetest comforts flow from confidently trusting all our eternal interests to his faithful care.

In that sweet moment, when returning from a visit to your father's grave, your cup was filled to its brim, and you had to acknowledge that you were a subject of grace, a child of God, a Christian. Then you tasted how sweet it is to believe; then believing, you entered into rest, and as long as you believed, your joy was full; but how soon the tempter came to dash your cup of happiness by unbelief. You had not been exercised like others. What of that? Neither are all others exercised in these respects as you were. It is not essential that all should be exercised alike in regard to circumstances, but there are thousands who will read your relation who can testify that substantially they have been exercised as you have. Seven years you have been held between hope and despair. Abuse, quarrel with, and dispute your hope as you may, you cannot annul it. It came not at your bidding; it will not depart by your command. When, by severe discipline, you shall learn to look more to your Redeemer and less to yourself, you will more sweetly appreciate its blessedness, and rejoice in it as an anchor of your soul, both sure and steadfast, entering into that within the vail.

In conclusion, suffer the word of exhortation. Acknowledge with gratitude what God has done for you. Bow your neck to the yoke of Jesus; learn of him who is meek and lowly, and you shall find rest to your soul.

"Let not doubtings make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him;
This he gives you: this he gives you;
'Tis the Spirit's rising beam."

We have made this reply very lengthy, and perhaps too much so to be interesting to all our readers, but in the hope that what we have written may be of some service to many of that large class of trembling and bewildered pilgrims, who feel like our correspondent, that they are *strangers,* we submit it.

Middletown, N.Y.
January 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 121 – 131

# REPLY TO ANOTHER STRANGER.

January 19, 1868.

**Elder Gilbert Beebe - Dear Sir:** - Permit this feeble expression of one who hopes she feels thankful to you for your reply to "A Stranger," and to that stranger for the brief relation of his or her troubles. How well does at least one fellow mortal know that state of feeling which have ever been at a loss to name - not hope, and yet not absolute despair - sometimes a kind of vibration between the two. How willing I felt when I finished your reply, to obey the exhortation at its close, trusting to him all my doubts of unworthiness. But alas! How many dark doubts bestrew the pathway that leads to its accomplishment, if, indeed, I shall ever have strength to reach it. How often have I, like this one, longed to appeal to you, or some other of the watchmen, for information in regard to my case, but have refrained because I believed that if God was not his own interpreter, the most lucid and gratifying reply to my questions would not afford me the relief I so desired. How precious also the letter you refer to in the LW" number, and how often reperused! So many of my own thoughts and feelings are embodied in it. Yet in them all there seems to be something a little more hopeful than in mine; none seem quite so dead, and I am confident I could not give full expression to the depraved emotions of my own heart.

But there is one thought which I had for a long time believed peculiar to myself; one which I deemed too base for utterance. I once heard it referred to by one esteemed by me, but beloved by you, yet not entirely explained away. I know it is carnal reasoning, which has no claim to gratification; but I cannot free myself from its power to

annoy. It is this. If God has written upon our hearts his commands, where do we get the power to disobey? We cannot go forward in a single obedient step except we go in his strength, and can we exercise that strength at pleasure? I feel very much like a guilty criminal in writing this, I feel as if the rebuke, “Nay, O man, who art thou that repliest against God?” was applicable to me; but this is not more base than the other emotions of my heart, which is “so deceitful and desperately wicked,” it seems to me that no one else with such a heart would dream of cherishing a hope.

Sometimes, if it is not wrong to enter the lists with carnal reasoning, would you please permit an answer to this thought to be embodied in some of your remarks to your tempted and doubting readers. I do not ask or wish a lengthy reply, and do not wish any of this published. I will cheerfully bide your time, and not ascribe to you any censure, should you permit this request to remain unnoticed.

May God in mercy grant you strength to discharge the arduous duties of your position is the wish (can I say prayer - I who so seldom feel to have an audience at the throne of grace) of

Another Stranger.

We have received many private letters of inquiry from this class of strangers and pilgrims who manifest a strong desire to know whether they have indeed a right to hope that they have that kind of experience which distinguish the children of God from those who are dead in trespasses and sins. In our former attempts to reply to those anxious and earnest inquirers, we have but imperfectly pointed out what we understand to be the most reliable and demonstrative evidences of being in a quickened state. But all the evidences are of a spiritual nature, and consequently are only

presented to, and perceived by, the faith of those to whom they belong. If it had been the pleasure of God that his children, while here in the flesh, should walk by sight, our perceptive faculties would have been so changed by our new and spiritual birth as to qualify us so to walk. But we are told in the word that we walk by faith and not by sight. It is this ordination of our heavenly Father that even the heaven-born children are so very slow to comprehend. All the reasoning faculties of our natural or fleshly mind are prone to dispute such testimony as they cannot understand. Hence as soon as we are born again, a warfare begins between the flesh and the spirit. To that faith which is the fruit of the Spirit, the Savior is revealed as our Savior; our faith receives this revelation, is satisfied with it, and then, "Believing, we rejoice, with joy that is unspeakable, and full of glory." Faith rising above the infidelity, darkness, fears and carnality of our old depraved nature, hold all our powers and reasonings in subjection, and we are then quite apt to think we shall be troubled with these old corruptions of our carnal nature no more. Faith holds her empire in and over us, and we say, as did the Psalmist in his prosperity, "I shall never be moved; Lord, by thy favor thou hast made my mountain to stand strong." But alas! How very soon he was compelled to add, "Thou didst hide thy face, and I was troubled (Psalm 30:6,7)." The wisdom and goodness of God in dealing in this way with his children can only be spiritually understood, even by the saints. Our turbulent and fretful passions impatiently cry out, "Lord, why hast thou caused us to err from thy ways, and hardened our hearts from thy fear?" We conclude that if we have known anything experimentally of the mercy of the Lord, he has now forgotten to be gracious, and that his mercy is clean gone forever more. Such murmurings and lamentations never came from one who is not born of God, nor did they ever emanate or proceed from the faith of the child of God.

To these two propositions allow us to call the attention of those “strangers” who are searching for the footsteps of the flock of Christ.

*First.* Those who never knew the Lord have no desire for a knowledge of his ways. They can no more feel the sorrows, doubts, fears and temptations of the children of God than they can know their joys. “The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy (Proverbs 14:10).” We cannot mourn nor lament the absence of that of which we have no knowledge. Hence the impatience of which we speak is unknown, unfelt and unfeared by those who have never received from God the implantation of his Spirit in their hearts.

*Second.* The other proposition is equally true. Although none but the redeemed and heaven-born children of God are plagued with the doubts, fears, trials and temptations which cause them to murmur, fret and rebel; yet all these rebellious feelings arise from the fleshly nature of these vessels of mercy, who have received the word, the spirit and the life of the spiritual birth. From that implanted life, that heaven-born spirit, no particle of this murmuring and rebellion can possibly proceed. “It cannot sin because it is born of God.” Hence that faith which is in them always triumphs over the world; and this is the victory which overcomes the world, even their faith. We cannot conceive of a victory where there has been no conflict. That faith which shall ultimately triumph over all the corruptions of the flesh does encounter the most violent and determined opposition of the flesh, in every child of God, while in this mortal tabernacle; but this conflict is confined to them, and was never felt in any but the children of our God. Two parties or opposing principles must exist to produce a conflict. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other. Here then are the belligerent elements; in the one

dwells no good thing; in the other dwells no evil thing. The one is life; the other is death. The one is spiritual; the other is natural; the one is born of the flesh, and is flesh; the other is born of the Spirit, and is spirit. One loves God, truth and holiness, and desires above all things to serve the law of God; the other loves sin and self, and hates God, is enmity against God, not subject to the law of God, neither indeed can be. In every *Shulamite* the company of these two armies is found. We have no right to recognize as a subject of the new birth any one in whom these opposing elements do not exist. Nor is it possible that both these elements can exist in any one who is not born of the flesh, and of the Spirit; for this good reason, the one is flesh, and the other is spirit. If we are controlled alone by the flesh, we shall die; but if we, through the spirit mortify the deeds of the flesh, we shall live. To be carnally minded is death, but to be spiritually minded is life and peace.

Let us ask "Another Stranger," Have you not witnessed the truth of this apostolic declaration? When from the spirit which God has given you, in your new birth, faith as its fruit has led you to believe in God, rely upon the blood and righteousness of Christ alone for justification and acceptance with God, when this has been your case, however short have been the seasons, has it not always led you into the enjoyment of life and peace? When faith has sensibly triumphed over all your doubts and fears, all selfish reasoning has been silenced, and instead of nursing your unbelief, you have felt unreservedly to commit the keeping and safety of your soul to God, and bid defiance to the powers of darkness to rend you from his protection. And, dear child, at such seasons of triumph did you not forget about your own self? Like Paul, when caught up to heaven, in his rapturous vision, whether in the body or out of the body he could not tell. It was enough at that time for him that God knew all about his body, as well as about his spirit. In an experience of almost three-score years, the

writer of this reply has never been without the most depressing and gloomy fears, when his attention has been engrossed in anxious inquiries as to his own personal interest in the things of the Spirit of God.

"When I turn my eyes within,
All is dark, and vain, and wild;
Fill'd with unbelief and sin,
Can I deem myself a child?"

These anxieties about a personal interest are selfish, and always arise from our fleshly nature, and show a lamentable lack of confidence in God. Have we, as Christians, ever been instructed to look for the evidence of our spiritual standing with God in our fleshly nature? Paul himself could find nothing there to encourage his hope; for in him, that is, in his flesh, there dwelt no good thing, and with his flesh he served the law of sin; and his flesh was like ours, so very destitute of spiritual life that he pronounced it "the body of this death," making him a wretched man, as far as that was concerned; but faith, triumphant faith, broke forth in grateful praise. "I thank God, through Jesus Christ my Lord," there was deliverance secured. It is true that every one that is born of God has the witness in himself; but what is it? Not the flesh, for the flesh is not a truthful witness, and all who are "the circumcision, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Why then call up such a witness? One in whom you have no confidence? Why seek the living among the dead? But though the heaven-born have nothing reliable in the flesh, yet they all have an infallible witness in them; it is the spirit which beareth witness with their spirit that they are born of God. They are sealed with the Holy Spirit of promise, and have the earnest of their heavenly inheritance in themselves; not in their flesh, for nothing good is there, but in the spirit that dwelleth in them.

Now if we inquire with the Psalmist, “Why art thou cast down, O my soul? Why art thou disquieted within me?” While the conflict between the old man and the new man, the flesh and the spirit is so severe, how prone we are to conclude there is but a step between us and death. Our old nature, which we once thought was cleansed and purged from depravity, and our natural faculties, which we verily thought were by being born over again, or by some other means, had become pure and spiritual, like frightful ghosts arise and show all the corruption they ever possessed.

Our vile affections in full vigor, our passions, stare upon us in malice, wrath, strife, seditions, covetousness, jealousy, selfishness, inordinate desires, and in all the works of the flesh. Amazed, we are petrified with horror. Where now is that change that we thought had so thoroughly changed our nature, and made spiritual our every faculty? Every vestige of hope arising from such delusion is cut off - it dies. And God grant it may be forever buried. We never shall know the sweetness of a hope in the living God until all confidence in the flesh is slain. We do not say that every one who has a good hope through grace may not enjoy it, as an anchor of his soul, sure and steadfast, and entering into that within the veil; but we do say that all the confidence we are permitted to retain in ourselves, that is, in our flesh, detracts from the sweetness of that hope, which is in God. “Hope thou in God,” says the inspired psalmist. He is the “Hope of Israel, and the Savior thereof in time of trouble.” Hope thou in God, not in self, or in any vain thing. “For I shall yet praise him who is the health of thy countenance, and my God.” The only hope that we can rely upon in the day of trial is Christ in you the hope of glory. “In hope of eternal life, which God, who cannot lie, promised before the world began.” The more perfect enjoyment of our hope in God depends on the triumphs which our faith in God achieves over our doubts and fears. If we could always feel and realize the triumphs of the faith of

the Son of God in us, as it was felt by that illustrious host of patriarchs, prophets and saints presented in the eleventh chapter of Hebrews; like them it would divest us of much of that selfishness which is so peculiar to our earthly nature, and triumphing over self, we would forget ourselves, and count not our own lives dear unto ourselves. The brightest flame of heavenly fire that ever made our hearts burn in love and gratitude to God, and filled our hearts with joy unspeakable, and full of glory, has always been felt by us when we have been thinking the very least of ourselves, when we have lost sight of our own individuality, and our faith has entered within the intervening veil which divides between earth and heaven.

Our anxious correspondent seems familiar with those "vibrations from fear to hope, and from hope to fear, which were described by the writer referred to, and also by every child of God while here in the flesh; yet because hope is opposed by fear, faith contested by unbelief, and joy succeeded by grief, she is led to count her trials and temptations as something strange, as though some strange thing had happened to her. These alternations are so universally felt by all who are born of the Spirit, that no experience could be recognized as genuine Christian experience in the total absence of them. Young converts may be so elated with the first manifestations of the pardoning love of God and the joys of his salvation, that for a time it may seem to them that their entire nature has become changed, that all their troubles are forever gone. How long they may feel this uninterrupted joy and gladness before the corruptions of the depraved nature arises, is as God may direct. There are some whose early joys are unspeakable and full of glory; but there are others whose spiritual birth is equally unquestionable, who have never felt the ecstasy of that joy as others have; nor can they tell the precise time and place when and where they were delivered from bondage

and set at liberty. It has not been the pleasure of the Lord that all his children should, in every circumstance connected with their experience, be led in the same way. The manner of Paul's first exercise differed widely from many others, but still there are marks by which every child of God may be known as having passed from death unto life. "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted; blessed are the meek; blessed are they which do hunger and thirst after righteousness." These are some of the evidences on which we are authorized to rely. The question is, with us, Are we poor in spirit? Do we mourn? Do we hunger and thirst after righteousness? It is not so important that we should be able to tell when and how we first came to see and feel our poverty, or how long we have mourned, or when the pride of our hearts was subdued, or when we first had a hungering and thirsting for righteousness. These are spiritual fruits, and if we have them, then are we "blessed." "If ye love me," says Jesus, "keep my commandments." His commandments are only applicable to those who love him. He is not here speaking of the commandments given to Israel in the flesh, or in thunder tones proclaimed from Sinai; but the commandments issued from his throne in Sion, and written in the hearts of his spiritual subjects. Do we love him? How long we have loved him is not the question. If we love him, then his commandment to follow him is addressed to us, and it is our privilege and our duty to obey him. When Paul received this evidence, "Straightway he conferred not with flesh and blood." "Obedience is better than sacrifice, and to hearken than the fat of rams." In reply to the question, If God has written his law upon our hearts, whence do we get the power to disobey? From the same source whence Paul and all others of God's children do. He attributes it to the warfare. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would (Galatians 5:17)."

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but that I hate that do I." "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me; I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man (Romans 7:14-22)." The power or law to disobey the law which we love after the inward man is the law or power of sin which is in our members, in our flesh; this power is so great as to disable the saints to do the things which they desire. Although the spirit indeed is willing, the flesh is weak. It is our nature to sin, for sin dwelleth in our flesh, and all disobedience to God riseth by the power of sin, which is in our members, causing us to do the things which we hate, and preventing us from doing the things which we would. While therefore our fleshly powers cannot aid us to obey the spiritual law which is written in our hearts, it can bring us into captivity to the law or power of sin, which is in our members. Grace must abound to usward and the Spirit enable us to obey, but the indwelling sin of our nature requires no aid to disobey the commandments of Christ. Disobedience is but a failure to do what we are commanded to do, and although grace shall ultimately triumph over all our fleshly propensities, and God will finally give all his children the victory through Jesus Christ our Lord, yet it is his pleasure to leave us sometimes to feel the depravity of our nature, to be overcome by it, that we may the better appreciate his power and grace in our deliverance. Very true, "We cannot go forward in a single obedient step except we go in his strength." But our own strength is weakness, and therefore in it we always fail to obey. We cannot at *our pleasure* exercise the strength of God, or that strength by which alone we obey God; for if we could, we then could no longer say: "How to perform that which is good I find not." We say to this *other stranger,* In what school did you learn that you could not take a step in the pathway of holiness by

any strength of your own? What has made you feel the sinfulness of those emotions of which you complain? How did you discover that your heart is deceitful and desperately wicked? Does it seem to you that one with such a heart would dream of cherishing a hope? Well, we frankly confess, that if your heart did not to you appear so very vile, we could cherish no hope that you had ever been taught of God. It is only under his mighty hand and his tuition we can ever know, and feel, and mourn the deceitfulness and wickedness of our own hearts. But every one that hath learned of the Father cometh unto Christ. And him that cometh to Christ, he will in no wise cast out.

Middletown, N.Y.
April 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 172 – 180

# REPLY TO BROTHER DRAKE.

BROTHER Drake's communication, commenced on the 36th page, contains some inquiries and remarks which a due respect for him as a brother, a correspondent, and a patron of labor, requires that we should reply to. He has reduced the general exception which he took in number ten, of volume thirteen, to our editorial course, to our allowing the discussion of the School Question a place in our columns, for this reason, he "cannot see where any good can arise to the church of Christ by the discussion of any system of state policy in a paper devoted to the interests of Zion."

Does brother Drake therefore arrive at the conclusion that the Zion of God has no interests in the policy which may be adopted by the legislature of the state? Is it a matter of small moment with the sons of Zion, whether we be allowed the free enjoyment of our religious rights, or be proscribed? Whether the responsibility which our Creator has imposed on parents to educate their own offspring, be left where God has placed it, or we quietly submit to the usurpation of it by legal enactments? If so, we shall certainly differ widely upon the subject. If we have no interest in the policy of state government, it then is no matter of joy and gratitude to God, that we are allowed to worship God according to our own sense of propriety, or that we are not now wandering about in sheep skins, and in goat skins, in dens and caverns of the earth, to evade the merciless persecution of the enemies of God and truth.

Brother Drake dissents from our understanding of Paul's exhortation, that prayer and intercession &c., be made for those in authority, for "if it was right in the days of the apostles, it is right in this day." It is rather remarkable that our brother should contend that an exhortation to pray for

kings and monarchal rulers is as obligatory on christians of America as it was on the saints who lived under such constituted authorities. By reference to our remarks in the 10th No. of Vol. XIII., the reader will find our position to be thus stated:

"The condition of the primitive disciples under monarchal governments was by no means similar to ours; the responsibility of a monarchal government naturally rests upon the monarch; and hence Paul exhorted that prayer &c. be made by the saints for them, that their laws should not oppress the saints; this was the only alternative for the saints so situated. But with us we have not to pray God to so control the reign of some proud and haughty earthly potentate as to permit us to lead peaceable lives in honesty and godliness. But in our country, every individual Old School Baptist, who enjoys the right of citizenship, is responsible for those rights and privileges which a bountiful God has favored us with; for us, therefore, passively to suffer the blighting mildew of an anti-christian clergy or laity to entwine its serpentine folds around our government, without an effort to expose their guilty fraud and hypocrisy, is, in our judgment, to treat with criminal disregard the apostolic in junction, 'But if thou mayest be free use it rather.' – l Cor. vii. 21. It is for the people of this country to decide whether they will be free in the sense of this text, and so far as religious liberty is concerned, none have more at stake than the Old School Baptists; and it is only where our religious liberty is, or is likely to be encroached upon, that we have sounded, or intend to sound, an alarm through the columns of the SIGNS."

This is the position which we took, and from which our esteemed brother dissents, and as a reason why he dissents, he mentions the case of Hazael and of Cæsar, and speaks of the common depravity and tendency of human nature to

corruption, &e. It hardly seems to require serious argument to show that a republican form of government is very different from a regal form, as to the responsibility they impose on christians living under them. The primitive christians had nothing to do in the election or appointment of kings to rule over them; but they were released from bearing the responsibility of misrule, and their only appeal was to he made to heaven, to pray for them, that they may be so directed in divine providence as not to infringe the peaceable enjoyment of the religious rights of the saints. But in a republican government the sovereign power is with the people, and the people are responsible for the use or abuse of that power, christians and citizens equally with others, and are as responsible for every corruption of government as any other class.

It is not sufficient that we endure persecution which we cannot avert, but it is imperiously our duty as christians to cast our suffrage against every system of proscription and persecution. And the minister of the gospel, or the private christian, who shrinks back from his duty, and because he cannot shield the church of God, refuses to take any part in the affairs of state, when corruptions are evidently gathering thick, and systems of persecution are maturing, becomes himself a persecutor of the saints. To illustrate: Suppose a project is on foot by certain clerical interests of our country to bring about a union of church and state, their movements are at first slow and insiduous, but gathering strength and confidence, they press on with bolder and more rapid strides; we as christians see the sword coming, but fold our hands, and say we have nothing to do with the policy of the state, and by reason of this pretended neutrality, persecution actually breaks out, and the blood of the saints is made to flow; those christians who refused to use their suffrage to prevent it are as guilty of the persecution as those who projected the design. In the providence of God, we are now

allowed to vote for magistrates and legislators, and when our public representatives do not legislate righteously we have the constitutional right to address them with our remonstrances and petitions, and if we find no redress we may appeal to the ballot-box; and if after having done our duty in what God has placed in our power, we fail to defend and secure our rights, we are released from the responsibility, but not other wise. Should brother Drake see his neighbor's house on fire, having power to put out the fire, and refuse to do so, he is as guilty as though he had himself applied the match. Should he see his child which God had committed to his parental charge, exposed to the fangs of a deadly viper, and through his neglect to secure the child it is bitten, poisoned and dies, who will fail to call him the murderer? If persecution arises in our country, to whom shall it be charged? Brother Drake may say, to the legislature who pass the oppressive laws. Who are responsible for the character of our legislators? In all republican governments the people are responsible, and christians are a part of the people. Let brother Drake, and let those western ministers who stand neutral in regard to the policy of state, beware that they do not incur the guilt of persecution. We assure them it will be poor comfort to the saints when thrust into prison, or led out to the stake, to be informed that their brethren, when having the power and right, refused to lift a finger to prevent their persecution. We will suppose three or more individuals enter into partnership in mercantile business; we will call the firm "Shem, Ham & Japheth." Shem is a christian, his partners make no profession. Ham and Japheth form a scheme to defraud the public, and communicate their plan to Shem for his concurrence, but Shem replies, "Gentlemen, do as you please in this matter. I will not oppose you, for as a christian I do not feel at liberty to arrest the tide of iniquity which prevails. If you succeed, I will share with you the plunder; I will remain in the firm, and I will consent to whatever you do, for I am a christian, and I

trust in God alone," &c. Will brother Drake step forth and justify the conduct of Shem? We think not. As a community or commonwealth, we form but one general firm, and although as christians we may be in the minority, like Shem in the supposed firm, yet if we act as we have supposed him to have acted, shall we be less guilty? We leave brother Drake to determine.

Brother Drake inquires, "Does brother Beebe suppose that he can shield the church from trials, tribulation, and persecution, by showing how political demagogues usurped the reigns of government in former times, and then persecuted the church?" By no means. But does it therefore follow that we may lay aside our armor, and forbear to expose the hidden things of dishonesty? We think not. We are commanded in the word to resist evil, but we are no where in the scriptures encouraged to believe that we can exterminate it from the world, or from our own nature. If brother Drake has discovered in us that amount of vain confidence in our ability to shield the church of God, he has seen what we have never felt. So far from it, we have felt conscious of our inability to shield ourself, and that if left unshielded by him who is known in Zion as a strong tower, we must be for ever lost. Yet in this very thing brother Drake thought he saw analogy between us and Peter, when he said that his Lord and Master should not be crucified. "And brother Beebe seemed to be anxious to interpose his shield between the church and persecution." We were unconscious of having any other shield than the "shield of faith," with which the apostle says we shall be able to quench the fiery darts of Satan, and so far as we know our own heart, our faith in Christ has never led us to contemplate a release of the church of God from persecution. That God has chosen his people in a furnace of affliction we firmly believe, and he has also said, "In the world ye shall have tribulation," therefore we look for the tribulation, and that as many as will live

godly in Christ Jesus shall suffer persecution. So firmly do we believe this, that we deem it inexpedient to court persecution, or to become, directly or indirectly the persecutors of one another. Brother Drake says to brother West, that he charges no wrong on us for opposing the Prussian School System of this state, but he does object to a discussion of that system in the SIGNS.

Where shall the line be drawn for us to be regulated by in our editorial course? One brother objects to our publishing articles in which the evidence of an approaching connection of the civil and ecclesiastical powers of our country seems inevitable, because we cannot prevent it with our shield; another wishes to exclude everything from our columns in which all do not perfectly agree in judgment. Some wish for short articles and some for long ones. Some are partial to doctrinal subjects, others would prefer less matter of a doctrinal character. It is, on the whole, not exactly the pleasantest thing in the world to be an editor. If we be required to sheath our sword, muffle our drum, ground our arms, and cease to expose anti-christ, because we have not power to sink her like the millstone to rise no more, to gratify such of our friends, we should violate the pledge we gave in our prospectus, and render our periodical an unwelcome visitor to more than nine-tenths of our subscribers.

It is painful to be compelled to differ from our brethren, but, it is not to be expected that in every thing we shall be perfectly agreed in our judgment. The School System of our state has become abominably corrupt, and is seized on by anti-christ as a convenient engine for the execution of their wicked designs against the church of God, and the equal rights of mankind, and we feel as imperiously called on to hunt out and expose the man of sin, when taking shelter here, as when in the prosecution of any other of the works of darkness.

Brother Drake we trust will take what we have written in kindness, as we have no other design than to bring the subject fairly and in its true light before our brethren. We are by no means hurt with what he has written, and we as confident1y rely alone on God to give victory to the people of the saints, and as fully discard all confidence in the flesh as he appears to. In regard to the general strife of party politics, we say as we said before to brother Drake, we will have nothing to do with the discussion of them in our paper; but the subjects which we give place to the discussion of in our columns are those in. which our Old School brethren of all political party distinctions are agreed, and in which they have but one interest.

New Vernon, N.Y.,
March 1, 1846

Elder Gilbert Beebe
Editorials Volume 2
Pages 622 – 628

# REPLY TO BROTHER E. D. VARNES.

The two passages on which brother Varnes desires our views are these: “Even so faith, if it hath not works, is dead, being alone (James 2:17);” and “What then? Notwithstanding every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice (Philippians 1:18).”

In the first of these passages, the apostle James is treating upon the practicable effects of faith by which its nature is to be tested. If the faith be genuine *living* faith, its vitality will be known by its activity, and its action will be in harmony with its nature. The apostle seems to admit that there are different kinds of faith; the faith of the Son of God, which *works* by love and purifies the heart, is a living faith. Being born of God, it partakes of the nature and vitality of its heavenly Author. Christ is the author and finisher of our faith if we have the faith of God’s elect. This faith being born of God, though it encounters the world, and is opposed by the world, will overcome the world, and triumph ultimately over all opposition. “And this is the victory that overcometh the world, even your faith.” Natural faith, or the faith of the world, has no conflict with the world, and will not overcome the world, being in agreement with the world. But the faith of the Son of God, by which the children of God live, walk and stand, is essentially different in its origin, nature and development, from the faith of men, and from the faith of devils. Paul says of the living faith of the gospel, “And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me (Galatians 2:20).” Hence we live by faith; not by a dead or nominal faith, but by a vital principle, even by the faith of the Son of God; a faith pertaining to his Sonship, because begotten and

born of God, it partakes of his Sonship, of his spirit, purity and power. It can never therefore be dead or inactive. Those who possess it may not always feel its mighty power, because so far as they are led, or live after the flesh, they shall die, or fail to feel and enjoy its life inspiring power. They not only live by faith, as we have shown, but also walk by faith, not by sight. To walk by faith is to move on confidently trusting in God, when all is dark and inscrutable to our sight or to our natural judgment. As when Abraham staggered not at the promise which seemed so unreasonable and so unnatural; yet he staggered not at the promise, because God had made it, and his faith inspired implicit confidence in, and unfaltering reliance on, God. At God's command he went forth, not knowing whether he went; it was enough for him to know that God had commanded; and in the same confidence Enoch also walked with God. And all the saints shall know that in all their walks with God, they walk by faith, and not by sight, having no confidence in the flesh. The nature, power and vitality of the faith of the Son of God is always the same; but we only enjoy it experimentally as the fruit of the Spirit, and as the gift of God; we only enjoy its saving manifestations when our spirit, which is born of the Spirit, triumphs over the flesh; and we are made fruitful in the knowledge of our Lord Jesus Christ. All who have this faith in them will assuredly know of the Christian warfare; for the flesh, and all our fleshly powers, are as full of infidelity as they ever were. All the doubts, fears and unbelief that rises in opposition to our implicit confidence in God comes from our flesh, and inclines us to endeavor to walk by sight and objects strenuously against taking a step in the dark. This conflict of flesh and spirit, nature and grace, faith and unbelief, is more or less illustrated in every child of God. Faith points the new-born child of God to the yoke of Jesus, to his example and precepts, and bids him move on in obedience to the Savior's great commands, saying, "Why tarriest thou? Arise and be baptized," etc. But unbelief says,

Better not be too fast; wait till this dark cloud shall pass; till you are satisfied that you are a fit subject for the ordinances and worthy to take a place in the church of God. Chided for his disobedience or tardiness in following his Lord by the spirit of faith, which relies alone on Jesus, the convert sees a beauty in the lovely ordinance; while unbelief insists that he shall wait until he has sufficient light to walk by sight. Carnal reason too, believes that it is safer to walk by sight than to walk by faith; but the faith of the Son of God in the believer looks through the thickest cloud, and sees with delight the things which are within the veil, whether the forerunner is for us entered; and fixing its steadfast eye on him who has entered within the veil, desires to fly away from all human reason and carnal understanding, and be governed in all things by him.

"Through floods or flames, where Jesus leads,
To follow where he directs."

Looking steadfastly not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal (or things of time); but the things which are not seen are eternal; and therefore only looked upon by faith.

But we presume our brother Varnes desires our views on the apostle's declaration, "Even so faith, if it hath not works, is dead, being alone." We have already intimated our firm conviction that the faith of the Son of God, which all who are born of the Spirit receive in that birth, is a vital and undying principle, which is never dead; nevertheless that vital principle in us may be dead practically, in the sense in which the apostle James has illustrated. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed, and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit?" If one of you who

are recognized as brethren who possess the faith of the Son of God should thus treat a needy brother or sister, as to practical profit to the needy brother or sister, your faith would be dead to them in that particular sense. The life of genuine faith would fail to appear. Or, to express in other words, what we understand to be the meaning of the apostle, a professed disciple of the Lord Jesus, to treat a brother or sister in that heartless way would deny the faith, and act in opposition to all its teachings. Whatever we may believe, or whatever faith we may have, if it produces no action, is practically dead or dormant. To illustrate the apostle's meaning, he speaks of Abraham, and of Rahab the harlot. Abraham believed God and his faith was perfected, or demonstrated by his obedience to God. Rahab the harlot believed that the city of Jericho, in which she lived, was to be given to the Hebrews; but her faith, however strong and sincere, would neither have profited her nor the Hebrews, if it had not been practically demonstrated by her receiving the spies, and concealing them, and sending them out another way. It is only in this sense that we understand our apostle to be speaking of faith being dead; that is, destitute of practicable results. What if we have faith to believe there is one God, if we do not love and serve him, devils are equally orthodox, for they also believe and tremble.

Again, we may understand James as speaking of the doctrine of the gospel; what though we vainly believe it to be the truth of God that shall stand forever, what practicable benefit have we from our correct, or orthodox, profession of faith, if we do not walk in it, and contend earnestly for it, as it was once delivered to the saints? All kinds of faith must be made manifest by works. The husbandman has faith in the order of nature, seed time and harvest, and his faith inclines him to plow his fields and sow his grain, because he has faith that the harvest will come when he shall reap, if he faints not.

In the application of the admonitions of the apostle to the children of God, we are not to understand that to profess faith in God, in Christ, while in works we deny him, such profession can be accepted by the saints as an evidence that those who so profess are entitled to their fellowship or confidence. The disciple who says he has faith in Jesus must show his faith, that is the evidence of it, by following him. In the commission to the apostles, as a mark by which they should know the called and quickened people of God, Jesus said to them, "He that believeth and is baptized shall be saved." Not merely he that believeth. Living faith will lead its possessor to obey, as well as to believe. How many there are in the vicinity of all our churches who give us every other evidence that they believe and love the truth, and love the people of God. The sincerity of their convictions and their love, we cannot discredit; but their faith is dead to us, that is, it is unavailing, because it is alone, not manifested by obedience to the gospel of the Son of God. Their faith is not so strong as to subdue their doubts, fears and unbelief; nor is their love so ardent as to draw them with willing feet to walk in the footsteps of our glorious Leader. "If ye love me, (says Jesus) keep my commandments." "By this shall all men know that ye are my disciples, if ye have love one for another." But where these evidences of love and obedience are not found, whatever of faith or love a person may have, it is dormant, or we may say, dead, as to the production of the true and legitimate fruits of vitality. In short, the church of God must judge of the vitality of one's faith, by his conduct. If one says he loves the cause, but on every occasion will betray it, that he believes our doctrine, but will not walk in it; that he regards us as the church of God, but walks with, builds up, and strengthens the hands of our adversaries; we may safely say to such, as the apostle has said, "Show me thy faith without thy works, and I will show thee my faith by my works." But we will pass to consider the text in Philippians 1:18.

In this text the apostle expresses his joy that Christ was preached, and in a variety of ways, and from different and conflicting motives; some even of envy and strife, and some of good will, or with pure motives. The one preaches Christ of contention, not sincerely, but maliciously, designing thereby to add affliction to Paul's bonds. Others of love, knowing that Paul was set for the defense of the gospel. Of all this, Paul says, "What then?" What if the enemies of the gospel are filled with envy and feel maliciously inclined towards Paul, and towards all the ministers of Christ who like Paul preach of love and good will? Shall their enmity, envy and malice retard the dissemination of the gospel? By no means. They can do nothing against the truth, but for it. Their wrath shall praise God, and the remainder of their wrath God will restrain. What then? If some preach Christ even of envy and strife, and others of good will, and some of contention, to afflict Paul, "Notwithstanding, every way, whether in pretense, or in truth, Christ is preached;" the tidings are spread far and wide, and the great purpose of God in publishing the gospel in every land is subserved; and in that Paul rejoiced; yea, and would rejoice.

The words of the apostle seem to imply that there were some preachers who really preached the gospel, and to the edification and profit of their hearers, who did it from the basest of motives, even from envy and strife, and with a design to add affliction to Paul's bonds; and we have no right to doubt that such was the case then, and that there are even now some who with no better motives, have really preached Christ, and that to the profit of the saints, whose hearts have never been warmed by the love of God, who in their preaching have designed to gain the confidence of the saints, and finally to make division and trouble in the church, and to bring the true ministers of Christ into trouble and disrepute. If not greatly mistaken, we could now name a score of preachers of that description, some of whom we

have once regarded as able ministers of the New Testament, and under whose ministry we have sat with delight and profit, until their real character has been developed, their mask has fallen off, and their hypocrisy has been exposed. These have added far more affliction to our bonds than all the open avowed enemies of the cause combined could do. Like the unclean ravens which carried food to Elijah, they have dealt food to the saints of which they themselves have never tasted; or like Balaam's ass, when speaking with a man's voice, they have uttered words which, while unintelligible to themselves, have been God's message of comfort and consolation to some of the saints.

But it is not, however, our understanding that those malicious enemies who desired to add affliction to Paul's bonds always preached Christ as Paul and other ministers of Christ did, by standing up in the public assemblies to expound the Scriptures, or to proclaim salvation in his name. But the manner in which their opposition to them, and to the gospel, was overruled by the Lord to the furtherance of the gospel, as explained in the context in which he adverts, first to the things which had happened to him, probably when he was in Macadonia, or at Philippi, and the bitter persecution which he had encountered, and by which his life seemed to be imperiled, had fallen out rather for the furtherance of the gospel. So that their wicked efforts to prevent the preaching of the gospel by raising a tumult against him, having him arrested and bound and imprisoned, and sent away to Rome, had given currency to the gospel, and they were themselves instruments in proclaiming it, instead of being able to conceal it. Their malicious persecution had stirred up the brethren, so that the brethren of Paul, or as he calls them, "Brethren in the Lord," waxing confident by Paul's bonds, in which he was held by their malice and envy, were much more bold to speak the word without fear. It is in this way that some preach Christ of envy and strife. Some of whom? Of the brethren in

the Lord; but how of envy and strife? Of the envy and strife of their enemies; for certainly not of envy in their own hearts; but they were impelled, emboldened, and waxed confident, by the envy and strife of their enemies. While others of the dear disciples, less timid, did not need the enmity and persecution of their adversaries to stimulate them, but preached Christ of love and good will. It is certain that the envy and strife of the enemies stimulated the disciples with the greater boldness to preach Christ, and even the imprisonment and bonds of Paul had exemplified this truth. And the joy and exultation of Paul was in that the gospel of Christ was preached, by his brethren in the Lord, who were stimulated to preach, by the envy and strife of their cruel and malicious enemies, who were maliciously bent on surpressing the preaching of Christ, and adding affliction to Paul's bonds. Yet notwithstanding every way, through some of his brethren from love and good will, regardless of the opposition they encountered, and others, being timid, were stimulated by persecution; although persecution was used to embolden them, still, in the result, Christ was preached and Paul rejoiced.

It has been, and still is the wisdom of God to employ the envy and strife, and persecution of the world for the promulgation of the gospel from the beginning of the gospel dispensation. Instead of offering large bounties of worldly comfort, fame or treasure, to induce men to engage in the work of the gospel ministry, it has been the divine pleasure and wisdom of God to employ the rage, malice and persecution of his enemies to hasten his ministers to the field of their labor. A large number of God's chosen ministers were very pleasantly situated in a large upper room at Jerusalem, and being all of one accord, it was delightful to be all of them in one place. But, "As an eagle stirreth up her nest," so the Lord caused them to be scattered as soon as they were endued with power from above; and this was done by letting

the powers of darkness loose upon them. Persecution arose against them in Jerusalem, and being severely persecuted, they were scattered by the persecution, and they that were scattered went every where, preaching the word. That is just where the Lord had told them to go and preach; and we have no right to doubt that persecution was by him ordained to enforce their obedience to his command. At all events the persecutions they endured were used, under the mighty hand which controls them, for the furtherance of the gospel. The experience of Paul himself is in point, from place to place, he was tossed about by the cruel persecutions which followed him everywhere, so that he knew whereof he affirmed, when he said that some indeed preach Christ of envy and strife; but all that envy and strife had resulted in the more abundant dissemination of the gospel of Christ. In our context, he says, "But I would ye should understand, brethren, that the things (persecutions, etc.) which happened unto me, have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." Heartily and cheerfully as the apostle labored, and more abundantly than all the other apostles, who can doubt that much of his labor was induced by persecution? Instead of Mission Boards, and Mission Societies, large salaries, and flattering titles, the apostles and primitive ministers were hurried from place to place by the lash of persecution; and thus of the envy and strife which rankled in the hearts of their bitterest enemies, Christ was preached, and more abundantly preached by the persecuted servants of God, and Paul rejoiced, and would rejoice. The things which had happened to him had finally resulted in taking him to the capitol of the Roman Empire, and before kings and rulers where he had opportunity to preach Christ, which otherwise he could not have had. And from the apostle's days to the present, the envy and strife, opposition and persecution, endured by the faithful servants of Christ, under the overruling hand of God, who controls them all, has

done more for the promulgation of the gospel of Christ than all the humanly devised institutions that have ever been invented for that ostensible purpose. And in the great result, with Paul, we do rejoice; yea, and we will rejoice.

Of course, Paul did not approve nor rejoice in the deceptive course of those who preached Christ insincerely, deceptively, or hypocritically, of envy and strife; nor did he sanction the spirit of persecution in the avowed enemies of Christ, though God had overruled all to the furtherance of the gospel. It was rather on the principle that we now rejoice in the crucified and risen Savior, though his crucifixion was by wicked hands. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain (Acts 2:23)." We rejoice not in the wickedness of his murderers, but in the accomplishment thereby of the gracious counsel and purpose of God. So Paul, and so we rejoice, that Christ is preached, notwithstanding every way.

Middletown. N.Y.
December 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 306 – 313

# REPLY TO BROTHER ED. WILLIAMS.

EDITORS SIGNS: – If I know my own heart, I have no desire, and less ability, to criticize your able articles, neither have I any inclination or wish to garble, misquote, or in any way misrepresent or misconstrue any extracts that I may make from your writings; nor do I feel any disposition to direct public scrutiny to your published views. My whole aim and desire is, if possible, to arrive at the "naked truth" as it is in Jesus. To this end I propose to make a few extracts from your article in No. 22 of the SIGNS on "Flesh and Spirits," and one from the Circular Letter of the association called Kansas. Seemingly, to my poor understanding, there are some discrepancies. Possibly, when I have made the extracts in their regular order, I may ask some questions and make a few remarks. I will state, if possible, how far I agree with you, and where we disagree, trusting when we fully understand each other, we will not disagree at all. Doubtless you think you have made yourself perfectly understood, and no doubt you have to all who are not so dull of comprehension as your unworthy interrogator. The extracts are as follows:

1st. In speaking of Adam you say, "Although he possessed the spirit of a man, yet it was a natural spirit, or a spirit adapted to his being as a natural man." 2d. "As a birth of the flesh brought us forth in our flesh as natural men, so we must be born again, of the Spirit, to make us manifest as the children of God." 3d. "It is then the spirit of God in us which is born of God, and in which we are manifested as the children of God, who is the Father of our spirits," &c. 4th. "Neither do we understand that the spirit has need of redemption, for it cannot sin." – Circular Letter.

In discussing the first extract I will call your attention to Genesis ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." If this soul that is referred to here, which is sometimes called mind, spirit, &c., is what you mean when you say, "a natural spirit, or a spirit adapted to his being as a natural man," then I can agree with you; if you mean something else, we differ. 2d. If by the *we*, "which must be born again, of the Spirit, to make us manifest as the children of God," you mean this same soul, mind, or natural spirit spoken of in the first extract, we agree again; but if you mean this old body of flesh must be born again, of the Spirit, regenerated, as your language would indicate, for you say, "As a birth of the flesh, brought us forth in our flesh as natural men, so *we* [evidently our flesh] must be born again, of the Spirit, to make us manifest as the children of God," then I do not agree with you. 3d. If by the spirit you speak of in this extract, as "the spirit of God in us which *is born* of God," &c., you mean the same natural spirit mentioned in the first extract, and which is sometimes called soul, mind, &c., I can agree with you here; but if you mean by "the spirit of God," the eternal life principle which is found nowhere except in God the Father and Christ the Son, as your language certainly implies, then I beg leave to differ with you again. 4th. This extract seems directly in contradiction of the third extract, which is from your article; for you say, if I comprehend your meaning, that it is "the spirit of God in us which is born of God," &c., which I understand to mean "the natural spirit," soul or mind. But this extract says, "It is not the spirit [meaning, I presume, the natural spirit, soul or mind] that has need of redemption, for the spirit cannot sin," but our fallen nature (the Adam man), meaning, evidently, this body of flesh. If I understand aright, both soul or natural spirit, and body, need redemption, for both form an important part of the purchased possession; the soul to be

regenerated, born again, in time, and the body at the resurrection. – See Romans viii. 23.

By reconciling our explaining the (to me) foregoing discrepancies, you will greatly oblige a humble search after truth.

Yours to serve,
Ed. Williams.
Jefferson, Ala., Nov. 29, 1880.

REPLY: – The extracts copied from our article on "Flesh And Spirits" may be more obscure and ambiguous than we had supposed, but they are stated in about as strong and clear terms as we, in our limited knowledge of language, are able to command; much, therefore, as we desire to be correctly understood by all our dear brethren, we fear that we shall partially fail. We have measurably realized the truth of the words of inspiration, "Ye have need of patience," and we greatly desire to possess that excellent gift.

Brother Williams seems in doubt as to our meaning where we say that "As a birth of the flesh brought us forth in our flesh as natural men, so we must be born again, of the Spirit, to make us manifest as the children of God." We had regarded the Savior's words to Nicodemus amply sufficient to establish this proposition: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Every christian and every man is in possession of a nature which is born of the flesh, which develops the corruptible nature of his parentage, and is the production of not only a corruptible, but a corrupt seed, which, being corrupt, sinful and mortal, is not born of God; but is a child of the flesh, being earthy, depraved, and beating the image of the earthy Adam. As this earthy nature is brought forth into manifestation by a fleshly birth, so that which is born of the Spirit, *and is spirit*, is made manifest by

being born of God, of the Spirit, of incorruptible seed, by the word of God, that liveth and abideth forever. As the *old man*, which is born of the flesh, and is flesh, was made manifest as a creature of God and a descendant of the earthly Adam by a birth of the flesh, so the *new man*, which after God is created in righteousness and true holiness, is brought forth and made manifest as a child of God, an heir of glory, and a joint heir with Jesus Christ, by a birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God. Now that which is born of the flesh, brother Williams has kindly proved, by reference to Genesis ii. 7, is a living soul, which is sometimes called mind, spirit, &c. That flesh which is born of the flesh would not be a perfectly natural man if it were born without a soul, mind or spirit. To be like the earthy Adam it must have all the elements of its earthly progenitor; and yet the Savior says it is flesh, and we understand him to mean that all that is born of the flesh is flesh. And that which is born of the Spirit – is that also flesh, with a duplicated birth? We cannot so understand the words of our Lord, for he says it is *spirit.*

If the natural spirit of the natural man, which is adapted to his earthly nature, were born of God, then all men would possess a spirit born of the spirit of God. We do not know how to make our meaning, in what brother Williams has quoted from our article, more plain than by repeating the words which we used for that purpose; and he says if we mean what we said, then he agrees with us. We certainly did mean what we said, and said what we mean, that the spirit which Adam possessed as a natural man was adapted to his nature as a natural man, and is called the spirit of the flesh, because it is born of the flesh, and is not born of God.

Brother Williams says, “If by the *we*, which must be born again, of the spirit of God, you mean this same soul, mind, or natural spirit spoken of in the first extract, we agree again.”

Sorry as we are to disagree with our brother, we frankly acknowledge that is not what we mean: "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally [fleshly] minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye [who are born again] are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." – Rom. viii. 5-10. The apostle does not say that this carnal mind, or spirit of the flesh, *was* enmity before the saints at Rome were born again, and that by the new birth it has become subject to the law of God; but he says it *is* enmity against God, it *is* not subject to the law of God, neither indeed can be. We can conceive of a christian, in the ecstacy of his early love, while elevated in his joy above all his infirmities, being led to think that all his infirmities, being led to think that all the elements of his carnal nature are brought into subjection to the law of the spirit of life; but it does seem strange to us that an old disciple of Jesus, who has been battling with the corruptions of his old carnal nature for years, can believe that his natural mind has become spiritual by the new birth, and that all or any of the elements of his old nature are now born of God, led by the spirit of holiness, or free from pollution. We ask brother Williams, for we believe he is an experienced child of God, if he is not involved to-day in the same bitter warfare that made Paul groan? If he does not find a law in his members warring against the law of his mind? If indeed he can find any thing in his flesh to-day a whit better than that eminent apostle of the Lamb could find in his flesh eighteen hundred years ago? Dear brother, tell us what or who are the belligerent parties in warfare which make you groan, being

burdened, and long for that promised deliverance which shall come with the *creature* shall be delivered from the bondage of corruption into the glorious liberty of the children of God? We need not tell brother Williams that a *creature* is a being or thing *created;* and *children* are those who are born or to be born of a progenitor in whom they had a seminal existence before they were brought forth by birth. In our earthly nature we are the *creatures* of God; but when manifested as the children of God by a spiritual birth, a vital relation is brought forth or manifested, in which the favored recipients of that birth cry, Abba, Father. This spirit of adoption, which God has sent into their hearts, is of God, and by it the creatures into whose hearts it is sent are sealed unto the day of redemption; that is, the redemption of our body. "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." – Romans viii. 23. If we reject the testimony of our Lord, that "That which is born of the Spirit is spirit," and contend that the elements of our earthly nature are born of the Spirit, and are become spiritual, what are we still waiting for? And why cannot flesh and blood inherit the kingdom of God? especially since it is positively declared in the scriptures that "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Now which man is it in the christian that cannot commit sin? Is it the old man, which is corrupt according to the deceitful lusts, which we are commanded to put off, deny and crucify? or is it not the new man, the inner man? Which of these two men is born of the flesh, and which of them is born of the Spirit? Nothing that is born of God can commit sin, and nothing that is born of the flesh has any inherent good in it; for "If we say we have no sin, we deceive ourselves, and the truth is not in us." – Compare 1 John i. 8 and 1 John iii. 9. If Paul could find nothing good in his flesh, and sin still dwelt in his members

after his new and heavenly birth, is it reasonable to assume that we are in our fleshly nature more perfect than he was?

Much stress is laid by many on the personal pronouns, *ye, we*, &c. "*Ye* must be born again;" or *we* must be born again. When our Lord was here in the flesh he possessed two whole natures. He was both God and man, the Son of God and the Son of man; and he frequently applied these and other personal pronouns to each of these natures respectively. As God, he said to the Jews, "In vain do ye worship me, teaching doctrines, the commandments of men." And as man, "And *I*, if *I*be lifted up, will draw all men unto *me*." The christian is a complex being; his earthly nature is born of the flesh, and his spiritual nature is born of God. To each of these natures severally, and sometimes to his complex being, as the embodiment of both natures, these personal pronouns are applied. Take for example the words of the apostle, "For the good that *I* would, *I* do not; but the evil that *I* would not, that *I* do. Now if *I* do that *I* would not, it is no more *I* that do it, but sin that dwelleth in *me*. I find then a law, that when *I* would do good, evil is present with me. For *I* delight in the law of God after the inward man; but *I* see another law in my members, warring against the law of *my* mind, and bringing *me*into captivity to the law of sin which is in *my* members. O wretched man that *I* am! who shall deliver *me* from the body of this death? *I* thank God through Jesus Christ our Lord. So then with the mind *I myself* serve the law of God; but with the flesh the law of sin." – Romans viii. 19-25. Again, "For *I* through the law am dead to the law, that *I* might live unto God. *I*am crucified with Christ: nevertheless I live; yet not *I*, but Christ liveth in *me;* and the life which *I* now live in the flesh *I*live by the faith of the Son of God, who hath loved *me*, and gave himself for *me*." – Gal. ii. 19, 20.

As to our meaning by the *we*, concerning which our brother is in doubt, our meaning is that no man who is born of the flesh can see the kingdom of God except he be born of the Spirit. A natural birth of the flesh can only bring forth a natural man or being; and we are informed that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." And no man can have spiritual discernment until he is born of the Spirit. The christian who has been born of the flesh, and subsequently born of the Spirit, has two natures, which are called respectively flesh and spirit, old man and new man, outer man and inward man. Before he was born of the flesh he could not see the things of this world; and after he was born of the flesh he could not see the kingdom of God until he was born of the Spirit. The life of which he is born in his second birth is the true light, which shineth in darkness, and the darkness comprehendeth it not. When born of the Spirit they are made manifest as children of God, as in their former birth they were made manifest as the children of the flesh. As the earthly life which was given to mankind in the first man Adam, who is of the earth, earthy, is manifested by a birth of the flesh; so the spiritual life, which was with the Father, and was given to the chosen people of God, with all spiritual blessings, according as they were chosen in him before the foundation of the world, is manifested in and to them by a spiritual birth. But that which is born of the flesh is not born of the Spirit, or it would be spirit; but the same person whose natural life is manifested by a fleshly birth, is by a spiritual birth manifested as an heir of God, and sealed unto the day of redemption, when they shall be changed from carnal to spiritual, from mortal to immortal, and from corruptible to incorruptible. Nor is that which is spiritual in the saints born of the flesh, nor of the will of the flesh, but of God. The flesh cannot produce that which is spiritual, nor does the Spirit beget or bring forth flesh, or anything that is

carnal. Yet this flesh, which is sealed by the indwelling spirit which is born of the Spirit, shall rest in hope of a glorious resurrection and happy immortality beyond the grave; being redeemed by the precious blood of Christ, he was promised to raise them up at the last day. And when in the resurrection that which is sown a natural, corruptible, mortal and vile body shall be raised a spiritual, incorruptible, immortal and heavenly body, like the glorious resurrected body of their Redeemer, then, but not till then, shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Brother Williams says, "If I comprehend your meaning, it is the spirit of God in us which is born of God, &c., which I understand to mean 'the natural spirit,' soul or mind. But this extract [the fourth] says, 'It is not the spirit [meaning, as I presume, the natural spirit, soul or mind] that has need of redemption, for the spirit cannot sin;'" and it seems to him that the fourth extract is in direct contradiction of the third. Let us compare and review these two extracts. In the second we say that "It is then the spirit of God in us which is born of God, and in which we are manifested as the children of God, who is the Father of our spirits." This spirit which is born of God needs no redemption, for it is not in this that we have sinned or can sin. The fourth extract, which is from the Circular Letter of the Kansas Association, reads, "Neither do we understand that the spirit has need of redemption, for it cannot sin." If there is any conflict of sentiment in these two extracts, we must be sadly lacking in discernment, for we are not able to discover any. The spirit which our Lord Jesus Christ says is born of the Spirit, is called the spirit of God, because it is born of God, and God is its Father; and it is in Hebrews xil. 9 compared and contrasted with what is born of the fathers of our flesh. The spirit of life and immortality, which we receive by the spiritual birth, is, as we understand, born of God, of an incorruptible seed, by the word of God, which liveth and abideth forever; and "it cannot sin, because

it is born of God." It being incorruptible, could not be corrupted or polluted by sin. It is that new spirit which God promised to put within his people when he should cleanse them from all their filthiness, saying, "A new heart also will I give you, and a new spirit will I put within you," &c. – Ezek. xxxvi. 26. This spirit, we understand, is put within them by the new birth; and as it is a *new* spirit, it cannot be the old sinful spirit of the flesh which they had before. But it is born of God; and as it cannot sin, we do not see how it can need redemption. They unto whom it is given are sinners, redeemed sinners; but that spirit which is given to and put within them had not, could not, cannot sin or be in need of redemption. We thought we were sufficiently explicit when we said, "It is then the spirit of God in us which is born of God." We did not apprehend that we would be understood to mean that God himself, who is a Spirit, is born, or has a derived existence; but that spirit which he has put within us is of God, and is frequently in the scriptures called the spirit of God, as an inspired apostle has testified, saying, "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God." "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit." – 1 John iv. 2, 13. "For if ye live after the flesh, ye shall die." What then is the flesh? "That which is born of the flesh." "But if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God. For ye have not [in becoming manifestly the sons of God] received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." "And not only they, but ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." – Rom. viii. 13-16, 23.

If brother Williams or any other brother has experienced in the new birth, or in any other way, such a change in their earthly nature that their carnal mind has become spiritual, and the spirit of their flesh so purified that it can be safely trusted to act in harmony with their spiritual mind and heaven-born spirit, they can perhaps tell us how the material substance of our flesh, in the absence of a depraved, carnal mind and fleshly spirit, can war against the spirit of grace which we received, and what it was that made Paul a wretched man, and a captive to the law of sin which was in his members after he had been born of the Spirit.

May our God give us, and all his dear children, all that light and understanding of his holy word and righteous will that we need while we sojourn in the flesh, that we all may be able to discriminate between flesh and spirit, that we may war against the flesh, and keep the unity of the Spirit in the bond of peace, and glorify him in our body and in our spirit, which both belong to him, is our sincere desire for Jesus' sake. Amen.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 49, No. 1
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# REPLY TO BROTHER ED. WILLIAMS.

We have received another letter from brother Ed. Williams, containing seven pages of manuscript, couched in courteous and brotherly terms, in which he disclaims any disposition for controversy, but being dissatisfied with our reply to his letter in the first number of the SIGNS of this year, whishes us to state what part of the man is, or must be born again in order that he may see the kingdom of God? If we had the time and ability to open a private correspondence, and faith to believe that anything we can write would be edifying or satisfactory to him, we would cheerfully make the attempt; but at our advanced age, we have all that we can do to write for the columns of our paper. We have already expressed such views as we have on the subject of the *new birth*, and the questions of brother Williams have been asked and answered so repeatedly during the last few years, that some of our subscribers have become wearied with the discussion. We have nothing to say on the questions of our brother that we have not repeatedly said, and continued repetition would, in our judgment, crowd from our columns matter of more promising interest to our readers generally. What we have written and published, has been an expression only of our views, when called on to express them. No brother is bound or desired to accept them, only so far as he finds them sustained by the scriptures and his own personal experience. We have not made them a test of fellowship. If the scriptures informed us of any *part* or *parts* of man that must be born again, we could refer our brother, or brethren, to the chapter and verse and leave the matter there. But if it is anywhere written in the scriptures, that a part of man must be born again, we have failed to find the passage.

Our savior did not say to Nicodemus that a part of man must be born again, or that the soul, spirit, or mind of man, but he said, “Except a man [without dividing the man at all] be born again, he cannot see the kingdom of God;” we repeat his words, and if brethren do not understand the words just as our Savior spoke them, let them ask at the throne of grace for a clearer light. We only give our own view, when we say we understand the man to include all that is born of the flesh, and all that constitutes him a man, that was born of the flesh, who must be the subject of a birth from above, or born of the Spirit, before he can see the kingdom of God, or have in him the spirit of Christ, without which he is none of his.

If a man’s soul, spirit and mind are born of the Spirit, and that which is born of God cannot sin, what is there left but the corporeal body, which without soul, spirit or mind is inactive and dead to war against the spirit which he has received from above? What law is there in the members of a man whose soul, spirit and mind are made so pure that they cannot sin because they are born of God?

But we will not enlarge; we very respectfully decline, at least for the present, to protract the discussion on the subject, unless something new shall be presented, and we admonish such of our brethren as cannot understand what God has testified on the subject, to ask of him who giveth wisdom liberally and upbraideth not.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
Volume 49, No. 3.
February 1, 1881

# REPLY TO BROTHER E.H., OF CINCINNATI.

That sinners may and can receive remission of sins through faith in the name of Christ, is not only a gospel truth recorded in the scriptures, but that truth is also clearly demonstrated in the experience of every sinner saved by grace. Faith is that fruit of the Spirit which receives and appropriates to the heirs of God the spiritual blessings which were given them in Christ Jesus before the foundation of the world. It is the substance of things hoped for, and the evidence of things not seen. No sinner can obtain this faith by any effort or work of his own, for an inspired apostle has told us that faith is not of ourselves, it is the gift of God. Eph.2:8. And as it is a fruit of the Spirit, we must first be born of the Spirit before we can possess it. If we could produce it from ourselves in our unquickened state, it would then be a fruit of the flesh, and not of the Spirit. When therefore we admit that a sinner may and can receive remission of sins through faith in the name of Christ, we mean the sinner unto whom God has given faith for that purpose; but none other may or can. Let us also observe that the faith and remission of which we speak are both from God; that faith is not the originator of remission, but the gift by which we receive experimentally that forgiveness which God for Christ’s sake bestows; that unspeakable gift is revealed to and perceived by faith, and hence it is through faith, in the name of the Lord Jesus. If this be the meaning of brother E.H., and we presume it is, we hesitate not to answer his first interrogative affirmatively. He is right. To the six questions clustered together in a subsequent part of his letter, we also answer, Yes. Deciding according to the evidences stated of his experience, however he may be at times harassed with doubts and fears; God has himself

settled this important point, and informed us in his word, “Whosoever believeth that Jesus is the Christ, is born of God.” I John 5:1. Our friend says, “I thought I believed.” We hope he did truly so believe; we see no cause to doubt that he did; and if in the true sense of this text he really did believe, then he is and was undoubtedly born of God; for God has so declared in his word. “No man can call Jesus Lord but by the Holy Ghost.” None but they who are born of God can know the Son; and all who know him as the Christ, have this knowledge, because the Father has revealed him in them; for flesh and blood cannot reveal this, but our Father which is in heaven. “This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” John 17:3. If faith has ever entered your heart to believe that Jesus is the Christ, then that spirit of life and immortality of which faith is the fruit, has preceded it in your heart. The spirit and life are the cause, faith in Christ is the effect, or as the scriptures teach, faith is the fruit. When this faith was given to you, it gave demonstrative evidence from that hour that you were a child of grace; that you had passed from death unto life, had been regenerated, and quickened, and then, from that moment, you had a birthright among the sons of God and heirs of glory; was manifestly an heir of God, and a joint heir of Jesus Christ. “For as many as are led by the Spirit of God, they are the sons of God.” Rom. 8:4. “And if children, then heirs; heirs of God, and joint heirs with Christ.” Rom. 8:17.

You say, “I have often said in my heart, that I love the brethren; can I therefore, dear brother, claim an interest in the new birth?” Most assuredly, to love the brethren is the most scriptural, and therefore the most reliable evidence we possibly can have that we are born of God.

Again you say, “I think I believe and love, and I feel that I am a sinner. Am I born again?” Again we reply, we know of

no more infallible evidences that you are born again than those which you have expressed. Your love and faith are indisputable evidences, and so is your feeling sense of being a sinner; for you are yet in the flesh; you still have an earthly, carnal, depraved nature, which is born of the flesh, and which warreth against the spirit, and which sometimes brings you into captivity to the law of sin which is still in your members. None can so well feel the sinfulness of their nature, none can with so much sincerity and contrition of heart confess the sinfulness of that earthly nature which makes them groan, as do the quickened saints of God. Others may fancy that their earthly natures are changed and have become spiritual, but the heaven born, and heaven bound, do groan within themselves, after they have received the first fruits of the Spirit, waiting for the adoption, to wit, the redemption of the body. Waiting till their change shall come, when God shall change their vile body, and fashion it like the glorious body of their risen and exalted Savior. Then shall mortality be swallowed up of life. Then, but not till then, shall this mortal put on immortality, be raised a spiritual, immortal, and incorruptible body, no more to feel and lament the indwelling of inbred depravity and sin.

"Or," you say, "in other words, has not the sinner, that man who was dead in trespasses and sins, passed from death unto life, and been regenerated, been born again, renewed and quickened, when these signs are manifested?" We answer, in our understanding of this subject, it is the very identical man that was chosen of God in Christ, predestinated to the adoption of a child, created an fell in the earthly Adam, was condemned by the law, was dead in trespasses and sins, was by nature a child of wrath even as others, was redeemed by the blood of Christ, and in him regenerated when Christ arose from the dead; that is in due time personally and experimentally called with a holy calling, quickened by the Second Adam, which is the Lord from

heaven, and the quickening, or life giving Spirit, by which he passes from death unto life, born of God, made heir according to the hope of eternal life. For if all this grace was bestowed on somebody else, or not on us, it would not effect us. It is the sinner that is saved by grace. Christ came to save sinners, of whom I am chief, and he came to save none but sinners, and they only whom he came to redeem and save are the subjects of the new birth. But what is the new birth? A birth is the bringing forth into manifestation something previously begotten; and in a birth, that which is born or brought forth is passive, and that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. And that which is born of God is something we are told in the word that cannot commit sin; because his seed abideth in him; and he cannot sin because he is born of God. Brother E.H. feels that he is a sinner, and so feels the writer of this reply. Will any one claim that our sinful nature is born of God? If so, what are we to put off when this tabernacle of the flesh shall be dissolved, and what are we to but on, when we awake with Christ's likeness? If that which is born of God cannot sin, and we feel as does our brother E.H. that sin dwelleth in us, and that in our flesh there dwelleth no good thing, does it not prove that we as christians, while here in the flesh, have a holy nature which is born of God, and therefore cannot sin, which is called the *new man*, which after God is created in righteousness and true holiness; and that we still have also a carnal sinful nature, full of depravity, and always warring against the spirit, which is not born of God, but is born, just as our Redeemer told Nicodemus, of the flesh. And if in the apostle Peal's flesh there was no good thing, and only sin was dwelling, where shall we find the christian who is so far in advance of Paul that he can say, In my flesh I find the spirit of holiness? No war against the spirit of grace; no lusting against the law of my mind, and bringing me into captivity to the law or power of sin that is in my members? Now if we are like Paul, {and if we are apostolic

Baptists we are} then we have in us the law of sin, and the law of the spirit of rife. Are both those laws born of God? Or is not the one bore of the flesh, and the other born of God? Should we consider the figure presented by our brother, in the creation, formation, and animation of Adam. When God had formed man of the dust of the ground, and breathed into his nostrils the breath of life, did that dust cease to be dust, and become breath, or life, or animation? It certainly passed from an inanimate to an animated state; for man became a living soul. But in the death of Adam the body of dust was separated from that breath with which he had been animated, and the dust returned to dust, and the spirit to God who gave it. The Lord Jesus Christ dwells in all his members as their life; but they have still while here a natural or earthly life, which is mortal, and must die. But they have also a life in them which is born of incorruptible seed, by the word of God, which is imperishable, as he says, I give to them eternal life, and they shall never perish. The christian is identified in both these natures; for it takes both to constitute a christian. A christian is a person who has been born of the flesh, and afterwards born of the Spirit, who bears the yoke of Christ, and follows him, and that person is called a christian only so long as these two natures dwell together in the same individual; when in our anticipated glory we shall no more need the appellation, for we shall have no more carnal or earthly propensities to war against our spirits. The christian, now identified with both the flesh and the spirit, uses the personal pronouns as did the apostle. "With *my mind I* serve the law of God; but with *my* flesh the law of sin." "O wretched man that *I* am, who shall deliver *me* from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind *I myself* serve the law of God; but with the flesh the law of sin."
"For *we* know that the law is spiritual; but *I* am carnal, sold under sin; for that which *I do I* allow not; for what *I*would, that do *I* not; but what *I* hate, that do *I*. If then *I* do that

which *I* would not, *I* consent unto the law that it is good. Now then it is no more *I* that do it, but sin that dwelleth in *me*. For *I* know that in *me*, that is, in *my* flesh, dwelleth no good thing; for to will is present with *me*; but how to perform that which is good *I* find not. For the good that *I* would *I* do not; but the evil which *I* would not, that I do. Now if *I* do that I would not, it is no more *I* that do it, but sin that dwelleth in me." Rom. 7:14-21. To deny the two distinct and antagonistic natures which exist in every christian while here in the flesh, would make the apostle's words paradoxical and contradictory. But in allowing the apostle to interpret his own use of words, his language becomes to us clear and intelligible. "With my mind I serve the law of God;" that is, with his spiritual mind; for he had the mind of Christ; not with his carnal mind, for that is not, nor can it be subject to the law of God. And "I serve the law of sin," he explains his meaning, *with my flesh* I serve the law of sin. He was identified personally with both these opposite natures, and speaks of them in the sense in which our Lord defined them. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The one is from heaven, the other is of the earth; one is holy, the other is sold under sin. And the one lusts against the other, and that is what causes the christian warfare. The one is immutable, but the other shall be changed. That life or nature which is born of incorruptible seed by the word of God, liveth and abideth forever; but that life which is born of the flesh is mortal, shall die, and in the resurrection shall be changed, and raised a spiritual body, immortal, heavenly, and glorious.

If then by a *spiritual man*, our brother means a man who has been quickened by the Spirit, born of the Spirit, and who is led by the Spirit, and in whom the Spirit dwells, we do not object; but if he should apply the terms to our old carnal nature which is born of the flesh, and which is flesh, we can find it no where so called in the scriptures. "That was not

spiritual which was first, but natural; and afterwards that which is spiritual." If it be already spiritual, why does the apostle say it is sown a natural body; it is raised a spiritual body?

True. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It was in the bright prospect of this, Paul said, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Middletown, N.Y.
February 15, 1870.
Elder Gilbert Beebe

# REPLY TO BROTHER G. W. BEAL.

WE cannot suffer his letter to pass without a remark or two in reference to what brother Beal considers as a fault in' some of our correspondents. We are not informed exactly to what extent ourself or correspondents are to temporize in order to make our answers to the enemies of the cross of Christ *mellow* enough to induce a good elder to read our paper, the doctrine of which he believes. Brother Beal says a more mild, yet faithful exposure of error, might win some to the truth. Will brother B., or the good man of whom he speaks, inform us how much more mild our answers can be and yet be faithful? We have been in the habit of regarding the examples of Christ and his apostles sufficiently mild and soft, and yet we suppose they were acquainted with Solomon's words. There are cases when soft words are necessary to turn away wrath; but that enmity which God has put between the serpent and the woman, and between his seed and her seed, is not to be subdued by soft words. If we are to reclaim an offended brother, soft words are requisite: but we cannot think of storming Babylon with feathers. We meet them with the words of our God, which are like a fire and a hammer; we will cry aloud and spare not, and be in nothing terrified by the menacing of the enemy: we cannot nor do we wish to win them until God shall give them the love of the truth.

If we have succeeded in bringing to light the hidden things of anti-christ, why should brother Beal think that spirit *harsh*which led the King of Sion, his apostles and all his primitive saints, to call them such names as serpents, vipers, evil beasts, slow bellies, false prophets, heretics, hypocrites, dogs, sorcerers, whoremongers, murderers, liars and devils?

Or do we make use of epithets more harsh than those employed in the scriptures? We do not know any good reasons why men and things should not be called by their right names. If they have names that they are ashamed of, the fault is not ours. We do not intend to allow ourselves to use spiteful epithets, or to make use of uncalled for severity - but if the good elder read none of the “Signs of the Times” until we shall learn to call *serpents* doves, and *dogs* lambs, he will, in all rational probability, understand the face of the sky much sooner than he will know the “Signs of the Times.”

In conclusion we would say, Don’t be alarmed, brother Deal, if the battle waxes hot. There are some bones scattered over the plains of your county, (Saratoga) that should remind you that every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. See Isaiah ix. 8. Our patriot sires on Saratoga’s gory plains did not return the thunder of the enemy with puff-balls. If it were commendable for them to defend our human rights with their heart’s richest blood, let not the sons of Zion, being armed and carrying bows, turn back in the day of battle. The commission of our glorious Leader is, Put yourselves in array against Babylon, round about, all ye that bend the bow; shoot at her; spare no arrows, for she has sinned against the Lord.

NEW VERNON, N. Y.,
September 15, 1841.

Elder Gilbert Beebe
Editorials Volume 1
pages 711 – 713

# REPLY TO BROTHER J.R. MARTIN ON PSALMS 127:2.

Franklin Co., VA.
Aug. 12, 1870.

DEAR BROTHER BEEBE: - Will you be so kind as to give your views on Psa. 127:2, which reads as follows: "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep."

John R. Martin.

**REPLY.** In the preceding verse we are told that "Except the LORD build the house, they labour in vain that build it. Except the LORD keep the city, the watchman waketh but in vain." This psalm was undoubtedly written and sung by David, the sweet singer of Israel; and, as in the caption, was inscribed to Solomon, his son, and in it allusion is made to the house of the Lord, and city of Jerusalem. David had expressed a strong desire to build a house for God, and in the 132'nd Psalm, speaks of his afflictions, in that he, being a man of blood, was not permitted to perform his vow in regard to that work. The house which David proposed to build, and which was subsequently built by Solomon, the son of David, was a type of the church, which Christ, the spiritual Son of David, said he would build upon the Rock, and against which the gates of hell shall not prevail. See II Sam. 7:1-10 & I Kings 5:3-6.

The city of Jerusalem, spoken of in the context, which no watchman, independently of the Lord, could keep, is also typical of the New Jerusalem, which John saw in his vision, coming down from God out of heaven, adorned as a bride prepared for her husband.

As that house could not be built, even by David, nor even by Solomon, until the Lord gave wisdom and power, and as the city of Jerusalem was subject to invasion and captivity, despite the vigilance of the watchman, so we are taught by the figures to understand how futile and vain are all the labors of men to either build or protect the church of the living God, and how entirely dependent we are on God to build up Zion, and to environ her with walls of salvation, and invincible bulwarks of almighty power and grace. He is himself a wall of fire around about her, and the glory in the midst. The reason why she shall not be moved is, because God is in the midst of her, and he will help her right early.

David had sworn unto the Lord, and vowed unto the mighty God of Jacob, that he would not go up into his bed, nor give sleep to his eyes, nor slumber to his eyelids, until he had found out a place for the Lord, an habitation for the God of Jacob. Psa. 132:2-5. But God's purpose prevailed, and David, though beloved of the Lord, was laid to rest in his grave, and slept with his fathers, before the house of the Lord was built in Jerusalem, by Solomon.

There is no amount of industry or means using, on the part of God's people, that can hurry on the work of the Lord in building up his kingdom, or in protecting the people of our God from the mad assaults of their enemies. God has not rested this responsibility upon builders or watchmen, but has reserved the work in his own hands; and so he giveth his beloved sleep. Instead of imposing on his children grievous burdens, or a yoke which neither we nor our fathers were able to bear, he has called them to take his yoke, which is easy, and his burden, which is light, and to learn of him, and they shall find rest to their souls. Sleep in our subject signifies rest. "For we which have believed do enter into rest;" and the rest into which we have entered remaineth for the people of God. Heb. 4:3 & 9.

How great the contrast. The sons of Noah on the plains of Shinah toiled with much labor and pain, to make brick, and to burn them thoroughly, and they had brick for stone, and slime for mortar, and without any authority or aid from God, united in a desperate effort to build a tower whose top should reach to heaven; but they never finished the work. So the Babel builders of this day hold and preach that God has committed the salvation of the world to the church, and requires her to rear the building to the heavens. They rise up early, and they sit up late, but all their works are unavailing. They are like the troubled sea that cannot rest. But to the beloved church and bride of Christ he giveth rest. Instead of building a house for God, they are brought to dwell in the house of the Lord forever; and instead of collecting and organizing a kingdom for the Lord, it is their Father's good pleasure to give them the kingdom. They enter it by his grace, and rest forever from their own works, as God rested from all the works of creation which he had made, and "so he giveth his beloved sleep."

Middletown, N.Y.
September 15, 1870.
Elder Gilbert Beebe

# REPLY TO BROTHER K. F. POLK,

Elmo, Kaufman Co., Texas, March 22, 1880.

ELDER G. BEEBE & SON: – I inclose you a Money Order for four dollars, which you will place to my credit and continue to send me the SIGNS, for I am unwilling to do without the paper. But sometimes I almost get vexed by seeing so much controversy, and brethren seeming to differ so widely, especially on the new birth. Now I cannot refrain from asking you, and others, some questions on this subject, yet I almost fear to do so, for your attention has been called to it so many times that it seems you ought to have been understood, and I think I do understand you; but there are some that I do not understand.

1st. In Titus iii. 5, who is this Holy Ghost that is renewed by the washing of regeneration?

2d. Why did it need washing and renewing?

3d. Can a man be born the second time until he has been born the first time?

4th. Can the implantation of God's spirit in the Adam man be called a birth, as some brethren say?

5th. If any man be in Christ, he is a new creature. Can he be new before he has been old?

Now, brethren, I do not want to tax your patience with these things, but if you feel at liberty to answer, you will oblige one who is less than the least. Not that I want a controversy, but purely in the spirit of meekness. If I know my heart, I want light. May the Lord spare you yet long to wield the sword of

the Lord and of Gideon, is the desire of yours to serve in the truth. Farewell.

K. F. POLK.

REPLY: – 1st. It is not the Holy Ghost that is renewed, or ever required any change; for the Holy Ghost is God, who is immutable and without the shadow of a change: but we understand Paul to be speaking of those who are renewed by the Holy Ghost. The spiritual birth of the children of God is effected by the Holy Ghost, and is therefore called the renewing of the Holy Ghost; in the same sense as when it is said, "Salvation is of the Lord;" not meaning that the Lord is saved, but that he saves his people from their sins; and "Their righteousness is of me, saith the Lord." – Isa. liv. 17. Meaning that Christ is of God made unto us (his people) wisdom, righteousness, sanctification and redemption.

2d. The Holy Spirit by whom the people of God are quickened and born, needed no washing; but those who are quickened by the Holy Spirit did, because they were, in their earthly nature, defiled with sin, pollution, mortality and death.

3d. To the third question we say, No.

4th. The implantation of the incorruptible seed by the word of God, in the redeemed vessels of mercy, is not the birth, but it is that which produces the new birth in them. Seed, when planted, bringeth forth, "first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." – Mark iv. 28, 29.

5th. A man that is in Christ is a new creature, or a new man, made manifest by a new birth; but a man in Adam is not a new creature; he is a development of the old creation, and in manifestation in his fleshly nature he is the old man, the

outward man, the sinful man, on whom guilt, mortality and corruption are found, and in whom there dwells no good thing, and over whom death reigns, until his mortal shall put on immortality in the resurrection of the dead; then, if he is a redeemed vessel of mercy, his vile body shall be changed and fashioned like the glorious body of his risen Redeemer. The old man with his corruptions, affections, lusts and mortality, is not in Christ Jesus. He is in his earthly nature still in Adam; he is still the old man, warring against the spirit, in deadly conflict with the new man, or *new creature, which is in Christ Jesus. Every thing in nature must be new before it can be old. Adam and all his race in him were new at the time of their creation; but in the order of manifestation in time, and as compared with the manifestation of the sons of God by the new birth, they are old in development, before "The kindness and love of God our Savior towards man appeared, [to them] not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."*

We do not think any person or thing must be old before it can be new, but the very reverse: every thing must be new before it can be old.

The washing of regeneration, as we understand, refers to the burial of the church with Christ by baptism unto death, and the putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all

trespasses," &c. – Col. ii. 12-14; iii. 1-4; Romans vi. 3-11; Eph. ii. 4-18.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 48, No. 9
May 1, 1880

# REPLY TO BROTHER KIDWELL.

DEAR BROTHER BEEBE: –Will you please answer a question that I wish to ask you? Was the poor, Adamic sinner chosen in Christ before the foundation of the world? It is for the truth's sake that I ask your views on this point. If you should see fit to answer me though the SIGNS, you will oblige a poor sinner saved by grace, if saved at all. As ever, your unworthy brother,

ZADOK KIDWELL.
December 21, 1879.

REPLY. – We are informed that the saints at Ephesus and the faithful in Christ Jesus, which we understand to include all the elect people of God, were chosen (or elected) in Christ Jesus before the foundation of the world. –Eph. i. 4. This election embraced all the children of God as they existed in Christ before the foundation of the world, and consequently before they were developed in Adam, or as the members of his race. We do not understand that either Adam or any of his race had an earthy existence in flesh and blood until after the foundation of the world. Yet those who were chosen in Christ Jesus before the creation or formation of Adam, were predestinated to a participation in the earthly nature of the earthly Adam; for we are told that "the children being partakers of flesh and blood," from which it appears to us that their partaking of flesh and blood is not what constitutes them children of God, for their vital relation to God is in Christ, and their alienation from God is in Adam, or in their earthly nature, which they derive from Adam. Yet the same persons which were chosen in Christ are partakers of flesh and blood, and as such were predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will. Hence we understand, if indeed we have

any correct understanding of the subject, that the choice or election of grace was among the “all spiritual blessings in heavenly places in Christ Jesus,” which were given us in him before the foundation of the world; and that this choice secures in the election of grace as many poor, Adamic sinners as were before ordained unto eternal life, even as many as the Lord our God shall call.

Elder Gilbert Beebe –Editorial
Middletown, N. Y., February 1, 1880

Signs of the Times
Volume 48, No. 3
February 1, 1880

# REPLY TO BROTHER MOSS.

Brother Beebe, we request your views on the point, viz., that if any are lost, is it their own fault?

It appears to us that the question involved is somewhat speculative, and belongs to that class of "endless genealogies and foolish questions about the law," which the apostle has warned us to avoid. I Timothy 1:4 & Titus 3:9. It is enough for us to know that all mankind have sinned in the transgression in the garden of Eden, and that a righteous judgment from that moment has passed upon all to condemnation, that from the hour sin entered the world, judgment and death passed upon all the posterity of Adam, none of whom were then born, and for aught we know, millions of them are not yet born.

If by the word *fault,* those who use the term, mean *sin,* then the Scriptures settle the question; for by one man's disobedience many were made sinners, and that many includes all men, or all who were in Adam, it will be readily conceded that it is for our sins that we are judged and condemned. But when the word is used generally by Arminians, we understand them to mean that all sinners who are guilty and condemned already, can, if they please, evade the righteous sentence which is upon them, escape the punishment, close in with certain supposed overtures of mercy, and if they do not avail themselves of the power they have, it will be because they wilfully neglect to do so. This theory is flagrant infidelity, for it directly contradicts the Scriptures of truth, which positively declare that salvation from sin and wrath is not of him that willeth, nor of him that runneth, but of God who showeth mercy; and that salvation is of the Lord, and not of works, but of grace. We are not held in fault for what we have not done, and could not do,

but for what we have done, in sinning against God; and we are told in the word of "cursed children who cannot cease from sin."

When those who profess to be Baptists use the words, "If any are lost it is their own fault," we naturally understand them to use the words in the sense in which they are used by Arminians and other infidels, of whom the apostle predicted, "Thou wilt say unto me, Why doth he yet find fault? For who hath resisted his will?" Romans 9:19. And we should beware of them. Men are condemned and damned for their sins, and not for their lack of ability to atone for their guilt.

Middletown, N.Y.
May 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 418 – 419

# REPLY TO BROTHER PAXTON ON REVELATION 13:8.

Lawrenceburg, KY.
July 1, 1870.

DEAR BROTHER BEEBE: - Are we to understand from the following scripture, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." {Rev. 13:8,} that the Lamb was slain from the foundation of the world, or that the names of the redeemed were written in the Lamb's book of life from the foundation of the world? It appears to me that there should be a comma after the word slain; or it might be transposed so as to read, "Whose names are not written from the foundation of the world, in the book of life of the Lamb slain." Either appears to be admissible; and we see in another place where the names or members were written "in the book of life from the foundation of the world," or "when as yet there were none of them;" but do not see in any place where the Lamb was slain from the foundation of the world. I think the above scripture has been frequently quoted with such a construction, and I would be pleased to hear from you on the subject. Most truly yours,

John W. Paxton.

**REPLY.** In type, the Lamb was slain, when Abel by faith offered a lamb without blemish, which was accepted of God, and from that time until the great anti-type was slain upon the cross of Calvary, Christ was set forth as a slain Lamb. Not only in the offerings made under the Levitical priesthood, but extending back to the very beginning of time, to the foundation of the world, he was seen by faith in all the slaughtered victims which were by divine authority offered in

sacrifice for the sins of the people. The faith of God's people from the foundation of the world, looked through the vista of intervening ages, and as the substance of things hoped for, and the evidence of things not seen, enabled them, like Abraham, to see Christ's day, to rejoice in it and be glad. Of course we are not to understand that he was literally slain until he was made flesh, or made a little lower than the angels for the sufferings of death. Yet the faith of patriarchs and prophets from the foundation of the world could rest on him as the crucified, risen and exalted Lamb of God that taketh away the sins of the world. For as a lamb without blemish and without spot, he was verily foreordained before the foundation of the world, but was manifested in these last times for you who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. I Pet. 1:18-21.

The book of life of the Lamb, we think, is the record of the redeemed of the Lord, who have a name and standing in the fellowship of the gospel church. It is called the book of life, because it contains the names of the "living in Jerusalem," and is called the book of life of the Lamb slain, because he has redeemed them with his blood, and he is their life; and, as such to distinguish them from those who dwell upon the earth. The book in which all Christ's members are written, spoken of in Psa. 139:16-16, is not called the book of life of the Lamb, but was the book of the undeveloped members of the body of our spiritual David, as seen only by the eyes of God himself; being yet unperfect, or undeveloped; but the book of life of the Lamb slain, in our text, seems to distinguish those who have a name and place in the christian church, as manifestly recognized in fellowship, from those who are "written in the earth," as identified with the worshippers of the apocalyptic beast. The church of Christ is so distinguished from anti-christ. She is called heaven, and the saints are they who dwell in heaven, and whose names

are written in heaven. “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” Rev. 12:12. All that dwell upon the earth, evidently means all worshipers who are not written, or made manifest as the redeemed of the Lord, and whose doctrine, religion, and religious practices, are of the earth, earthly. All worldly religionists shall worship the beast, and be involved in the delusions and abominations of the anti-christian beast, and ultimately with the beast go into final and everlasting captivity.

Worldly religionists are always fond of new things, and they boast of progression; the rising of the beast presented novelty and attraction to those who dwell upon the earth, and they should manifest their infatuation by paying their devotion to it, as something new; but those whose names are written in the Lamb’s book of life, rely alone on the foundation of the prophets and apostles, which has been set forth in types and shadows from the offering of Abel’s lamb in the beginning of time.

The punctuation of the text in some of our bibles, and in one that we have, places a comma after the word “slain,” still we do not think that the writing of the names, but the slaying of the Lamb, was from the foundation of the world. And the slaying of the Lamb was, as we have said, in types. He was verily foreordained, not only from the foundation of the world, but before the foundation of the world, as a Lamb without blemish or spot, whose blood alone can cleanse us from sin, and redeem us unto God. But, as Peter has said, he was manifested, in his actual sufferings, in these last days.

Middletown, N.Y.
September 1, 1870.
Elder Gilbert Beebe

# REPLY TO BROTHER PENDERGRASS.

Skeptics and infidels seem fond of caviling with the scriptures of truth, and like some, who in our day, with “optics rare,” profess to have discovered spots on the sun, they also claim to have detected discrepancies, or contradiction in the sacred volume of inspired truth. The former may flatter themselves that they have wisdom enough to suggest some improvement on the sun, and if they had power perhaps would put it out, and light the world with gas. The latter as vainly imagine themselves wise enough to make great improvements on the holy scriptures. On neither class would it be wise in us to waste our ink, were it not that some of the children of God are sometimes worried and perplexed by those “vain talkers and deceivers, whose mouths must be stopped.”

A careful reading and comparison of Acts 9:7, and Acts 22:9, will satisfy every honest enquirer after truth that there is no disagreement either expressed or implied. The one statement is made in these words; “And the men which journeyed with him, {Saul or Paul} stood speechless, hearing *a voice*, but seeing no man.” The other passage reads thus; “And they that were with me saw indeed the light, and were afraid; but they heard not the voice *of him that spake to me*.” The first statement is made by Luke, in narrating the circumstances connected with the remarkable conversion of Saul, and the latter is Paul’s own statement of the same circumstances. Both statements taken literally as they are recorded, simply assert that the men that were with Saul when he was arrested, heard *a voice*; but did not hear *the voice* of him that spake to Saul.

Saul heard the voice of him that spake to him, and he heard and recognized it as the voice of God. But they that were with him, though they heard *a voice*, did not hear it as the voice of God, nor were they conscious of its being the voice of God speaking to Saul.

A very similar demonstration is recorded, John 12:28,29, wherein, respondent to the prayer of Jesus, "Then came there a voice from heaven, saying, I have both glorified it, {his name} and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to him." They did not hear it as the voice of God speaking to his dear Son; for they could not distinguish what they heard from thunder, or from an angel's voice.

To hear the voice of God, in a scriptural sense, implies a recognition of it as the voice of God, and an understanding of what is uttered by it, and a submission to it; not merely to hear a sound which we cannot distinguish from thunder, or from an angel's voice. Moses prophesied thus: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deut. 18:15. This prediction is quoted in Acts 3:22,23, and, "Him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." To *hear*, in a scriptural sense, is to hearken, to listen to, and to obey. As the voice which came out of the cloud, identifying Christ as the Son of God, said, "Hear him." Jesus has said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25. Again, "My sheep hear my voice, and I know them, and they follow me." The sheep of Christ hear their Shepherd's voice, not only when first called as was Saul, but they recognize his voice in the scriptures, and in

the ministration of the gospel. Others may hear the gospel preached, with their natural hearing, but they do not hear it or read it as the voice of him that calls his own sheep by name, and leadeth them out.

"Let all the heathen writers join,
To form one perfect book;
If once, great God, compared with thine,
How mean their writings look."

Middletown, N.Y.
October 15, 1870.
Elder Gilbert Beebe

# REPLY TO BROTHER PURIFOY.

**Question 1.** Are not Baptists amenable to one another, whether they be members of the same church or not?

**Answer:** According to the order and usage of the Old School or Primitive Baptists, all are amenable to Christ, and by his laws required to be subject one to another; each esteeming others better than himself. All who are recognized as members of Christ's mystical body, are required to observe all the laws of Christ, which regulate or enjoin the relative duties of each towards all others, whether they belong to the same distinct church organization or not. If one who is a brother has offended a brother who is a member of another church of the same faith and order, being aware of it, or remembering that his brother has aught against him, he is required to leave his gift before the altar, and go and first be reconciled to his brother, and then come and offer his gift. And if one is offended with the other, he should go and tell him his fault in the spirit of meekness, and labor to restore his erring brother. If he fails to gain his brother by a private labor, he should take the next step; and if still unsuccessful, report the matter to the church of which the offending brother is a member, and submit to the decision of that church, whether it be the church in which one, or both, belong. Every distinctly organized branch of the church of Christ has jurisdiction over her own members. The member of one church cannot be tried by another church, without infringing on the rights and independence of the church to which the accused brother belongs. Yet the relations personally which one brother bears to another, as to relative duties, are the same throughout the kingdom of Christ.

**Question 2.** If I shall offend a brother of a sister church, or a sister church, is it not my duty to appear in person, and give satisfaction?

**Answer:** If a brother has committed an offence, whether it be against a church, a brother, or even against one who is not a brother, he should acknowledge his fault, make restoration, as far as possible, and ask forgiveness; but that this obligation requires in all cases the personal appearing of the offender before the offended, is not so clear, as cases may occur where a perfect satisfaction may be given by writing, or by messenger, or in some other way; besides it may not in all cases be in the power of the offender to appear personally.

**Question 3.** Is it Baptist usage to delegate their power to one or two members, especially where the whole church is concerned?

**Answer:** The church of God has no power to *delegate.* The churches of our order in the North, object to the use of the word *delegate,* for that very reason. We send no *delegates* to the *associations,* for a delegate is vested with power. We send messengers with especial instructions from their respective churches, to bear messages, and to transact such business as the church directs, and hold them amenable to the church for their faithful performance of their specific duties. In the apostolic church we have several examples of messengers being sent by the churches, but no delegates. When a difficulty occurs between two members of two or more churches, the churches must either meet in convention, or send messengers to effect a reconciliation, and report to their respective churches. Churches sometimes send messengers to look after delinquent members, and to bear messages of admonition, or to summon them to appear before the church.

On the whole, we conclude, where the spirit of the gospel predominates, those who feel its sacred power will soon find a way to confess their faults one to another, and they will strive together to keep the unity of the Spirit in the bond of peace. But without that spirit no conformity to even Scripture rule will be of any avail; for the laws of Christ are spiritual, and unless they are written on our hearts, our forms of pretended obedience to the divine rule will lack the one thing most needful of all.

Middletown, N.Y.
May 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 416 – 418

# REPLY TO BROTHER REDD.

Northport, Ala., Dec. 12, 1879

DEAR BRETHREN BEEBE: – Your editorials are truly edifying and instructive to me, although I cannot understand you in everything. It seems to me from reading your editorials that what I consider the "eternal life" that is given to the saints in the new birth, you call the child of God itself. I see no necessity for contending that this "eternal life," which was with the Father, and was manifested to us, and is given to the saints in the new birth, never sinned nor fell in Adam, and consequently needs no redemption. I do not know of any one that believes such a doctrine; and as we find no such language in the Bible, and as no one preaches or believes such a doctrine, why speak of it? I think that this is the reason that so many fail to understand you. It is true that this eternal life, that is given to the saints or redeemed people of God in the new birth, this eternal life which was with the Father, and was manifested unto us, the Word that was with God and was God, the same that was in the beginning with God, and the same Word that was made flesh, and dwelt among us, and to the recipients of this eternal life is Christ in them the hope of glory, never sinned, never fell in Adam, and consequently needs no redemption. But the now redeemed "vessels of mercy" did fall, did sin in Adam, and consequently are in great need of redemption and deliverance from sin and death. "For as in Adam all dies, even so in Christ shall all be made alive." The road that leads to life is a strait and narrow way, and those that lead should be careful, lest the lambs be led astray, and "that which is lame be turned out of the way."

These remarks are made in love and the best of feeling, with the hope that you may be induced to continue through the SIGNS your able delineations of these glorious and important

truths. Wishing the SIGNS success, and a hearty reception of the firesides of all who love our Lord Jesus Christ in truth and sincerity, I bid your adieu for the present.

Yours in christian love and affection,
H. J. REDD.

It is not in refutation of any who have contended that the eternal life which was with the Father, and was given us in Christ, had sinned, or was in need of the cleansing blood of the Lamb to redeem it, that we have contended; but because that we have been charged with saying that there is nothing done in redemption, regeneration or the new birth for the Adamic man, and in the hope of correcting that misapprehension of our views, that we have contended that it was in that life which was given us in the earthy Adam, and not in that eternal life which was preserved in the second Adam, who is the Lord from heaven, that we have all sinned, and that death has passed on us all. And that those who were chosen of the family of mankind, and predestinated to the adoption of children, were involved in guilt and under condemnation, and required to be redeemed, called and justified through the redemption that is in Christ Jesus. We have also believed and contended that the life which was given us in the earthy Adam, and on which death passed as soon as sin entered into the world, is developed in us by ordinary or natural generation when we are born of the flesh, making us manifest as the children of the earthy Adam, in whose image, depravity and mortality we are born.

But that spiritual, incorruptible and eternal life, which Paul says “is the gift of God through Jesus Christ our Lord.” (Rom. vi. 23,) is developed in the *man* of Adam’s race who is born again; and he in whom this life is thus manifested, although he continues in his fleshly relation to the earthy Adam in possession of Adam’s earthy, carnal, mortal and corruptible

nature until the dissolution of his mortal body, or until his mortality shall put on immortality, and his corruptible shall put on incorruption, still he is by the spirit and eternal life which is given him in his new birth sealed with the Holy Spirit of promise as an heir of immortal glory, and has the assurance that in due time God will change his vile body, and fashion it like the glorious body of our Lord Jesus Christ. This earthly, fleshly nature, which is born of the flesh, and is still in a mortal and corruptible state, and which has been thus sealed as a vessel of mercy, predestinated tot eh adoption of a son, even after the reception of the spirit of adoption, as the first fruits of the Spirit, waits for the adoption, to wit, the redemption of the body, which cannot be fully realized until the redemption or resurrection of the purchased possession. This Adamic life remaining in those who are born of God is, as we understand, personified as a man, and is, inasmuch as it is the first life or nature manifested in the order of time, called the *old man;* it is also called the *outer man*, the *natural man*, &c., still retaining affections and lusts, which the christian is commanded to deny, resist, and crucify.

As the fleshly life which was given us in Adam is manifested and personified as an old man, an outward man, &c., so that spiritual, immortal, incorruptible life which was given to the saints in Christ Jesus before the world began is communicated to and manifested in us by a spiritual birth, and is also in the same manner personified as a *man*, as the inner man, and as the new (in distinction from the old) man, which after God (not after Adam) is created in righteousness and true holiness. This creation after God in righteousness and true holiness does not, we think, refer to our natural creation in the earthy Adam, in the sense and application of the word, but as when it is used by divine inspiration, thus, "For we are his workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." – Eph. ii. 10.

Our highly esteemed brother Redd is correct in understanding us to personify that life which is born of God. Being born of God, it is in vital relation to him as a child, of whom God is its parent, who "Of his own will begat us with the word of truth." – James i. 18. Jesus said to his disciples, "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." – John vi. 63. And Peter says, "Being born again, not of corruptible seed." Not of the flesh, which profiteth nothing. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." – John i. 13. Yet, being born again, "of incorruptible (seed), by the *word* of God," which Jesus speaks in the quickening and new birth of his incorruptible seed; which word of Jesus is the word of God, unaided by the flesh in the production of that birth which is by the word of God, that liveth and abideth forever. – 1 Peter i. 23. Because, the words that Jesus speaks unto his disciples, "are spirit and they are life." A birth, therefore, thus affected independently of the flesh, we think must be purely spiritual bringing forth that which is in its nature purely spiritual and vital; hence, if we be correct, that which is born of the word of God is not a reproduction of flesh and blood, but it is a spiritual child of God, an heir of glory, and a joint heir with Jesus Christ. This birth, effected by the living, immortal word of God in the chosen and redeemed vessels of mercy, makes manifest in them that spirit and life by which they are sealed unto the day of redemption, or of the change of their vile bodies, when by its power and virtue they shall be raised up from the dead in the image and likeness of their blessed Redeemer and bear his image, as we now bear the image of the earthy Adam. God being the Father of that which is begotten of him, presents to our mind the inevitable conclusion that that which is born of him is his child.

We receive the remarks of brother Redd in the same spirit in which they are presented in his letter, and hold ourself ready and willing to give all satisfaction to all who write to us in the same brotherly and God-fearing spirit. We trust that he will perceive by our reply that we have not charged any with holding that our eternal life in Christ Jesus, which is begotten and born in us, was corruptible or sinful, or that it was in need of cleansing; but having ourself been charged with holding sentiments involving that doctrine, and of denying that anything was done in redemption or salvation for the Adamic man, we have labored to make ourself better understood by our brethren who have seemed to misapprehend our language. We feel very sensibly our insufficiency and short-comings; and now that old age and infirmity remind us that we shall soon leave this stage of conflict, we fell a very great desire that our sentiments should be clearly understood, and to leave our dying testimony to the truth free from ambiguity or perplexing complication.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
January 15, 1880
Volume 48, No. 2

# Reasons

*Reasons for roundly asserting that the popular institutions are Anti-Christian – Reply to Bro. R. Reese of Ga. &c.* – Our Brethren in Georgia are right in asking of us scriptural authority for the position we have taken in regard to the religious inventions of the day; we only regret that any who have read our paper should have overlooked those scriptural references which have been constantly urged by our correspondents and ourselves, as our reasons for denouncing as anti-christian, Theologies, and Sunday Schools, Mission, Tract, Bible and all other professedly religious societies, except the Church of God, together with the *anxious-bench and submission-chair* system of getting up revivals and converting sinners. We hold ourselves bound to give on all occasions, when demanded, scriptural authority for our faith and practice; and when we fail in finding scripture to sustain us, we shall feel ourselves bound to abandon every point.

In all matters of debate, whether civil or religious, it is uniformly admitted that the weight of proof devolves upon the affirmative party; the negative is always established where the affirmative cannot be sustained. By this universal rule of order, the laboring oar is placed in the hand of those who affirm that the institutions in question are of God, and in accordance with his word; but it does not belong to us to prove the negative. Yet the affirmative party have been frequently challenged to produce authority from the Bible for these institutions, *yet*, they have not only utterly failed to do so, but have published to the world that they could find no such authority in the Bible. We copied into the 2nd Vol. of the Signs, the Report adopted by a general Convention in Ohio, some 18 months or 2 years ago, in which they say: "*Hence, we shall search in vain for any special directions for the wide and innumerable and diversified details of Christian effort*

*and benevolent actions, which details are nevertheless as imperative on every individual disciple as if specially enjoined. * * * It will instantly be perceived that the question is not whether the New Testament has anywhere expressly directed the establishment of a Tract Society, designated the year, day and hour when it shall be organized, the number of its officers, and given a schedule of their names – all who will that NO SUCH INSTRUCTIONS ARE GIVEN!*" And again, in the same report, they use these words: "Under the influence of these views, the individual cannot confine himself to the general rules which are embodied in the New Testament," &c.

The Report of which the above is an extract, was adopted at the General Meeting in Ohio, and at the time published in the *Baptist Weekly Journal* and in various other religious periodicals throughout the U. States. Hence for us to continue to challenge from them Bible testimony, when they frankly tell us they have none, would avail nothing; and as they consider themselves safe in proceeding in these things without Bible authority, and as we have no right or disposition to forbid them, our only course is to denounce their unscriptural inventions as anti-christian, and to withdraw our fellowship from them as *disorderly walkers.*

Our first, and principle reason then, for *roundly* calling these inventions anti-christian, is, that by their own confession they are unscriptural. Our second reason is, that these institutions are evidently hostile to the scriptures; this will appear by comparing them with the word of God. We will begin with – not the Bible, but the *Bible Society*, so called; this institutions professes to be the efficient cause of the salvation of many souls – whereas the Bible assures us that there is salvation in no other name than that of our Lord Jesus Christ, Acts iv. 12.

The Bible Society, claiming to be a religious institutions, requires money as the sole qualification for membership, and have officially solicited, through their Secretary, a successful horse-racer with a part of his gambling gain, to constitute himself a Life Member – which we are informed he has done by the payment of the requisite sum.

The Scriptures requires repentance towards God, and faith towards our Lord Jesus Christ, Acts xx. 21. Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God, John iii. 5. He that believeth and is baptized, shall be saved; but he that beleiveth not shall be damned, Mark xvi. 16. In short the Bible requires that the saints should be separate from the world – that they should not be unequally yoked together with unbelievers, 2nd Cor. vi. 14,18. The Bible Society gives or rather *sells* for a stipulated sum, *flattering titles* to men. The Bible holds the love of money to be the root of all evil, 1 Tim. vi. 10; – but the Society holds that it is the root of great good.

Theological Seminaries in attempting to qualify men to preach the Gospel, virtually profess to hold at their disposal the gifts of the Holy Ghost, and to import them to men for money; this is anti-scriptural and consequently anti-christian – as it was fully demonstrated by the Apostle Peter in the case of one Simon, see Acts viii. 20. The limits of this article will not admit of a full view of our objections to all the institutions of the day. It is sufficient for us in this place to say, that the entire mass of all this humanly contrived institutions of the day do profess to have in view the salvation of souls; and men are taught to regard them as possessing a power to convert the heathen to God – to evangelize the world, and to "*save some, yea many from the quenchless fires of hell*." These institutions are got up by men and supported by men and money, and as they are looked too for the salvation of immortal souls, they are esteemed as

gods. As gods they are looked up to for the conversion of sinners, and finally they are hailed as the indispensable machines of executing the decrees of God.

That these institutions are regarded by many as an instituted means of salvation, is not doubted, nor do we impugn the motives of all who have enlisted in their support; but the very moment they are looked to as a way or means of salvation, they are to those who so look to them gods. The jewels which the children of Israel borrowed from the Egyptians and carried with them through the wilderness, were harmless things, until they were by their Priest cast into the fire, when lo! out came this Calf! As soon as the daughters of Israel striped of their jewelry, and their trinkets had assumed the form of a calf, it became a god, or an idol to Israel; and immediately a protracted Camp-meeting was got up, and the people were told that these were their gods which had brought them out of Egypt. Even so a share of the good things of this world, when held in the hands of the saints, or distributed among them as every man has need, are good, and to be received with thanksgiving, and used as not abusing them, knowing that their fashion passeth away; but the moment their property, or any part of it, is appropriated to be used by the *Priests* in the production of a Mission, Tract, or any other society having in view the salvation of souls, it becomes an idol. Such as indeed the case at this day with the Baptists – they have given their gold, silver, *necklaces, rings*, &c., to the priests, to support as they supposed the gospel, but to the astonishment of many, out has come these calves! And the shout is raised by the devoted priests, or agents of these *calves* or societies "These be the instituted means of salvation which have brought you out of the land of spiritual Sodom and Egypt," and men are called upon to sacrifice unto them, and to ascribe to them the honor of "saving some, yes many precious souls from the quenchless fires of hell! (See Judson's Letter.)" Hence they

are a snare unto the saints, and an abomination in Israel. We are called upon to show that they are Anti-christian, and to make it appear by the word of God. By the term Anti-Christ or Anti-Christian, we would be understood to mean *the man of sin*, the *son of perdition* spoken of by the Apostle, 2 Thess. ii. 3. *Anti* signifies *against;* hence whatever is in its nature in opposition to Christ is anti-christian. We have already shown that the institutions against which we contend are idolatrous in their nature, and are regard by their worshippers as possessing a power not only commensurate with that employed by Jehovah in the salvation of souls, but even superior; for it professes to convert such souls as the Holy Ghost has been striving in vain for years to convert, and which, but for these idols, must have gone down to hell at last. A power is ascribed to these inventions of greater facility in the work, than in the ordinary work of the Holy Ghost; they are represented as possessing a governing influence over the Holy Ghost – so much so that they can appoint seasons of penticost, revivals, &c., and by an exercise of the power of these inventions, they will influence the Holy Ghost to come down and help them in converting sinners. For testimony as to the correctness of our representations, we refer our Georgia Brethren to the popular publications of those institutions.

Having then as we believe proved to the satisfaction of the honest enquirer after truth, that the institutions in question are idolatrous, we will enquire with the Apostles, ‘What agreement hath the temple of God with idols?’ 2 Cor. vi. 16. Evidently no more than Christ hath with Belial, or the believer with an infidel. Should any further testimony be wanted on this point, let the reader carefully compare the rise and progress of these institutions with the description which the Apostle gives us of the coming of the *man of sin*, 2 Thess. ii. First the coming the man of sin was to be accompanied by a *falling away*, and that this falling away

should take place in the latter times, 1 Tim. iv. 1, Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c.

First. The coming of the man of sin was to be marked by the apostacy of some from the faith; see 2 Thess. ii. 3; also 2 Tim. iv. 1. Is there not evidently a falling away from the faith of the gospel manifested by those Baptists who have gone into the new measures of the day? Professor Eaton in his Inaugural Address, pay 20, assures us that he cannot withhold the express on his gratification *at the change of views and action* which have taken place among the Baptists. Certainly none can be so blind, who have any spiritual light, as not to see that the doctrines of sovereign grace has ceased to ring from the pulpits of all those who have adopted the new order.

The second mark by which the man of sin should be known in his coming, is, that he *opposeth and exalteth himself above all this is called God*, &c. 2 Thess. ii. 4. The institutions in question bear this mark ensampled most legibly upon their frontlet. They oppose God by reviling and deriding his doctrine; 2nd by making void his commandments by their traditions; 3d, by teaching for doctrines the commandments of men; 4th, by persecuting his ministers, and making a theological education the indispensable prerequisite to efficiency in the Gospel ministry, and by their general opposition to the saints who refuse to go with them in their wicked pursuits; and they exalt themselves above all that is called God, by claiming the power to give their preachers greater or more efficient gifts than those bestowed by the Holy Ghost on those who preach the gospel of Christ – by professing to wield the destiny of immortal souls – by issuing commissions to preach the gospel to their hirelings, and by professing to possess the means by which they can readily

convert such souls as they tell us the Holy Ghost has been striving for years to convert, but to no purpose. From all which, it is sufficiently clear that the modern institutions of the day *oppose and exalt themselves above all that is called God*.

A third mark of the man of sin, is embraced in the same chapter, 9th and 16th verses, Whose coming is after the working of Satan, *with all power*. This they manifest in their exaltation as above noticed – all power to call, qualify, send forth and sustain what they profanely call ministers of the Gospel – all power to exert in the production of revivals of religion, the conversion of sinners, and the conversion of the world to God. And *Signs* – the sings which they present, by which they wish to be recognized as the approved of God, are not such as the word of God authorizes us to look for, viz: that they are hated of all men for Christ's mane sake, or that they are the poor of this world, but rich in faith, &c. No, these are not the signs: But rather Come and see our zeal for the Lord of Hosts! see how we prosper – see how the world loves and unites with us in building up the Kingdom of God; look at our numbers! – *legions*, for we are many – we are learned and esteemed of all men; and *lying wonders* – thousands of converts to their faith – fire from heaven in the sight of men, &c. See. Rev. *And with all deceiveablness of unrighteousness in them that perish*. Their facilities for deceiving them that perish, are many and various. Their specious pretentions to circulate the Bible without note or comment – without money or price, to the needy and destitute, while they are enriching themselves by this system of mendicancy; their pretentions of circulating Evangelical Truth, through Tracts, Sunday Schools, Missionaries' &c – when in reality they are themselves ignorant of the gospel and destitute of its spirit – are all admirably calculation to deceive them that perish, *Because they receive not of the love of the truth*. Those who possess the love of the truth are

not to be deceived, because God hath chosen them to salvation through sanctification of the spirit and belief of the truth; but they that are finally deceived by them are those unto whom God will send strong delusion that they should believe a lie, that all might be damned who believe not the truth, but had pleasure in unrighteousness: Verses 11 & 12.

But time would fail us to pursue the comparison of the institutions of the day with the marks of anti-christ given us in the New Testament. They shall be lovers of their own selves, *covetous*, (coveting and grasping all that they can hoax the people out of,) *boasters, proud blasphemers, false accusers, incontinent, fierce, despisers of those that are good*. Traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof – of the sort which creep into widow's houses, & lead captive silly women laden with sins, led away with divers lusts, ever learning, but *never able* to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 1,8. Unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, *for filthy lucre's sake*, Titus 10,11. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, & through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Peter ii. 3,4. Wo unto them! for they have gone astray in the way of Cain, &c run *greedily* after the error of Balaam for reward. These are spots in your feasts of charity when they feast with you; feeding themselves without fear: clouds without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame-wandering stars, to whom is reserved the blackness of darkness for ever – walking after their own lusts; and their

mouth speaketh great swelling words, having men's persons in admiration because of advantage. Jude 11,16.

In thus comparing the rising inventions of men with the predictions going before, how sensibly the mind is struck with the minute exactness with which the pencil of divine inspiration has portrayed these *filthy dreamers*, and the productions of their hands. Well may the heavens stand in astonishment and the earth be horribly afraid, and very desolate at this. The professed people of the Lord have committed two evils; they have forsaken God, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 12,13. Can the Baptists who have followed the daughters of the Old Mother of Harlots into all this iniquity,evade the just rebuke of him who says, I have nourished and brought up children, and they have rebelled against me. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 2,4.

Believing what we have written on this subject is simply sufficient to show our Brethren at the south, and all others who are prepared to judge candidly, that we are fully sustained by the Word of God in our opposition to the religious institutions of modern inventions. We close with the Apostolic exhortation to such of our brethren as have been decoyed by seducing spirits, and doctrines of devils, viz: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17,18.

Elder Gilbert Beebe
New Vernon, Wednesday August 5

Signs of the Times
Volume 3, No. 16
August 5, 1835

# REPLY TO BROTHER RICHARDSON.

GILBERT BEEBE – DEAR BROTHER IN THE LORD: – As my mind has been running of late mostly in a certain channel, and as I often fear it will carry me into strange doctrine, I have concluded to ask your views of the scriptural meaning of the words “asleep,” “sleep in Jesus,” “dead in Christ,” “therefore let us not sleep,” as is seen from 1 Thess. iv. 13 to v. 6. Also, do these terms have the same signification as the term “slept,” as seen in Matthew xiii. 25?

D. F. RICHARDSON.
Pennington, Texas, July, 1880

REPLY: – All intelligent members of the human family know by experience what it is to sleep literally, when the voluntary actions of our reasoning powers are lulled into a temporary suspension, and the natural mind wanders through regions of imagination unguided by reason. Our natural mind grows weary from the cares of life, and like our physical powers, requires that rest and repose which our beneficent Creator has wisely and graciously provided.

Sleeping is mentioned in the scriptures in a figurative sense, to illustrate various states and conditions incidental to us. Sometimes to represent a state of inertness, like that of the sluggard mentioned in Proverbs, whose garden is neglected and overgrown with weeds. It is sometimes used to represent the sweet and refreshing repose which the precious Redeemer gives to his beloved bride, as expressed in Psalm cxxvii. 2. In the passage mentioned by brother Richardson, Matthew xiii. 25, the word sleep is evidently used to signify the unconsciousness of men, when they like men asleep were not watching the movements of the enemy. But in those

passages referred to in first Thessalonians, we understand the apostle to apply the figure of sleep to that repose which the children of God enjoy when released from the cares, turmoil and perplexities of this world. Those of whom the apostle speaks as being asleep in Jesus, we have understood to be those who have finished their course on earth, and have fallen asleep in Jesus, who are securely preserved in him, notwithstanding the mortality and death of the body, and who, when he shall appear, shall appear with him in glory.

Jesus has given the consoling assurance that he will raise up all his people at the last day. He says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, and that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." – John vi. 39, 40. With this assurance that all the saints who have finished their course in the flesh are securely kept in Christ by the power of God through faith unto salvation, ready to be revealed at the last time, surely they who have this blessed hope need not sorrow as they who have no hope of immortality beyond the grave. For they who sleep in Jesus thus, will God our Savior bring with him. For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ (that is, they who have or shall have finished their course in the flesh, and whose immortal life is hid with Christ in God) shall rise first, and "then we which are alive and remain [until his coming] shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words." When our Lord said, 'Our friend Lazarus sleepeth," he explained his meaning that he was dead, or in that state that we call death. All that was mortal in him was extinguished,

but still there was a sense in which it was truly said of him that he was only sleeping; for although his mortal elements were prostrate in death, his immortality was still secure in Christ. And it is evidently so with all who sleep in Jesus.

But in the admonition in the fifth chapter and sixth verse, the word sleep is used figuratively in a very different sense. The saints are exhorted to vigilance as children of the light, to watch and be sober. Sleeping, in this application of the figure, means carelessness, heedlessness, and neglect to watch and be sober. The vigilance required is explained thus: "But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation."

We do not know to what strange doctrine our brother alludes, as we can discover nothing in the passages referred to which seems to us subvertive of the gospel of Christ. We need, however, to be watchful, lest we should misconstrue or fail to understand the plain and scriptural meaning of the inspired word. May God, who is our Sun and Shield, give us light, life and comfort from above, and lead us in all truth and righteousness for his name's sake.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 48, No. 16
August 15, 1880

# REPLY TO BROTHER TROTT ON FINAL JUDGMENT.

THE sentiment has prevailed to almost an unlimited extent that the human family are, while in this life, if not in the full sense of the world, *probationers*, at least forming characters for the eternal world; and that no decision can with accuracy be formed as to the final issue of things, until that period arrives in which it is supposed a general judgment of all the human family will take place. Very many of the saints who profess to believe the doctrine of salvation by grace, election, predestination, effectual calling, complete justification of all for whom Jesus died, and that they are made perfect and without blame before him in love, &c., yet have experienced much slavish fear on the subject of a judgment to come, at which all their prospects for heaven and happiness may be forever blasted. Nor has it been very uncommon for us to hear some of our ministering brethren from the pulpit declaring that they expected to be called on at the day of judgment to answer for the manner in which they have improved the opportunity, &c. Having examined the scriptures upon this point, we are convinced in our mind that such sentiments are not only unwarranted in the scriptures, but entirely repugnant to what God has been graciously pleased to reveal to us upon the subject.

Our object in our former article upon this subject was not, as brother Trott seems to suppose, to deny the application of the term *judgment* to the manner in which Christ the Judge shall conduct the execution of the sentence of the law, when he shall turn the wicked into hell, with the nations that forget God; or whether he will or will not call up to their remembrance all the enormity of their wickedness, in order to discover to them the justice of his fiery indignation, then

to be displayed in their perdition. What we had more especially in view was to show from divine authority that the wicked *are condemned already* – the wrath of God abideth on them; that their being suffered to live and die in their sins is positive evidence that they are not of the sheep of Christ, as he said unto them; that they are uninterested in his blood and righteousness, which forms the only ground of a sinner's justification and acceptance with God. If brother Trott, and other brethren, believe that several scriptures, speaking of a judgment to come, have reference to a judgment to take place after the resurrection of the ungodly, in which the justice of God in the damnation of his enemies shall be made manifest, and the secrets of all hearts shall be exposed, we have no objection to their view, provided they do not attach to this view those or any of those extravagant notions, by which brother Trott thinks *we have done great injustice to the views of our brethren*. But we cannot admit that the state or destiny of any part of the human family will remain undecided by the judge of quick and dead until such a day of judgment shall come. This explanation of our views of the subject may obviate the objections of brother Trott, so far as relates to a judgment to come.

As brother Trott does not dissent from us in regard to the judgment of the saints, we shall not be required to enlarge upon that part of the subject. Whatever may be done at a future judgment day, in exposing the wickedness of them that perish, we have the oath and iniquities of his saints shall be remembered no more.

Brother Trott admits that there will be no new light called for at that day by the Judge, and, if we understand him, that the decision of the Judge is already made up in his own mind, from which decision he will not deviate – that he has declared that "He that believeth not shall be damned." Now this is what we have called *final and conclusive*

*judgment;* and it is that from which we do not believe there can be any possible appeal; and it is that in which all the saints of God, as the members of the mystical body of Christ the Judge, will most cordially acquiesce at that day. Does brother Trott believe that *every act of the dispensation of God's justice is so ordered as to manifest his righteousness?* So do we. To us his righteousness in the judgment of the ungodly, as already settled and recorded in the scriptures, is quite apparent. How clearly he may make it known to the vessels of his wrath, either before or after their resurrection, is not for us to say. We have admitted, or rather contended, that the saints are brought experimentally to judgment, and the mountains of their guilt set in order before them, &c.; but it does not necessarily follow tha tgod will make the same display to such as go down to perdition. The redeemed could never so well appreciate the value of the atoning blood and justifying righteousness of Christ without this thorough conviction; but we do not know that the ungodly are ever to know anything of the value of an atonement in which they are not interested. If we have blended legal enactments, investigation of charges, and judgment given therein, together in the idea of judgment, it has been because the term is thus variously applied both in the scriptures and in its common use, and not because we would willingly produce confusion in the idea. We have contended, whatever may be hereafter, that the present is a day of judgment, that Christ is now seated upon his judgment throne, that he is now dividing his people from the world, as a shepherd divideth his sheep from the goats. If we are wrong, will brother Trott, or any other brother, tell us how the ungodly who die in their sins are consigned to hell immediately after death, and before the resurrection of their bodies? Are they punished first and then judged afterwards? We were unapprised of the inference which the Universalists drew, *with so much propriety*, from our preaching at Welch Tract last May, but if we are to be held accountable for all the

inferences men may draw from our preaching, we deserve pity; and if one so discriminating and eage-eyed as our esteemed brothe rTrott was so alarmed as to indulge serious apprehensions that we were about to renounce the doctrine of the resurrection from the dead, what had we a right to expect from the Universalists? We will try hereafter, in preaching and in writing, if the Lord will vouchsafe to enable us, to be more explicit, and have it understood as definitely as possible, that we believe the hour is coming when all that are in the graves shall hear the voice of Christ, and shall come forth, some to the resurrection of life eternal, and some to the resurrection of damnation; that we believe the happiness of the saints and punishment of the wicked will be alike interminable. We cannot imagine how brother Trott makes out that Christ assumed his judgment-seat while he was himself under the law, as was the case thirty-six years before the destruction of Jerusalem, especially as he agrees with our general views on Matt. xxv. 31-46? That he did call out many of his people from among the Jews is admitted, and that he taught them as never man taught, that he, as their Leader, set them patterns to imitate, and that he assured them that his kingdom was at hand, and instructed them to pray that it might come, &c., is well understood; but it is also known that he told his disciples that the Pharisees occupied Moses' seat at that time, and that he directed them to do whatsoever they commanded them to do, is also as well known. And we had understood that when he was raised from the dead he was declared to be the Son of God, *with power*, and that when he should sit in the throne of his glory he would sit in judgment. We have understood that the nations were presented before him for judgment, in a peculiar manner, at the discontinuance of the temple worship, and the abolition of Jewish rites, when Jerusalem was destroyed. But if we are wrong we will gladly be taught the way of the Lord more perfectly.

In our remarks on Matt. xxv. 31-46, we did not intend to represent that the nations, as such, were sheep and goats to be separated, but rather that the Lord had in every nation some that were to be set on his right hand, and others that were denominated goats, which he would place upon his left, and that he would say to the former, Come, and to the latter, Depart; that these two classes, called sheep and goats, are *two nations;* the one a chosen generation, a royal priesthood, a holy nation; the other is called the kingdom of Satan. The holy nation should, under the ministration of Christ, during this judgment day, be completely distinguished, and effectually divided from the kingdom of Satan; so brother Trott will discover we do not differ quite so widely from Peter as he had supposed.

In reference to those scriptures brought forward by brother Trott to sustain the doctrine of final judgment *to come*, as far as relates to the wicked, we had prepared a reply; but upon more mature consideration our reply seems to be uncalled for, inasmuch as we do not deny the premises which by the array of scriptures he designed to establish. We see nothing in these scriptures to condemn our conclusion that the judgment of the world, of mankind, both saints and sinners, is as irrevocably fixed in the unchanging mind of God now as it will ever be; nor do we understand brother Trott to object to this view. We will therefore withhold, at least for the present, what we have written upon those passages.

In reference to our having restricted the application of those passages which we brought forward in relation to the destruction of Jerusalem, brother Trott has altogether mistaken us. We believe the passages primarily applied to that event, and in the execution of divine wrath upon that devoted city is shown the impending storm that is eventually to sink Mystery Babylon like the mill-stone; and, for aught we know, this subject may even look forward to the breaking

up of the elements of nature, when time shall be no more. That Christ did come without sin unto salvation, after he had ascended up on high, after he had received his kingdom, and that he descended with a shout, or a display of power and glory that evidently demonstrated his perfect triumph and the decided defeat of the Jews, when he came in the execution of his wrath upon them, we do assuredly believe; but that we would confine the application of all those scriptures which we referred to, or any of them, to that event exclusively, we disclaim.

As this article is sufficiently lengthy, as brother Klipstine is now engaged in his further prosecution of the subject, through the exposition of the Epistle to the Hebrews, and as we may probably have occasion to write again upon this subject hereafter, for the present we shall dismiss it, with our thanks to brother Trott for his faithfulness in pointing out wherein he conceived us to be in error. We feel the necessity more and more of examining the scriptures closely, prayerfully, and with a view to bow ourselves to what they dictate. May the Lord lead us all by his holy spirit in truth and holiness, for his name’s sake.

Elder Gilbert Beebe
New Vernon, N. Y.,
October 1, 1841.

Editorials Volume 1
Pages 716-721

# REPLY TO BROTHER W. H. BECK.

Connersville, Ind., Dec. 16, 1879

ELDER BEEBE AND SON: – I see in the SIGNS of the December 15th, 1879, inquiries from Elder Durand in regard to receiving excluded members. I feel like adding one or two more propositions, or questions, to his, in the same figure drawn by Elder Durand.

Suppose the Middletown church, after she had excluded said members, and before they had been received by Waverly church, had been requested by the excluded members to call a council to investigate all the causes of said exclusion, and the church refused to grant the request; did she do right in so refusing? Suppose that after the reception of said excluded members by the Waverly church, the Middletown church should, with the association to which she belongs, ask to open correspondence with the association to which Waverly church belongs; would not that have been the proper time and place to enter her complaint? Or does it look right, that after the acceptance of the correspondence by the association to which Waverly belongs, and said correspondence continuing for eight or ten years in peace and fellowship, for Middletown church to step in and ask the association to which she belongs to withdraw the correspondence granted at her request?

Please give your views and oblige an old reader of the SIGNS, and as I hope, a brother in the church.

W. H. Beck.

The interrogative which brother Beck has stated, taken in connection with the case supported in our last issue by brother Durand, would involve the supposition in a still greater complication, and show more clearly the importance of great care in the transaction of business involving fellowship in our churches and associations.

While we arrogate no more wisdom or prudence to decide the course which should be pursued in such perplexing matters than what we readily concede to our brethren, we give as our impression in regard to the first query of brother Beck, that the Middletown church ought to be competent to judge whether it were proper or expedient to grant her disaffected members her consent to call a council; as a general thing, however, we think it would be advisable, as no church should arbitrarily persist in matters of discipline which she has reason to believe her sister churches in fellowship could not acquiesce in. But should the Middletown or any other church refuse a council, and proceed to exclude, then it is our judgment that neither Waverly nor any other church of the same profession of faith and order should receive the excluded party without the advise of a council of faithful brethren of the sister churches.

On the second question of brother Beck, we think it would be an apparent concession on the part of Middletown church, to ask for and accept of a correspondence and fellowship with an association of which the church which had received her disfellowshiped parties was a member; and that having done so, she has yielded the right to hold the association responsible for the trouble liable to result.

Still it is our conviction that where, through inadvertence or lack of due consideration, brethren, churches or associations have involved themselves in complications which result in dissatisfaction or questionable order the grief of any, the

meek, peace-loving spirit of the gospel should be invoked and cherished, so that no root of bitterness be allowed to grow. The law of Christ demands that the strong shall bear the infirmities of the weak, and that which is lame be not turned out of the way, but let it rather be healed.

We are happy to state there is no lack of fellowship between the churches of Middletown and Waverly nor the Warwick and Chemung Associations. The cases on which our views are asked for and given are supposed cases, and our replies are given accordingly.

Elder Gilbert Beebe
Middletown, N. Y.

SIGNS OF THE TIMES
Volume 48, No. 1
January 1, 1880

# REPLY TO CHARGES

Woodsonville, KY, Oct. 18, 1857.

Dear Brother Beebe: - I send you a number of the Primitive Baptist, in which you will find a letter from G.M. Thompson. In this letter you will find some charges against you, and the brethren of your connection. These charges are going the rounds so far as the influence of some brethren are concerned. Let them be deceived or not, these charges are to your prejudice, and in my humble judgment, ought to be met promptly, yet in a meek and quiet spirit; therefore I insist you take the time and pains to meet them fully. I do not think it important you should publish this note, yet I leave it optionary with you.

Yours in Christ,
A. L WOODSON.

**Reply.** We were aware of the charges which have been spread broadcast in certain localities against us and our brethren, but until specially called on to meet them, we had concluded to let them pass. We remember the words of the Redeemer, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." - Matt. v. 11, 12.

There is not probably in the United States, if in the world, at this day, an Old School Baptist whose religious sentiments are more thoroughly or more extensively known, than our own. Twice a month, for twenty-five years, we have published our sentiments without the least reserve, and have answered all questions which have been put to us by our brethren, with all the candor and frankness possible. We

have never held any secret sentiment on any religious subject, and we have therefore no fear that *any, who do not wish to find occasion against us,* will be inclined to credit the false reports which are and have been circulated against us.

The paper which brother Woodson has sent us, was shown to us when at the Kehukee Association, in North Carolina, and by the advice of brethren of that Association, we wrote a note to brother Temple, in which we denied the charges, so far as they referred to us, and so far as they were intended to implicate any Old School Baptists that we have any knowledge of. The charges alluded to are contained in a letter over the signature of "G.M. Thompson," address to "M.V. Wilson," and published in the 18th number of the current volume of the *Primitive Baptist,* and embraced in the commencement of a paragraph at the bottom of the second column of page 279, and read as follows, viz:

"I will state to you a few things preached by Beebe, and many others who call themselves Old Baptists, and you can judge for yourself.
1st. They preach that Christ is a created Savior.
2d. They preach that the elect never sinned in Adam.
3d. They preach that Christ never came into this world to redeem his children.
4th. They deny the regeneration of the soul, or that any change is wrought in the sinner in regeneration."

These four specifications are totally false in every particular, so far as we are concerned, and if there is an Old Baptist or any other person who either holds or preaches the above heresies, we have never heard of it before.

For more than forty years we have preached constantly that Jesus Christ is the "Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace." That besides

God there is no Savior; that in him dwells all the fullness of the Godhead bodily, that he is uncreated, underived, self-existent, independent and eternal. There is not an attribute ascribed to the Eternal Father that we do not ascribe to Jesus Christ. In a created Savior we have neither faith nor confidence. We hold that our Savior is the Alpha and Omega, the First and the Last, the Almighty. And we also hold that he sustains the character, office and relationship of Mediator between God and men, in which he is one with the Father, and his church one with him. That he stood in this Mediatorial relation to his church, her Head, Life, and Immortality, before the world began, and even from everlasting. And farther, we believe that when he made his advent to this world, he was made of a woman - made under the law, and his children being partakers of flesh and blood, he also himself likewise took part of the same. That he was put to death in the flesh, and that he arose from the dead, the third day, according to the Scriptures, and that he ascended up into heaven in that body and flesh in which he was crucified, and which did not see corruption.

**Second.** We preach and believe that the elect of God did all sin in Adam, that is, that all those who were chosen and elected by God the Father, in Jesus Christ, the Son and Mediator, did sin in Adam, and in that nature derived from him were all of them, by nature, children of wrath even as others, even to the same extent, so that they have nothing wherein they can boast over the finally impenitent.

**Third.** We believe and preach that the express object of Christ's coming into the world was to redeem his children; and that this was the exclusive object; he came for that very purpose, and for no other.

**Fourth.** We believe in the regeneration of every soul that belongs to Christ in the economy of grace and salvation. Not,

however, that regeneration is a new modeling of the old man, whether we call the old man soul, body or spirit, but that it is the communication of spiritual, immortal and eternal life, to every individual person that is born again. That which is produced in us in regeneration, is not a reproduction of that which is born of the flesh, but the development in us of that life and immortality which was given to us in Jesus Christ our Lord, before the world began. We believe, and constantly preach, that a change is wrought in every sinner, by regeneration, that is born of God, but that change does not consist in changing our mortal bodies to immortal, our terrestial to celestial bodies nor in delivering the creature from the bondage of corruption, as it shall be changed at the resurrection. The soul and body and spirit, and all the elements of our natural Adamic nature, after regeneration, as before, are subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, and consequently, from the hour of the new birth, so long as the old Adamic man remains in the same person with the new man, which after God is created in righteousness and true holiness, to the time that these earthly tabernacles shall be dissolved and fall, the heaven-born child will be in a state of warfare; the flesh lusting against the Spirit, and the Spirit against the flesh. The change effected by the new birth, as we believe and preach, is this: Before the birth, we are dead, being destitute of all spiritual, immortal and eternal life. At the birth, spiritual, immortal and eternal life is developed in us. The dead hear the voice of the Son of God, (for the incorruptible seed by which the new birth is produced, is by the word of God, which liveth and abideth forever. The words which Christ speaks to us, they are spirit and they are life,) and they that hear shall live. This we not only regard as a change, but a great change, in which he that was lost is found; he that was blind, sees, the deaf hears, the dead is made alive. He that hated God, hated truth, hated God's people, and hated holiness, now, by virtue of the love of God

shed abroad in his heart, loves God supremely, loves his word, his ordinances, his people, and all that is lovely in the sight of God. He that is born again has the Spirit of Christ, and the mind of Christ, but still the body is dead, because of sin; but the Spirit is life, because of righteousness. That which is born of the flesh is flesh, for flesh can produce nothing else; and it is dead because of sin. Death has passed upon all men, for that all have sinned. But that which is born of the Spirit is spirit; and it is life because of righteousness. And while life and death continue to struggle in us, there will be a warfare; insomuch that if we live after the flesh we shall die, for nothing but death is there, when thus abstractly considered; but still, dead as it is, there is a life of immortality in it. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who hath loved me, and given himself for me." If to be made experimentally acquainted with the religion of our Lord Jesus Christ, to know the love of God which passes all knowledge; if to be brought to love holiness and hate sin; if to see the kingdom of God, and feel an interest in it; if to pass from death to life, from darkness to light, and if to be taught of Jesus, who is meek and lowly, and to feel inclined to follow him through evil as well as through good report; if to be made to prefer Jerusalem above our chief joys; if to desire the company of the saints, and feel unworthy of a place among them; if to delight in singing the praise of God, and living by faith upon the Son of God, constitutes no change, what is the change insisted upon by our new-light reformers? Did Paul, or Peter, or any of the apostles or primitive saints, contend for any other change in regeneration than we do? Or is there an Old School Baptist on earth that contends for any change effected by the new birth, that we do not?

One word to G.M. Thompson, before we close. We do really believe that the work of regeneration fairly developed in a

poor sinner, makes him tell the truth. We are slow to believe that a regenerated person will deliberately and knowingly lie, especially to slander the followers of Christ. We do believe that the life implanted to men by the new birth, makes them virtuous and honest in all their relations to the world, to their families, to their wives and children, and to the church of God; it will lead them to live soberly, righteously and godly. We hardly think it would lead a man to abandon his family for eleven months, or to walk so disorderly as to compel an Old School Baptist church to exclude him more than once or twice. But if, after being restored, on confession, such an one would give satisfactory evidence that he indeed possessed a life which was born from above; it would not be by declaring that his carnal nature was changed from its evil propensities, and had become spiritual; nor by assailing the reputation of those veterans of the cross of Christ, who have stood in the fellowship and esteem of the church of God for forty or fifty years without having ever once betrayed the confidence of their brethren. The book of Esther records an account of a very noted man, whose boundless ambition would not allow him to enjoy the favors of his king, because one who sat in the gate refused to do him reverence. He conceived the idea of hanging the innocent man who thus annoyed him; but the sequel left poor Haman dangling from the gallows fifty cubits high, which Haman had erected for Mordecai.

We do not intend to devote the columns of our paper to a defense of our own name and reputation from the aspersions of our personal assailants. We have scarcely replied to the constant volleys of falsehood and slander which has been heaped on us for the last three or four years, through the pages of a sheet published in Virginia, and blasphemously yeleped *Zion's Advocate.* We have preferred to allow it to bang away, as long as it can find readers sufficiently depraved to feed on its filthy productions. The Zion of our God has an Advocate with the Father, even Jesus Christ, the

righteous, an advocate that is not made of paper daubed with ink, or stained with falsehood; and in her Advocate she will ever confide, to manage her cause, and to dispose of her foes.

Unless, as in this case, we should be called on by our brethren, we shall probably never again allude to the falsehoods and slanders which are so unsparingly heaped on us. Our prayer is, that God may give us grace to bear patiently all the reproaches of our enemies, and keep us by his power and grace from deserving their vindictive shafts. Only when the cause of truth and righteousness demands an expose of the hidden things of darkness, do we feel disposed to crowd out more edifying matter, to refute or expose the depravity of those whose element seems to be only to bite and to devour.

Middletown, N.Y.,
November 15, 1857.

Elder Gilbert Beebe
Editorials Volume 4
Pages 41 - 46

# REPLY TO D.A. REID ON REPENTANCE.

Repentance in a scriptural sense differs widely from the traditional sense in which it is commonly understood. Even our standard lexicographers have failed to define it in harmony with the scriptures. Webster says it is “sorrow for anything done or said: the pain or grief which a person experiences of the injury or inconvenience produced by his own conduct, &c.” The scriptures make a distinction between even a godly sorrow for sin, and repentance, and show that the former is productive of the latter. The preaching of repentance, and baptism of repentance, preached and administered by John the Baptist, very evidently signified *a change* from Judaism to Christianity, “Saying unto the people, that they should believe on him which should come after him; that is, on Christ Jesus.” Acts 19:4. The case of Esau shows a wide difference between sorrow or regret, and repentance; for while overwhelmed with sorrow and regret, he could find no place for repentance, which he sought carefully and with tears. He could not change, or recede from the transaction in which he sold his birthright to his brother Jacob, nor alter the last testament of his father Isaac, so as to reverse the order of the birthright blessings. The Gentiles by sorrow or regret could not change their deplorable condition, until God granted them repentance, their condition was hopeless. A change from death unto life, from law unto gospel, from sin unto salvation, is the repentance which is preached with remission of sins, in the name, and by the authority of the risen Savior, who has removed the legal impediments out of the way, by himself bearing the sins of his people in his own body on the tree.

Certainly when the word repent, or repentance is applied to the immutable God, who is of one mind and changes not, who worketh all things after the counsel of his own will, we are not at liberty to so construe the word as to contradict the declarations. Num. 23:19. “God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?” Or that in I Sam. 15:29, “And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.” God does not repent in the sense in which men understand the term; for he says, “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.” Mal. 3:6. Therefore when it is said, “And it repented the LORD that he had made man on the earth, and it grieved him at his heart,” Gen. 6:6, or in the passage on which our views are called for, Jonah 3:10, “ And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not,” in neither case are we to conclude there was the least change or shadow of turning, in any of the essential attributes or perfections of the immutable God, but a change only in the dispensation or administration of his dealings with the subjects of his power and providence, and that change of dispensation in the strictest harmony with what he had purposed in himself before the world began. Can anyone who has any knowledge of God, for a moment suppose that he did not know what would be the sinful state of man, before he created the world? Why was a Savior provided before the foundation of the world to save his people from their sins, if God who made that provision did not know that the wickedness of man would be great in the earth, and that every imagination of the thoughts of his heart would be only evil continually? Or can it be supposed that God, who has declared the end from the beginning, did not know what would be the effect of the preaching of Jonah to the Ninevites?

The allusion made by our Lord Jesus Christ to the prophet Jonah, when he said to a wicked generation that no other sign should be given them, attached a wonderful importance to the whole book of that prophet. A sign, a type, a similitude, is presented, pointing to a generation involved in guilt, against whom God, in his holy law, had uttered the sentence of wrath, which doomed them to utter destruction. Jonah, as a type of Christ, at least, so far as related to his being in the deep for three days and three nights, and then emerging from the deep, set forth in the figure, how God can be just, and the justifier of sinners. God's holy law, and God in that holy law had said, "The soul that sinneth, it shall die." But the crucified, buried and risen, and exalted Savior, has brought to light the way in which the truth and justice of God is perfectly sustained in all its jots and tittles, and still they who were by the righteous sentence of the law condemned to destruction, are saved from that utter destruction and perdition through the redemption that is in Christ Jesus.

If then we admit, and we cannot deny, that God did set forth by the wickedness of Nineveh, and the sentence pronounced against her, the lost and ruined condition of those who were condemned by his righteous law, and that salvation which should result from the death, burial and resurrection of our Redeemer, was signified by Jonah being three days and three nights in the whale's belly, then how preposterous to say or think that the Lord changed his mind, or was by any power or influence out of himself induced to recall the sentence which Jonah was commanded to preach to the Ninevites.

We presume that every saint has experienced substantially what is set forth in the whole figure. We were made to see, and feel, and confess that we were sinners of the deepest dye, and the word of the Lord came to us, in the law, saying we must die. The effect of the preaching of Jonah on the people of Nineveh, but faintly describes the effect of the

entrance of the word of the Lord, when the commandment came, and sin revived, and death with its terrors compassed us about on every side. The flaming sword turned every way, and met us at every point. How God could maintain his truth and justice, without executing the sentence of his holy law upon us, was as difficult for us to see, as to see how Nineveh could be released from her dreadful doom. But when the "sign of the prophet Jonah" was explained to us, and we saw it fulfilled in the resurrection of our Redeemer, who had died our death, and rose again for our justification, then was our life and immortality brought to light.

Although Nineveh was not destroyed in forty days from the time of Jonah's prophesying, according to our computation of time, yet according to what is regarded as authentic history, that city was utterly destroyed in about two hundred years after that period, in fulfillment of the prophecy of Nahum.

It is not our intention to anticipate whatever brother Purington, or any other brother, may have to say in reply to our friend D.A. Reid; we shall be pleased to publish whatever light he may have on the subject.

Middletown, N.Y.
October 15, 1870.
Elder Gilbert Beebe

# REPLY TO D. R. TURNER, Jr.

Cerulean Springs, Ky., Nov. 22, 1880.

ELDER G. BEEBE & SON – DEAR BRETHREN IN THE LORD: – If it is not asking too much of you, please give me your views as to when a man is born again. Is it when he first sees himself a sinner, or when he views Jesus as his Savior? If when he sees himself a sinner, why does he go mourning perhaps year after year? If when he views Jesus as his Savior, he is born just then, why did he cry before, seeing he is dead in sin? Also give your views on Acts xxvi. 18.

I hope you understand me in my awkward way of asking questions. I do this for information. If I know my heart, I desire to know the truth. I have been a reader of the SIGNS for three years, and it would be a welcome messenger to me at twice its cost. I love to hear from the brethren and sisters scattered abroad, and to read your editorials. I believe your article on Predestination is true. I desire your prayers. May God spare you long to wield the pen, if it is his will, and save us in his kingdom, is the prayer of your unworthy brother,

D. R. TURNER, Jr.

REPLY: – A birth, whether natural or spiritual, is a bringing into light and liberty that which was alive before its birth. The birth does not originate the life which it brings into manifestation. In nature, life is first manifested by a struggle for deliverance. And so in the experience of the new birth, the quickening power of the Holy Ghost is manifested in the sinner before he is born into the liberty of the gospel. The favored recipient of this quickening power may go bowed down under a sense of guilt for a long time before his deliverance comes; but although quickened with a life begotten of God, he is not born until he is delivered from

bondage, and ushered into light and liberty. Therefore, until his birth or deliverance, he cannot see the kingdom of God. He did not cry for deliverance until he had life; but his cries and struggling for deliverance gave evidence that he had life before his deliverance was perfected by a birth, in which he, coming out of darkness into the marvelous light of the gospel, was enabled to see Jesus as his all-sufficient Savior.

The text in Acts xxvi. 18, is a portion of what our Lord said to Saul at the time of his conversion from Judaism to the faith of the Son of God. In the instructions given on that wonderful occasion, Jesus told him for what purpose he had appeared unto him; that it was to make him a minister (not a savior), and a witness both of the things which he had seen, and of those things in which Jesus would appear unto him. The work of the gospel ministry is to enlighten the saints; this is called the opening of their eyes. It is not to give them eyes. Many of God’s children, who have eyes, are in darkness on many subjects, like our brother Turner, in regard to those things concerning which he asks now for more light, and on which, if we are so happy as to satisfy his mind and give him correct instruction, we shall have opened his eyes, or enlightened his mind, by calling his attention to what God by his spirit has revealed. God’s people are the light of the world, and that light which is given them is not to be hidden under a bed or a bushel, but put upon a candlestick, that it may enlighten them that are in the house; for all who are in the house of God have eyes which require to be illuminated by all the gifts which God has bestowed upon the church. The gracious purpose for which Jesus appeared to Paul is clearly manifested to all the saints who have been instructed by his epistles, wherein he has opened our eyes, and turned us from the darkness which we were under to the light of the truth, as witnessed by him as an inspired apostle of the Lamb. As Satan is the prince of darkness, so when the children of God are in darkness we are subject to the power

of his temptations and allurements. As a witness for Jesus, Paul stood in defense of the truth, that they may receive forgiveness of sins. Paul could not, nor did he attempt to, forgive sins; but he preached Christ as the Prince and Savior, to give repentance to Israel, and the forgiveness of sins. And thus enlightened by the preaching of Paul, the saints enter upon their inheritance as the children and heirs of God among them which are sanctified. And all that Paul witnessed was and is by the faith that is in our Lord Jesus Christ; therefore it could not be by any willing or doing of the creature. The epistles written by this eminent apostle of Jesus Christ bear ample testimony that he, as a witness, testified constantly that the salvation of all the chosen people of God was by grace, and by grace alone; not of works, lest any man should boast.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 49, No. 1
January 1, 1881.

# Queries proposed by Rev. Dr. Alexander

*In reference to Foreign Tract operations.*

1. Ought not the *love of Christ and his kingdom* be the governing motive with every christian?

2. Will not this motive, in proportion as it is felt, induce every one to make exertions to advance his kingdom, and thus promote the glory of /God in the world?

3. Is there any way by which this object can so effectually be accomplished, as by extending *the knowledge of truth* throughout the whole earth?

4. Is there not a crisis in things of this kind when much may be done by seasonable and energetic exertions; which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labor in vain, during the remainder of the year?

5. Is there not good reason to think that the age in which we live is such a time? That Providence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations, that we shall be greatly wanting in duty to our Master, if we do not endeavour to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?

6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating the truth of God; & has not the blessing which has hitherto

attended this enterprise, both in christian and heathen lands, warranted the conclusion that it is one of God's chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?

7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliary to all others; while, then, other Societies as particularly Bible Societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation.

8. Can the genuine disciple of Christ who possess the means of promoting this cause, hold back, when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?

9. *Ought not mercantile enterprises now to be entered on for the very purpose of making gain to be applied to the promotion of the Redeemer's kingdom?* And should not those whose efforts to increase their property God has signally blessed to make a free-will offering of a portion of their profits to his service?

10. *Would not the consecration of first-fruits, redemption for the first-born, and tenths, laid upon the altar of God, probably bring down a blessing on all their possessions?*

11. When a contest is going on in our minds between selfishness and benevolence, is it no the part of wisdom to lean to the side of benevolence?

12. When was it known that any man was impoverished by *giving to the Lord?* And if the time should come when men shall become poor by giving *all their goods* to promote the

cause of Christ, will they not become infinitely rich by such a blessed poverty?

13. Is not the time for doing any thing in this cause short? Ought we not therefore to work while it is called *to-day?* Is it not certain that we shall never nave another life upon earth? Ought we not, therefore to do the best we can with the talents committed to us that when our Lord shall come to reckon with us, he may say, "*Well done, good and faithful servants?*"

# REPLY.

1. The love of Christ and his Kingdom is the governing motive with christians.

2. Under the influence of this motive christians will not attempt to advance his Kingdom, only as dictated by his supreme command.

3. God has glorified himself in the finished salvation of all the Election of Grace: – "Having predestinated them (one and all,) to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of HIS will," more effectually than that object could have been effected by the combined efforts of Angels, men and Devils. The truth is spiritual, and "the natural man receiveth not the things of the Spirit, for they are foolishness to him, neither can he know them for they are spiritually discerned." Hence the knowledge of "The truth," cannot be extended but by the Spirit of God.

4. The salvation of sinners is not accomplished by any agricultural process, or salvation would be by works, "and if by works, it is no more grace, otherwise, work is no more work."

5. God in his holy providence has always furnished his church with sufficient facilities to manifest their love to him and his cause, by an exhibition of their supreme attachment to his word as the rule of their conduct. But man has a s little to do in the salvation of sinners at this, as at any former period.

6. To us it is evident, that those religious fables, called Tracts, are among the most effectual methods of disseminating error in the guise of truth and the curse of the Lord has manifestly followed them with confusion and distraction wherever they have gained among the churches of his saints, the conclusion cannot be warranted that any measure (however plausible) can be *a chosen* means of God, but by his word.

7. The prosecution of this object is a necessary auxiliary to all others; while then, we discover the organized forces which men have brot' to bear against the order of God's house, the sons of Zion should move with renewed zeal, to contend for the faith once delivered to the saints.

8. No genuine Disciple of Christ, ever pretended to be in possession of the means of promoting God's cause, but rather with David would they pray thus, "O Lord plead my cause." – Christ is the 'Bread of Life,' Moses could not give it to the children of Israel, and if almost every quarter of the globe are looking for it from Dr. A. and his confederates. They are seeking for the living among the dead! He is not there, He is risen!

9. If there had been any necessary connection between mercantile enterprise, and the upbuilding of the Redeemer's cause, our good Master would never have used his scourge of *small cords* in driving forth those pious Merchants who then incumbered the Temple of Jerusalem, and as for offerings and sacrifices, God is full of them, and Christ [we

are informed] by one offering has perfected for ever them that are sanctified."

10 The consecration of first fruits, redemption for the first-born &c., would wihtout doubt draw abundance of cash into the hands of the *pious* money changers of the present age. But we would have Doct. A. "Go [as the Lord has directed] and learn what this meaneth," "I will have mercy and not sacrifices," "Obedience is better than sacrifice, and to harken than the fat of rams."

11. When a contest is going on in our minds between selfishness and benevolence, it is wisdom to lean to the side of benevolence, – not priestcraft.

12. Man had never any thing to give to the Lord, so he never became poor by such deeds of charity. But as the Doct. seems duly to appreciate the blessedness of poverty, why is he so fierce for money as to attempt to dig up the body of Moses in order to put a yoke upon our necks which neither we nor our fathers were able to bear?

Why so greedy Doctor? The people have already paid over to your hands immense sums of money. Why not participate with them the enjoyments of this *blessed poverty*.

13. The time for doing any thing in *your* cause Doct. is short. The time is at hand when it shall be said "Babylon, the great, is fallen." Work with all your might, you will not have more than filled up the cup of your iniquities o're the curtain of time will drop, and the night of darkness and blackness will close eternally on all the sprightly inventions of men. – ED. SIGNS.

Elder Gilbert Beebe

Signs of the Times
Volume 2, No. 3
January 8, 1834

# Editorial of Elder Gilbert Beebe

[The following editorial should prove interesting since the book by Elder Lemuel Potter has recently been put back in circulation by those that do not believe in absolute predestination or the eternal vital union of Christ and His elect.

The reader can readily see that the seeds of discord were being sown among the wheat with articles of the type Potter set forth. Notice the date at the end of Beebe's reply. The inroads of conditionalism had begun to take place.]

# REPLY TO ELDER LEMUEL POTTER'S PAMPHLET

## Entitled

"*Unconditional Election Stated and Defined, or Denial of the Doctrine of Eternal Children, or Two Seeds in the Flesh.*" By Elder Lemuel Potter, Member and Pastor of the Baptist Church, Grayville, Illinois.

A copy of this work has been sent us, probably by the author, and courtesy requires an acknowledgment of the receipt of it. It may also be expected that we should review the work. We have not the time to examine it as carefully and thoroughly as would be requisite to form a judgment of the merits of all that is contained in the 125 octavo pages. From the cursory glance over some of its pages, we find much to approve, especially in his scriptural arguments in defense of unconditional election, and in refutation of what is commonly known as the Two Seed doctrine in the flesh of the human family. But of what he denominates the "Doctrine of Eternal

Children," it being a doctrine of which we do not remember that we ever heard before, brother Potter must excuse us for asking for more light. On pages 51 and 52 he says:

"This is not news to the Lord; he knew this would be the state of mankind, as well in the very dawn of eternity, so to speak, as he does now; and he made a choice in Christ before the world began of a people for himself, out of the polluted race of Adam. In this he showed mercy to the objects of his choice. Hence, he chose them in Christ before the foundation of the world; not because they were holy, or possessed any degree of holiness, but that they should be holy and without blame before him in love. In the covenant of grace in Christ before the world began, all the means necessary to their redemption and final salvation were ordained in Christ, and this is what the apostle means when he says, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (I Timothy 1:9).' Those people were given to Christ in the covenant, and have sustained a covenant relationship to him ever since, or from all eternity. They are his by gift, not that they are his because they were in him, as the plant is in the seed, and have emanated from him in that sense. This people are a special people to the Lord all through the Bible; and as a distinguishing mark between them and the others, he calls them sheep, and the others goats. This difference is made between them by the mercy of God in choosing them to salvation. In the covenant with Abraham, they are embraced in the promise, 'In thee, and in thy seed, shall all the families of the earth be blessed.' This is the seed that David speaks of: 'A seed shall serve him, and it shall be accounted unto the Lord for a generation.' Here is the Lord's seed; and the fact that they are called a seed does not argue that they are as old as the Lord. But we are told that they must be everlasting children, for Christ is said to be

an everlasting Father, and there could not have been an everlasting Father without everlasting children. 'And his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace (Isaiah 9:6).' This is a prophecy; and a prophecy is not the telling of what has been, but what shall be. He shall be called, The everlasting Father; not has eternally been. The believer in Christ shall have everlasting life, or hath everlasting life. Does that argue that he eternally had everlasting life? Then those people are called sheep, and they are in every inhabited portion of the earth. 'My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them (Ezekiel 34:6).'"

We fail to comprehend how God made choice of a people in Christ if that people did not in any sense exist in Christ when the choice was made. We do not understand that the flesh and blood of the people chosen in Christ existed in him, nor that he himself existed in the flesh until his incarnation, for in their flesh and blood relation they did not exist until their creation in the earthly Adam, in common with all others of mankind. Still we are informed in the word of divine revelation that the saints at Ephesus and the faithful in Christ Jesus were blessed by the God and Father of our Lord Jesus Christ with all spiritual blessings in heavenly places IN Christ Jesus, according as he hath chosen them in him (not *into* him) before the foundation of the world. We cannot conceive of the existence of Christ as the Son of God, begotten of the Father, full of grace and truth, only in his Mediatorial relation to his eternal Godhead, as the Father, and as the Head over all to his church, which is his body, the fullness of him that filleth all in all. We have understood that he is the Word that was with God, and also that he is the Word that is God. The Head of the church is Christ, and the Head of Christ is God. The fullness of the Godhead dwells

bodily in him. He could no more sustain his Mediatorial relation if he and the Father were not one, than the church could inherit eternal life if they were not one with him, even as he and his Father are one. We think we agree with brother Potter, if we understand him, that Christ did not exist in flesh and blood (except in purpose) until he was made flesh by incarnation, by being made of a woman, and conceived by and born of the virgin Mary. But we do believe that he did exist as the Son of God, as the only begotten of the Father, full of grace and truth, from everlasting. His Mediatorial names or titles, Jesus and Christ, are expressive of his relation to the Father as a begotten Son, and to the church as her Head and spiritual and eternal life. The name Jesus signifies Savior; and he is the Savior of his body, the church, which he could not be if he were not truly God, for he says, "I am the Lord, and beside me there is no Savior (Isaiah 43:11)." This is all expressed in his name Jesus. Christ is a name or title signifying *Anointed,* used interchangeably to signify the same, which will be seen by comparing Psalms 2:2 and 45:7 with Acts 4:25-27. Both titles are applied to the Mediatorial relations borne by him to the Father and to the church, without the least disparagement of his eternal power and Godhead, and the Word which was and is and must forever continue to be the "true God and eternal life."

If we have read correctly the record which God has given of his Son, as the Head of the body, the church, he, as the Head of the church and Savior of the body, is not only the begotten, but the *only* begotten of the Father; and we infer that the begetting of the Head includes the begetting of the spiritual body, and all the members of the body of which he is the Head. We know of no other way in which the members of Christ's body can be partakers of the divine nature, or inheritors of eternal life. If the life which was given us in the earthly Adam was eternal, it could not die; but the life which was with the Father, and was manifested, according to I John

1:2, and which was given us in his Son, according to I John 5:11,12, is emphatically *eternal* life, which was with the Father, and is hid with Christ in God. And this life which was given us in the Son of God was included, with all other spiritual blessings, in the unspeakable gift of God's dear Son. Brother Potter says (but by what authority he has failed to tell us), that "Those people" (of whom Paul speaks in II Timothy 1:9) "were given to Christ in the covenant, and have sustained *a covenant* relationship to him ever since, or from all eternity;" and that "They are his by gift, not that they are his because they were in him, as the plant is in the seed, and have emanated from him in that sense.

Here it seems to us that brother Potter fails to discriminate between the life which was given us in the Son and was and is so identified with his Sonship that no man can have it separately from him as the Son of God, as John says, "This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." The eternal life of which the record speaks is so identical with him that no man can have the one and not the other. We say that, as it appears to us, our brother has failed to discriminate between this eternal life given us in the Son, and that mortal life which was given to us in, and emanated to us from, the earthly Adam. Death has passed on all the posterity of the earthly Adam, for that all have sinned. But the life given us in the second Adam, who is the Lord from heaven, being hid in God, is pure, for it is Christ, the anointed Head and eternal life of the church, which is his body. In the earthly Adam we all die. Eternal life is not an extension of our Adamic life. As the sons of Adam, we are creatures of God; but as sons of God in Christ, we are children and heirs of God, and *joint heirs* with Christ to an inheritance which is incorruptible, undefiled, and cannot fade away. If our spiritual, immortal and eternal life had been given us in the earthly Adam, all

the children of the earthly Adam alike would, in being born of the flesh, have derived it from him, and would not, after being born of the flesh, require to be born again, of an altogether different seed, to develop in us a spiritual life, as the production of an incorruptible seed, by the Word of God, which liveth and abideth forever.

As to a covenant relationship from all eternity, to our dull comprehension, brother Potter has not made this matter clear; in fact, we are so much in the dark, that we do not know in what part of the Bible such a relationship is recorded. Until very recently, we do not remember to have ever heard of it before. But he describes it negatively, as not proceeding from Christ, as plants from the seeds which produce them. If we understand the assertion, it denies that the people of Christ were his children at all, only that they are children of Adam which the Father has given to him in a covenanted gift; but this covenanted relationship is sustained by gift. Now, if brother Potter can explain to us what *vitality* a simple gift or covenant can impart, he will tell us what we confess we do not know. We read of many covenants in the Bible. God made a covenant with Noah, Abraham, Moses, Israel and David; but we are not aware that any of these brought those who were embraced in them into any vital relationship to himself. We have read also of a covenant which God has made with his chosen, in which he has sworn unto David, in which David, according to the testimony of the apostles, personifies Christ; but this covenant recognizes both the type and the anti-type in seminal and vital relationship to their respective seeds. "I have made a covenant with my chosen: I have sworn unto David, my servant." What are the provisions of this must solemnly attested covenant? "Thy seed will I establish forever, and build up thy throne to all generations." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than

the kings of the earth." This is a clear declaration of *vital relation,* even that of Father and Son. My Father, my First Born! And this covenant and oath of God secures to Christ, as his first-born Son, a seed which shall serve him, and be counted to him for a generation. (See Psalm 22:22.) This firstborn son, as the anti-type of David, shall be a progenitive Head, shall have children as his own seed, which were chosen in him, and blessed with and in him with all the spiritual blessings which are secured by the covenant of the sure mercies of David. "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven (Psalm 89)." Was David a type of Christ? Did his seed exist in him before they were born? Did his children proceed from him as plants from the seeds which produce them? If so, by what authority shall we say that the seed of Christ did not exist in Christ as their seminal Head, and proceed from him as the vine from its roots, as the branch from the living vine, and as plants from the seed? Jesus used a similar figure in relation to himself, with a solemn double asseveration: "Verily, verily I say unto you, Except a corn of wheat fall into ground and die, it abideth alone; but if it die, it bringeth forth much fruit (John 12:24)." Peter testifies that those who are born again, are born of incorruptible seed, by the Word of God, and that the subjects of this birth are a chosen generation; and all generations are produced by the seed of which they are generated, as plants are produced by the seeds in which their existence and vitality were contained before they were brought into visibility.

We presume that brother Potter believes, as we certainly do, that the Son of God is the begotten Son of the eternal Father, and stood in that *vital relation* to the Father before the world began, as the Son. Now if the children of God were chosen

and blessed in him before the foundation of the world, and we accept the testimony of Christ himself, and of his inspired apostles, that they are the body of which he is the Head, would it not be a singular anomaly that a head should be begotten and born, and the body and members of that head only adopted? The Scriptures abound with figures illustrative of the union and relationship of Christ and the church. We are told that Adam is the figure of him that was to come; and that Adam was first formed, then Eve (I Timothy 2:13). In the book of the generations of Adam it is written, "In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created (Genesis 5:1,2)."

We cannot think that Adam was like God in the supreme glory of his eternal perfections; for if like God he had been immutable, he could not have fallen in sin and transgression. If he had been like God in any of his infinite attributes of wisdom, power and dominion, he would have been independent, and not a subordinate being. Yet he was created in the likeness of God, in the sense intended in the declaration referred to, and in the sense in which God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his image, in the image of God created he him; male and female created he them (Genesis 1:26,27)." "So," in this manner, according to this purpose, was man created, and to this extent did he, as an image, delineate and figuratively portray the second or anti-typical Adam, who is the Lord from heaven.

Our Lord Jesus Christ, in his Mediatorial Sonship, is the image of the invisible God, the brightness of his Father's

glory, and the express image of his person; the appointed heir of all things; by whom also he made the worlds. (Hebrews 1:1-3; Colossians 1:15.) Adam as a type, "is the figure of him that was to come. He was created in the image and likeness of Christ, as the heir of all terrestrial things, having dominion over all created things, and as the seminal head and progenitor of his race; and of him, when he, not being deceived, had followed his bride into the transgression, it was said, "Behold the man is become as one of us, to know good and evil, etc. (Genesis 3:22)." The inspired writer to the Hebrews, in Chapter 2, verses 5-10, explains very clearly in what sense Adam was created and made in the likeness of his Creator, and is the figure of him who was with God, and who was God, and whose name is called "the Word of God." He took not on him the nature of angels, for they could not set forth his dominion. "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing not put under him. But now we see not yet all things put under him. But we see Jesus, [the glorious anti-type of whom Adam is the figure] who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

Adam's name and life and posterity were all called Adam; so the church of God had her spiritual and eternal life hid with Christ in God, and named in his name, living in his life, and

in him blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world. In all this the earthly Adam is the image or type of him that was to come. Adam, as the seminal head and progenitor of all the race of mankind, is the figure of Christ, as the seminal Head and spiritual progenitor of his spiritual seed, which he saw when his soul was made an offering for sin. He is their life, and that life in him is eternal life. It was with the Father, and given to his seed in the Son, or Sonship of the only begotten of the Father. It is only in this begotten relation that any *vital* union can be developed between God and the sons and daughters of the Lord Almighty. No covenant contract of conveyance, or gift, or adoption, can constitute *vitality.* Our union to God must, to be a *vital union,* be begotten of God the Father in Jesus Christ his only begotten Son; as it is written, "The gift of God is eternal life, through Jesus Christ our Lord."

We hope that it is not in any derisive, sarcastic or scoffing way that any of our brethren would speak of the eternity of the existence of the children of God in Christ, as the head and source of all spiritual union and communion with God through Jesus Christ our Lord, as "eternal children."

It is with deep concern that we have observed of late, among some who claim to be Old School or Primitive Baptists, a disposition to sap the foundation of the Christian's faith and hope in God, by ignoring the *vitality* of our union to and with God in Christ. They are willing to admit an eternal union, if we will give up the *vitality* of it, and call it a covenant union, or in any way deprive it of vitality; but it seems to us that a union without life would be a dead union, it could not make us partakers of the divine nature. But when we claim that the life on which our relation to God as his children rests was given us in Christ Jesus, with all other spiritual blessings, before the foundation of the world, although this heart-

cheering doctrine is so fully declared in the Scriptures, an effort is made to call down onus, and what is far worse, on the doctrine, the obliquity and ridicule of those who do not entertain the same views that we do.

Much of the confusion in the minds of the saints, we think, arises from a failure to discriminate between Adam and Christ. In the earthly Adam we all die. Why? Because we were all in him in the transgression. By that one offense sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Did all men sin in the first offense of Adam? That occurred almost six thousand years before the birth of any of the men of the present generation. But if we had not been in Adam as our seminal head and progenitor, could we have sinned in him? Could death have passed on us as men that had sinned, if we were not in him as his posterity or children? If we were not children of Adam when he transgressed, and death thereby entered and passed upon us, when did we become his children? Did Adam call his wife's name Eve because she was the mother of all living before any of her living children were born? Did Levi pay tithes to Melchisedec before or after he was born? Were Jacob and Esau children before their birth, or was it not until afterward? These questions relate to our natural life, as children of the earthly Adam, and who is the figure of him that was to come. Then tracing the analogy of the figure, we ask, Are we the children of God in Christ today? If so, were we his children yesterday? He is the same yesterday, today and forever. If we are his seed, or children now, were we his seed almost two thousand years ago, when his soul was made an offering for sin, and when we saw his seed and was satisfied? If we were the children for whom he hung bleeding on the cross, nearly two thousand years before any of us were either born of the flesh or born again, how long have we been counted to the Lord for a generation? Can any one tell more accurately than did the inspired

psalmist? "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God (Psalm 40:1,2)." Our earthly life was given us in Adam when Adam was formed of the dust of the ground; but our spiritual life was given us in Christ when Christ was given to the Head of the church, and all spiritual blessings were given us in Christ before the foundation of the world, even as all earthly or temporal blessings were given us in Adam after the foundation of the world. Through the earthly Adam sin has reigned unto death, even as grace has reigned through righteousness by Jesus Christ our Lord. God's children were children before they were partakers of flesh and blood, even as Christ was the Son of God before he took part in like manner of the same flesh and blood. So he partook of our nature to redeem us to God, who in our fleshly nature had sinned; and we whom he has redeemed, in being born of his incorruptible seed, receive of his spirit, of his life, which was given us in him before the world began, and so are we made partakers of his divine nature.

We have not attempted to review the pamphlet, nor have we even read it all, as our time is closely occupied; we have offered our objections to some views, but in no acrimonious spirit. We candidly believe that much of the discord that has disturbed the saints has arisen from a want of clearer understanding of each other's views.

Elder Gilbert Beebe
Middletown, N.Y. June 1, 1880.
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# REPLY TO ELD. W. M. MITCHELL.

OPELIKA, Ala., Feb. 4, 1880

BELOVED BROTHER BEEBE: – I know that you have explained and re-explained so frequently on the subject of the new birth, that it would seem like an attempt to annoy you to even suggest a further explanation from you; yet I know you are not fully understood by even some of your warmest friends and brethren, who I am quite certain have no design to misrepresent or injure you. Or if they do understand you, they are not yet prepared to indorse or accept the position which you are understood to take on one point.

You, and the brethren generally, I think, are agreed that the very identical man that sinned, is the very man that has to be redeemed by Christ and born of the Spirit in order to enter the spiritual kingdom of God. I do not think there is any misunderstanding on this point. But the difficulty is that you are understood to hold that not only the man is born again, but the self-existent spirit of God is also born of God. I will refer to your editorial in reply to brother Martin, in the SIGNS of January 1st, 1877, quoting only so much of your sentence as refer to this particular point. You say, "soul and body and spirit that were and are born of the flesh – sinful and depraved – necessitated to be redeemed, washed, cleansed, purified and *born again*." Then in the next sentence it is said, "The spiritual life which is given to us in the new birth *is born of God*." This is in the second column, tenth page; and then again on same page, third column, there is a repetition in substance of the same sentiment, that the "earthly nature and *Adamic man is born of the Spirit;*" and also that "*eternal life*," that never was defiled, "*is born of*

*God*," and it "cannot sin, because *it is born of God*." Again, you say, "*This life* in us *is born* of the Spirit, and is spirit; but it is not the spirit of the flesh, which is vile, but it is the *spirit of him*that raised up Jesus from the dead." Is there any scriptural authority for saying that both the sinner and the spirit of Almighty God are alike born of God? Or do you indeed intend to convey the idea, s some understand you do, that the spirit of Almighty God that raised up Jesus from the dead is born of God, or subject of the new birth, as the sinner is?

I have *italicized* the points which present the difficulty in the minds of some of your readers, and tried to state the matter in as short and concise a manner as possible. Be assured, my dear aged brother, that no unkind feelings have dictated the above.

Affectionately your brother,
W. M. MITCHELL.

P. S. – I wish to say to all who may feel an interest therein, that my health has been very poor for two weeks past.
W. M. M.

REPLY: – Our hitherto unsuccessful efforts to make ourself understood by our readers, have led us at times to regret that we had ever made the attempt to express our views at all on the subject; and we had about concluded, after writing the article which appeared in our last number, to write no more on the new birth, lest we should be found uttering words without knowledge, and thereby darkening counsel. We tried to make it a subject of inquiry at the throne of grace, ad we were reminded that even the words of divine inspiration, written by holy men who spake as they were moved by the Holy Ghost, and even those spoken by our blessed immanuel, were often perverted by enemies, and

sometimes misunderstood by the dear saints. And if the words of infallible inspiration were only understood so far as they were made plain by the teaching of the Holy Spirit, why should we be surprised that our feeble efforts should prove unsuccessful?

The very kind spirit in which our dear brother Mitchell has called our attention to some points in which our friends and kindred in Christ have failed to understand us, inspires us with fresh courage; and although still distrustful of our ability to give perfect satisfaction, we cherish the hope that a brotherly discussion of the subject may elicit such reflection on the subject as may be profitable and edifying to some of the children of God.

The points in our former writings to which or dear brother has called our attention, we will now consider. We do most certainly believe that the very identical man that sinned is the very same that is redeemed by Christ, and must be born of the Spirit in order to see or enter into the spiritual kingdom of God, for so our Savior has expressly declared with a double asseveration, John iii. 3. But we do not believe that the self-existent spirit of God is either begotten or born, for that self-existent Spirit is God himself. We know of no other self-existent Spirit than that God who is a Spirit, and of whom we are told that they that worship him must worship him in spirit and in truth. – John iv. 24. But while we believe that God is self-existent and independent, possessing all the eternal perfections of his supreme Godhead, we also read that he is the Father of children which he has begotten, and who are in his own appointed time born of his spirit. The Spirit therefore by which they are begotten, and of which they are born, is self-existent, but the children which are born of the Spirit are not self-existent; but being born of God, are children or sons of God, and that which is born of the Spirit is spirit: it is not flesh or blood, or earthly, but it is

spiritual and heavenly. Every one who has this spirit which is born of the Spirit, and is led by it, is by it sealed with it, and it is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. – Ephesians i. 13, 14. It is therefore called the spirit of promise, because by it the heirs of immortality are sealed to that resurrection in which the creature who has received this seal shall ultimately be delivered from the bondage of corruption and mortality. "For the earnest expectation of the *creature* [the Adamic man, on whom this sacred seal is indelibly impressed] waiteth [even after it has received the first fruits of the Spirit] for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." If our earthly nature were already changed from flesh to spirit by the new birth, what is it that is hereafter to be delivered from the bondage of corruption into the glorious liberty of the sons of God? If our earthly persons were already born again, of incorruptible seed, and that seed were now abiding in our fleshly nature, so that it cannot commit sin, because it is born of God, what is it in or about us that makes us who have received the first fruits of the Spirit groan within ourselves, waiting for the redemption of our body? Are we not earnestly anticipating that as our glorious Forerunner, who in all things must have pre-eminence, was begotten and born from the dead, that we also who are begotten to the same incorruptible inheritance by his resurrection shall be born from the dead, and every one in his own order: Christ the first fruits, afterward they that are Christ's at his coming?

Our reception of the first fruits of the Spirit was a birth produced by and of the Spirit; but what was born? Was it the old man, which is corrupt with its affections and lusts? If so, it could not have been born of incorruptible seed, or it would not now, subsequently to such a birth be still corrupt. The old

man is a child of the flesh, and it was born before we received the spirit by which we now cry Abba, Father. We understand the apostle to teach that it is the new man, which after God (not Adam) is created in righteousness and true holiness. It is a child born of the Spirit, a new man – not an old man reformed; it is an inner man, a treasure committed to earthen vessels, that the excellence of it may be of God, and not of man. It is Christ in us the hope of glory. The old man, which we are to deny, resist, keep in subjection, and crucify, is not Christ; but Christ by his spirit dwells in us, if we have indeed been made partakers of the divine nature; and this indwelling of Christ's spirit as a sacred seal assures us that this vile body shall in due time be changed, for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. What would be the condition of our earthly bodies, if in their present state it were possible to take them up into the paradise of God as they now are? Now they are of the earthy, earthy, needing to be constantly supplied with the production of earth for subsistence. Spiritual food, the bread of heaven and waters of life, which cheer, feed, refresh, animate and comfort the new man, does not – cannot satisfy the cravings of our outward nature. Brother Mitchell has, no doubt, like all the saints, enjoyed seasons of great spiritual enjoyment in the sanctuary, when his willing spirit would gladly prolong the season, but he has felt the craving demands of his earthly nature for food or sleep. This we think would not be the case if the old man had become spiritual by a spiritual birth. Nor will a craving for earthly things annoy us when in the resurrection we shall be born from the dead: for then shall these mortals put on immortality, and these corruptible put on incorruption. Death shall be swallowed up of life, and all our resurrected "powers find sweet employ in that eternal world of joy."

But we will notice more particularly the marked passages copied from our reply to brother Martin, to which brother

Mitchell calls our special attention. We have said, as quoted, "soul and body and spirit that were and are born of the flesh – sinful and depraved – necessitated to be redeemed, washed, cleansed, purified, and born again;" and then in the next sentence, "The spiritual life which is given to us in the new birth is born of God." We have usually spoken of the implantation of the spirit, in which Christ is formed in us, as a new birth, and so we now understand it, as taught, John i. 13, and 1 Peter i. 23,24. And this work is performed in the sinner of Adam's race, who, as a natural man, is spoken of in the scriptures as possessing a soul, body and spirit, which is depraved and sinful, to qualify him to see the kingdom of God. But we have labored to the extent of our limited ability to keep in view that a birth is the bringing forth into manifestation something that was begotten and did exist antecedently to its development by birth. That which is begotten of God, and born of the Spirit, our Savior says, is spirit. Although sinners redeemed from Adam's race are the subjects of this work of the Spirit, still their flesh, born of the flesh, continues to retain its mortality and corruptibility after the incorruptible seed, by the Word of God, which liveth and abideth forever, has brought forth by birth in them the new man, or life, or spirit, which after God is created in righteousness and true holiness. This new birth of the Spirit is not flesh, nor is it born of the will of the flesh, for it is the bringing forth only what is born from above, as in the marginal reading of John iii. 3, 7. The subject of this grace, from the hour that Christ is formed in him, is a complex being, and is partaker of two natures; one is born of the flesh, and the other is born o f the Spirit, and is spirit. The one is earthy, carnal, depraved, corruptible and mortal, and is interchangeably called the old man, the carnal man, the outer man. The other is holy, spiritual, incorruptible and immortal, and is called the new man, the spiritual man, the inner man, &c. With the one he serves the law of God, and with the other he serves the law of sin; and these conflicting

elements made even an apostle cry out, in the bitterness of anguish, “O wretched man that I am! Who shall deliver me from the body of this death?”

The two elements or natures which are found in every christian while in the flesh, are called by their respective names, by which they were named by our Lord, flesh and spirit. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” – John iii. 6. Paul recognizes them by these names, and says, “For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.” – Gal. v. 17. They cannot therefore be identically the same; and to show how distinct and antagonistic they are, he proceeds in the same connection to show what are the works of the flesh and what are the fruits of the Spirit, which works and fruits are as opposite and hostile the one to the other, as the parentage of which they severally are born. This distinction of nature and origin is more fully shown in the arguments of the apostle in regard to the resurrection, 1 Cor. xv., in which he speaks of a natural body and a spiritual body, bodies celestial and bodies terrestrial, and of their distinct glories, and of the two progenitive headships of which and by which the natural and spiritual man is born. He says, “And so it is written, [we dare not question or doubt the record,] The first man Adam was made a living soul, the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we [the saints] have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

In Romans v. 14 this same apostle says that Adam "is the figure of him that was to come;" and in what we have copied from 1 Corinthians xv., we are informed of at least some of the particulars in which he is the figure; and the second Adam, who is the Lord from heaven, is the anti-type of that figure. All mankind in their fleshly nature are the seed of the earthly Adam, and all that re born of the flesh are like him their progenitor; for as is the earthy, such also are they that are earthy. As he in his fallen state was, so we as his seed are, depraved, sinful, carnal, corruptible and mortal; and in his fallen flesh, of which we are born, we can find nothing good, unless we succeed in our researches better than Paul did. As no stream can of itself rise higher than its fountain, no son or daughter of the earthy Adam can raise their nature above him in whom they were created, from whom they have by natural generation descended, and by whose offense death has passed on them. Flesh and blood, being depraved, sinful, mortal and corrupt, cannot inherit the kingdom of God, which is pure and spiritual. As the spiritual inheritance is based on a spiritual relationship, which does not exist in our fleshly birth, so we are not to marvel that except a man, one who has been born of the flesh, of the earthly Adam, be born again, of the spirit of God, he can neither see nor inherit the kingdom of God. That which his born of the Spirit, and brought forth in our first experience of a spiritual life, is the first fruits of the Spirit; it is a new creature, a new man, and being born of the Spirit, it is not flesh, but it is spirit; and being born of God, it is a child or son of God; and if a son, it is an heir of God, and a joint heir with our Lord Jesus Christ, who as the second Adam is the Lord from heaven; and "as is the heavenly, such are they also that are heavenly." In vital union with the second Adam, the heirship and relationship are joint and inseperable. But still our flesh and blood is a joint heir of the old earthly Adam, and cannot inherit the kingdom of God. In its relation to the earthy Adam, all flesh must inherit his estate of corruption and mortality. In him we

all die: the wages of sin is death; and our old earthly father has nothing better for his children to inherit from him.

But the glorious doctrine of the resurrection brings life and immortality to light through the gospel; for although "in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits." This first fruits we have already received; but still, "We who have received the first fruits of the Spirit," while in the body of our flesh "groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Thus for the present "the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity: not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." – Rom. viii. 19-24. In Adam we all die; Adam can give us nothing but death, he can go no further with us than the death of the body, he cannot make us alive from the dead. But in Christ shall all who are redeemed by him out of the family of the first Adam be made alive, in their own order; for s the first fruits was begotten and born from the dead in his resurrection, so all the full harvest of his people shall be born from the dead "at his coming." They are begotten again by his resurrection to an inheritance which Adam could not bestow upon them, even an inheritance which is incorruptible and undefiled, which cannot fade away; for it is reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

At the dissolution of our mortal tabernacle, or body, if we rightly understand, our relation to the earth and to the earthly Adam is dissolved, never again to be revived. In death our fleshly nature is sown in corruption; but being begotten by the resurrection of the crucified body of Christ, it

shall be raised in a new relationship, to which it was sealed after that we believed, according to Ephesians i. 13, 14. *It*, (the identity is preserved, although the condition and relationship to the earthly Adam are changed,) "it is raised in incorruption; it is sown in dishonor, it is raised in glory." Changed from a sinful, earthly and vile body and fashioned like the glorious body of our Lord, whose crucified body was begotten and raised up from the dead by the glory of the Father, which glory he had with the Father before the world began, it being the supreme glory of the Father's own self. – John xvii. 5. By the same Spirit that raised up Christ from the dead, if it now dwells in us, though it has not yet, God shall in due time also quicken your mortal bodies by his spirit that dwelleth in you. It is sown in weakness; for who would die if they possessed the power of immortality? It is raised in power. "It is sown a natural body." Up to the time of sowing, the body is like the body of all natural men; we find nothing in our mental or physical nature that is made spiritual or un-natural. There is indeed a *new heart* given to us, and a new spirit given to us, but that is the new man, the inner man, that is renewed day by day, while the outer man decays; but this new, inner man, is spirit, and is not sown in corruption. It is the natural man that is at the resurrection to be delivered from the bondage of corruption; though it be sown a natural body. If it were already born of the Spirit, it would be spirit, and have no need of a birth from the dead by the power of the resurrection of Christ. In this resurrection, as our Savior told the Sadduccees, they shall be like the angels; and they that are counted worthy of that world, and of the resurrection of the dead, are children of God, being the children of the resurrection. The resurrection of the saints then, like the resurrection of their Lord, is in the nature of a birth, in which a new life to which they were previously begotten is developed; and as they are begotten of God to this resurrection, their resurrection shall consummate that which they now so earnestly expect and desire, deliverance

from corruption, and manifestation as sons of God. For, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." – 1 John iii. 2. This will be enough; "we shall be satisfied when we awake with his likeness." – Psa. xvii. 15. How truly the apostle adds, "There is a natural body." We are in it now; it is the earthly house, which is to be dissolved. But when it shall fall, and be down in death, we shall be clothed with our house which is from heaven, if so be that being clothed we shall not be found naked. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." – 2 Cor. v. 1-6. In this last quotation the apostle clearly expresses in a few words what volumes from our pen could not so fully elucidate, and what we have labored to present as our understanding of the subject. In the new birth we who are now dwelling in these mortal bodies as earthly houses or tabernacles, which are to be dissolved and "put off" in death, have received the earnest of his spirit, or as he has said elsewhere, "a measure of the Spirit." (That which is born of the Spirit is spirit.) This measure or earnest of the Spirit gives us who have received it, and are by it personally and experimentally sealed by it until the redemption or resurrection, the assurance by which we are always confident, that while we are at home in the body or earthly house, we are absent from the Lord. Yet the indwelling of this spirit or new man, which is born of God, confirms the assurance of this self-same thing, namely, that God has wrought us for a dwelling with him in a building of God, which cannot be dissolved, which is made without hands, and is eternal in the heavens. This house which is born of the flesh is an earthly house; for "as is the earthy

[Adam,] such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Our fleshly house, although now sealed by the indwelling spirit born in us from above, is not spiritual; but when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall brought to pass (but not till then) the saying that is written, Death is swallowed up in victory. In this earthly tabernacle we groan. Here is a tabernacle, and a christian groaning in it. While in it, the child of God groans, being burdened. Would he groan or be burdened if the tabernacle which makes him groan were born of the Spirit and made spiritual? Earnestly desiring to be clothed upon with their house which is from heaven, which is not earthy, carnal and vile, but heavenly, and like Christ's resurrected and glorious body. Brethren who claim that the faculties of their nature have already been changed and made spiritual by the new birth, either do not feel the groaning and earnest desire for deliverance from the body of this death, of which the apostle so frequently speaks, or if they do, they must attribute their groaning and longing to some other cause.

We have extended this article to a greater length perhaps than what was necessary, in the hope of making our views more fully understood, and in conclusion we will say that, of what we have written this is the sum: The identical man who was chosen of God in Christ Jesus before the foundation of the world, and in him blessed with all spiritual blessings before he was brought forth into manifestation by either a first or second birth, had his spiritual, eternal life given to him in Christ Jesus, as the Adam who is the Lord from heaven. The same identical man had a natural life given him in the earthly Adam, which is of the earth, earthy, when man was formed of the dust of the ground. By a first and second birth these two distinct lives were destined to be developed severally, without changing the identity of the man, by, first in the order of time, a natural birth of the flesh, like and in

common with all others of the human race; and afterward, their spiritual life in Christ the second Adam, who is the Lord from heaven, to be developed or made manifest in him by a second birth. And as nothing spiritual, pure and heavenly can be born of the flesh, so neither can anything carnal, fleshly or impure be born of God. The same identical man possesses in his development by the two births, that which is born of the flesh, and is flesh, and when born again, of the Spirit, that which is not flesh, but is spirit; and by this spirit in him, which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, his person is sealed until the day of redemption, or final deliverance from mortality and corruption, and the redeemed vessel of mercy shall be changed in the resurrection, and conformed to the image of God's dear Son. The self-existent Spirit, by which the new birth is effected, bears the relation of parent to the spiritual man which is born of it; and it is the child of the Spirit, and not the parent, that is born. Peter speaks of being born again, of incorruptible seed, as a birth which had already been experienced by the saints whom he addressed, implying that they had previously been born of a corruptible seed; and we understand him to mean by their second birth, the manifestation of the first fruits of the Spirit in them, as the earnest of the Spirit, by which they have the infallible assurance of their ultimate birth from the dead, to which he says they are begotten by the resurrection of Jesus Christ from the dead. The earnest of the Spirit which the saints have received is in confirmation of the hope of eternal life, which God, who cannot lie, promised before the world began. "For whom he [God] did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." – Rom. viii. 29. Christ was begotten from the dead as the first born among many brethren; and "if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his

spirit that dwelleth in you." – Rom. viii. 11, 19. If then his resurrection was a birth, the resurrection of his redeemed members is also a birth from the dead; for "if Christ be in you, the body is dead because of sin; but the spirit [of Christ which dwells in you] is life because of righteousness." – Rom. viii. 10. Therefore, as we said in the paper referred to by brother Mitchell, we still believe, that the spirit of Christ which dwells in the saints is the same spirit by which God raised up Christ from the dead, and that it is born of God; not that God is himself born, but that he has by birth communicated to us personally and experimentally of his spirit; that God is the parent, or as it is written, "The Father of spirits," (Heb. xii. 9,) and that the spirit which dwells in us is born of him, and is his child and his heir.

The soul, body and spirit, all that constitutes the man in the flesh whom God has chosen unto salvation through Jesus Christ our Lord, fell in Adam, dies in Adam, and is born of corruptible seed, required to be redeemed, washed, cleansed, purified and born again; not only by the manifestation of the first fruits of the Spirit, but by being ultimately born from the dead in the final resurrection of the dead.

In the hope that what we have written may be of some use to the edifying of the saints, and that those who read will prayerfully compare what we have written with the scriptures of truth and with their own experience, and receive our views only so far as they are sustained by the word and spirit of our God, we submit these, as only the views of a poor, feeble, fallible man, just ready to depart, and wishing only to be found of God in Christ, clothed in the Savior's righteousness; for if that hope should fail, we have no other to rely upon.

Neither brother Mitchell nor any other brother need fear to offend or annoy us, who write in the kind, brotherly spirit in which he has written; and although we distrust our ability to elucidate more clearly our views on the subject of the new birth, we will cheerfully do all in our power to explain what are and what are not our views.

Elder Gilbert Beebe – Editorial
Middletown, N. Y., March 1, 1880

Signs of the Times
Volume 48, No. 5
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# REPLY TO FRIEND SPERRY

Frankfort, Ohio, July, 1861.

**Dear Sir:** - There is a point of doctrine in theology that I am not fully posted on, and upon which I cannot fully go with my brethren, and upon which subject I should like to see a full and scriptural investigation, and if it should please you to give your views upon it, I should like to have them, either in a private communication or in the "Signs of the Times". The subject, in short, is this: Are all men under obligation to do what is utterly impossible for them to do? Does condemnation rest or turn on doing, or not doing, on obedience or disobedience? Does salvation rest upon a more permanent and solid basis? The eternal oaths and promises of God, who never changes? What kind of a law was it that Adam violated, a moral or spiritual law? What was the penalty? Can anything more be required than the penalty? Are all men under obligation to keep the law in the most strict sense, and suffer the penalty at the same time? Will justice require two payments for one debt? Is not every son and daughter of Adam, now, at this very time, suffering the penalty of Adam's transgression, and must eternally suffer if not delivered from under the curse of the law? Does the law make sin, or does the law punish anybody? Or is it sin alone that is the direct and immediate cause of all evil? Does the good Lord inflict punishment upon any of his creatures? Is it not the necessary and natural consequence of sin to bring its own punishment? Do not all act of necessity, yet willingly? Do we not eat of necessity, drink of necessity, live of necessity, believe of necessity, do this or that thing of necessity, because we could do nothing else? Lastly, do we not all die of necessity? Some people who have not thought much upon the doctrine of necessity, and perhaps careless, say that it makes God the author of sin, and thereby exculpates from

guilt. But that is certainly one of the most lame ideas that ever entered a man's brain. If, indeed, God was the author of sin, there would be some plausibility in it. Would it be any melioration of guilt to tell the court or jury that he was naturally so bad and wicked that he could not help but kill his neighbor? I think not, but rather to increase it. Elder Beebe, although you and I may differ in some of our views on theology, yet I hope we differ honestly, or ignorantly, and upon that principle look for forgiveness. I do not wish you to understand that I think or mean that men, all men, are not under obligation to God as accountable beings, for that would be unavoidable, as all are sinners, and it is sin, and sin alone, that separates between us and our God. I would not be so very solicitous upon the subject, but I think it involves one of the fundamental doctrines of the plan of salvation, to wit, salvation by grace. The Arminian says, All men are under obligation to believe to the saving of their souls, and that it is in their power to do so. Whilst, on the other hand, the Old Regular Baptists hold that all are under obligation to keep the whole law, but without power to do it. Now the former at first view would appear most consistent, but it will not bear to be weighed in the balance of the sanctuary; it will be found wanting. The other seems to look somewhat incongruous, for a dead man to be bound to do the work of a living man. When a man is alive he works of necessity. When and wherever God speaks there is power. Now I shall close my scribble, by informing you that we had a member join our church when over one hundred and one years old, and who died about a month ago. His name was Frederick Bray, and an old revolutionary soldier. If you see fit you can respond, if not all will be right.

Yours very respectfully,
Isaac Sperry.

**Reply:** - The point of doctrine on which our old friend Sperry requests our views, seems to branch out into a number of inquiries, which would require much time and space, even if we had ability to answer elaborately. We are aware that those with whom friend Sperry has chosen his quarters, and with whom he claims fraternity, (the New School Baptists) harp much upon the obligations of fallen sinners to meet the demands of the law of God. They plead that the inability of sinners to fulfill the jots and tittles of the divine law does not invalidate the claims of that law upon them, therefore they justify themselves in calling on dead sinners to do what they acknowledge that they have no ability to do, and as ministers of the law, they are so far consistent with themselves. If salvation were by the works of the law, it would be proper and right to call on them for such works as the law of God demands, but there is not a particle of gospel in such preaching. The ministration of the law to sinners is death. By the deeds of the law, no flesh shall be justified in the sight of God. Hence, we are expressly informed that as many as are of the works of the law, are under the curse. The Judaizing teachers, and all other workmongers, have much to say on the subject of moral obliga tions and human ability, but the gospel ministry is a proclamation of life and salvation to guilty, condemned sinners through Jesus Christ. The demands of the law of God are no less binding because we are carnal and sold under sin. In order to be justified by the law, we must fulfill all the requisitions of the law, by a perfect and perpetual obedience to all its precepts, in thought, in words and actions. We must be all that the law requires us to be, do all the law enjoins on us to do, and avoid all that the law forbids. The man that has ever transgressed the least precept, is irrecoverably lost forever, so far as the law is concerned.

"Curs'd be the man, forever curs'd,
That doth one single sin commit;

Death and damnation for the first,
Without relief, and infinite.

Thus Sinai roars, and around the throne,
Thunder, and fire, and vengeance flings;
But, Jesus, thy dear gaping wounds,
And Calvary speak gentler things."

Tell me, ye that desire to be under the law, do ye hear the law? "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." The fatal mistake with Arminian workmongers is that they regard the fallen sons of men as *probationers,* in a state of experiment or trial, having what they call a day of grace allotted, in which, if they will do the best they can, they shall be saved, but if they do not do something, they shall be condemned. This is making void the law of God by their traditions, or doctrines, for the Bible teaches no such things, but quite to the contrary. He that believeth not, is condemned already, and the wrath of God abideth on him. From the moment when Adam transgressed the law, or commandment of God, in the garden of Eden, sin and death has passed on all men, because all have sinned. All were in Adam at the time, and all were Adam, hence all his posterity are the development of that Adam that sinned. His nature is our nature, and his guilt is our guilt, consequently we are conceived in sin, and shappen in iniquity, and we all go astray as soon as we be born, speaking lies. As convicted sinners we are under sentence, and wrath, every mouth is stopped, and all the world is guilty before God. Our condemnation does rest on our doing and our not doing, but remember, the die is cast, our condemnation rests on what we did, and in what we did not do, six thousand years ago. The condemnation under which we are born into this world does rest, or turn, upon our disobedience of the law of God in Adam; and all the works we are capable of doing subsequently to the fall cannot recover

us from that condemnation. But if our old friend desires to know whether our salvation rests or turns upon our doing or not doing, we answer, No! “But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ.” “By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.” Death is the wages of sin, the payment for what we have done, and rests or turns on our doings. But the gift of God is eternal life, through Jesus Christ our Lord; that does not depend or turn on our doing, or not doing, on our obedience or disobedience, but on a permanent and solid basis. And the only hope of all God’s people rests on the promise which God that cannot lie, promised before the world began. Not the law, but,

“The gospel bears our spirits up;
A faithful and unchanging God,
Lays the foundation of our hope,
In oaths and promises and blood.”

The kind of law which Adam transgressed, and which we all transgressed, was the law of God, under which we as his creatures were created; a law embodying God’s right to govern, and the obligation of his creatures to obey; and the penalty of it was death. Nothing more than the penalty of that law is demanded, but that penalty involves all the human family in guilt and death, and from that death the law makes no provision for deliverance, for salvation and immortality.

In answer to the inquiry, “Are all under obligation to keep the law in the most strict sense, and suffer the penalty at the same time?” we repeat that all are condemned already and under wrath, totally depraved, without either disposition or

desire to keep the law. And if they could and would keep the law in its letter and spirit, from this day forth, as long as they live, it would not atone for the guilt and condemnation in which they came into the world. The legal demands of the law are not changed, they cannot change, for the law being holy, is immutable, and all its demands must be met and honored, and all its penalties endured, or we must be damned, and such is our poverty and depravity that,

"No works or duties of our own
Can for the smallest sin atone."

Of course if it were possible for us to keep the law in the most strict sense, there would be no penalty to endure, but as we have already sinned, that is impossible. None but Jesus has ever kept the law in the most strict sense, and none but Jesus had power to redeem sinners from the guilt of sin, and from the curse and dominion of the law, consequently there is salvation in no other name.

"Jesus, my God, thy blood alone,
Hath power sufficient to atone;
Thy blood can make me white as snow,
No legal works could cleanse me so."

Friend Sperry inquires, "Will justice require two payments for one debt?" We answer, Certainly not. Those for whom Christ has suffered the dreadful penalty of the law are effectually and forever redeemed from sin, death and hell, and "there is therefore now no condemnation to them which are in Christ Jesus." With his stripes they are healed. They are freely justified, through the redemption that is in Christ Jesus. They shall never come into condemnation, but have passed from death unto life. For what the law could not do for them, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in

the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

“Is not every son and daughter of Adam now, at this very time, suffering the penalty of Adam’s transgression; and must they not forever suffer, if not delivered from under the curse of the law?” We answer, so far as our mortality may be reckoned as a penalty of Adam’s transgression, it falls alike on all the children of Adam. But the mortality of our bodies is not a payment made by us to justice; but it is the payment, or wages which justice pays to sin. All the saints redeemed from death by Christ, shall be completely delivered from its power and dominion when the last enemy shall be destroyed, when their body shall be changed, and fashioned like unto Christ’s glorious body, in the resurrection. Death shall still hold his dominion over the ungodly, and their final state of perdition is called the second death; but the second death shall have no power over them that die in the Lord. The dissolution of the mortal bodies of the saints is not a curse, or a penalty, for Christ has suffered all the penalties of the law for them, and he has destroyed death and him that had the power of death. Consequently, when this earthly house of their tabernacle shall be dissolved, it will be a deliverance and a privilege, not a curse. The risen Jesus holds the keys of death, and he will make that change a triumph to his people. Write, from henceforth, (not cursed, but) “blessed are the dead which die in the Lord.”

“Does the law make sin, or does the law punish anybody?” Where there is no law there can be no transgression, for sin is the transgression of the law. Hence the strength of sin is the law; yet the law is in itself holy, just and good, it does not make sin, but it detects sin, and inflicts its penalty on sinners. The law is the ministration of death, and that death, inflicted for sin, is punishment. Sin is the cause of all evil. The good Lord does inflict punishment on sinners who die in

their sins, for they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

"Is it not the necessity and natural consequence of sin to bring its own punishment?" Not independently of God and his law. If men were free agents, they would have a right to do as they please. The reason why it was sin for Adam to eat of the tree which was in the midst of the garden was because God had forbidden it. Its baneful effect was from its being a transgression. We know of nothing in that act that would have involved guilt or wrath, but the disobedience of the act. The strength of sin is the law, in the absence then of the law there is neither sin nor penalty. We certainly live and die, eat and drink, believe and disbelieve, etc., from necessity, having no power to avert or change the fixed laws of nature, and notwithstanding this necessity we do many of these willingly. The hungry cannot resist a desire for food, the thirsty have no power to resist the desire for drink, we were all passive in our births, as to time, place, parentage, and all the circumstances. Nor have we the choice in regard to believing; no man has power to believe what he pleases. We are compelled to believe many things which we would gladly disbelieve if we could. The Arminians preach that sinners are required to believe as a condition of salvation, but they repudiate the doctrine of the Bible, that faith is the fruit of the Spirit (Gal. 5:22), and that a belief of the truth is a gift of God to the heirs of salvation. (II Thess. 2:13; Phil. 1:29.)

We do not agree that "the Old Regular Baptists hold that all are under obligations to keep the whole law, but without power to do it." The apostles and primitive saints were Old Regular Baptists, and their faith on this subject, as recorded in the New Testament, is that, "Whatsoever the law saith, it saith to them that are under the law." But Christ has redeemed his people from under the law, and they are no

more under the law, but under grace; that they are now under the law to Christ, and his law is not now written on tables of stone, but in the fleshy tables of their heart. The righteousness of the law is fulfilled in them, and the law of the spirit of life in Christ has made them free from the law of sin and death. Those who are born of the Spirit, receive not the Spirit by the works of the law, but by the hearing of faith, and they are not required to be circumcised and keep the law of Moses; Christ has fulfilled that law for them, and redeemed them from all its authority. They are dead to the law by the body of Christ, and are married to him that is risen from the dead, and now being under Christ (and not Moses, or the law) they serve God in the spirit, and not in the oldness of the letter. They need not the fiery law to lash them to an unwilling task, but they desire to have grace whereby they may serve God acceptably with reverence and godly fear. Instead of the yoke of Moses, which neither we nor the fathers were able to bear, the saints take on them the yoke (or law) of Christ, which is easy, and his burden, which is light, and find rest (instead of toil) to their souls.

Middletown, N.Y.,
August 1, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 33 - 40

# REPLY TO JOSEPH CROOM AND THOMAS H. SMITH.

As the inquiries of both of these correspondents relate to about the same things, we will reply to them both in this one article.

We do not know of any reliable history of the Baptists from the apostles' days down to the present. Of all the books which have been published on ecclesiastical history that have come under our observation, we have seen none that traces our history from the organization of the Primitive Baptist church on the day of Pentecost to the present time. All that we have read, after tracing the church a few centuries and basing their account on very doubtful data, become confused, and leaving the track of the true church, give us account of the nominal church, which usurped the name when the true church was driven by persecution into the wilderness, and there hidden from sight of her enemies for a time, and times, and half a time (Revelation 12:14). From the flight of the church into the wilderness, all the popular historians have lost her track, and have given us instead some historical account of the anti-Christian beasts (papal and Protestant) which had assumed her name. The most that we can glean from historical records is an occasional allusion made by them to a people, answering to some extent our description, despised, persecuted and derided by all other classes of religionists. This persecuted people described by popular historians as non-conformists to the decrees of Popes, councils or monarchs, in religious things, and holding the doctrine of the Bible, practicing baptism of believers only, by immersion, and repudiating all popish perversions of that ordinance; a people that could not be exterminated by all the violence of persecution. This is about as much as can be

gathered of the history of the church of God, by any of the uninspired histories of which we have any knowledge.

When we consider that during the dark ages of papal persecution, all the records and writings of nonconformists were seized and, with their authors, were committed to the flames, we shall not be surprised that no direct authentic history can be found.

Let us suppose that even at the present time the world should write a history of the Baptist church to transmit to succeeding ages. Would they not all of them, like that of Benedict and others, represent the popular Missionary Baptists as the true church, and only allude to the Old School Baptists as a mere off-shoot from the true church, and as a people opposed to every thing that is good? Woe unto us when the world shall speak well of us. We have good reason to believe that God has not designed that the true church should be manifested to the world by uninspired history. "Except a man be born again he cannot see it." It cometh not by observation, nor can it be traced by observation. The sun that shines in the natural heavens was never seen by any other than its own light. No light of history or of nature can reveal the church of the living God. The Lord God himself, and the Lamb, is the light of it, and until God and the Lamb are revealed in our hearts, the kingdom of Christ is invisible to us.

The true and faithful history of the church is given in the Scriptures of truth by him who has declared the end from the beginning. Prophecy records all that is necessary for the saints to know of her history, and if we would know whence she is, revelation informs us she is from heaven. If we ask where she is, we are told she is in Christ Jesus, her Lord. All that we require to know of her is found in the inspired record which God has given. John was instructed, and commanded

to arise and measure the temple (or church of God), and the altar, and them that worship therein, and for that purpose there was given him a reed like unto a rod (Revelation 11:1). If we would know all the proportions of the church of Christ, the Scriptures are the rule by which we are to ascertain what are her peculiar characteristics, for her height, depth, length and breadth are equal. And all that comes not within the measurement of Scripture rule is given to the heathen, and is not to be measured by any Scripture rule, nor recognized as belonging to the temple, altar or people of our God.

As to the church in the United States, the first regular Old School or Primitive church in America, that we have any knowledge of, was constituted and organized in Wales, and embarked in a ship from the old country, with pastor, deacons, and members, and in a body landed in Philadelphia, in the early settlement of Pennsylvania, and purchased land and settled near that city. Welsh Tract Church, in Delaware, and many other churches in that and neighboring States, were branches of this Welsh church.

Roger Williams came to Massachusetts a member of the Puritan church and state establishment; he became dissatisfied with and protested against the puritanic persecutions, was expelled and banished by them; went to England and obtained a charter for the Providence Plantations, which now comprise the State of Rhode Island, effected a treaty with the Indians, and proclaimed full liberty of conscience to all who wished to settle there, to worship God according to the dictates of their own conscience. Subsequently, he professed to be a Baptist, but there is much disputation as to the manner and validity of his baptism.

On the grounds of difference which led to the separation of the New School, or Missionary, Baptists from the old apostolic

order, we know of no record extant that will give a more full account than that contained in the first book of Editorials, recently published by B. L. Beebe, which contain the statements of both parties, and give the arguments used by both parties from and embracing the separation for ten years thereafter.

We have no disposition to dispute with the New School as to whether they left us, or we left them. It is fully conceded that we are separated, and hold no fellowship for each other. Of our respective claims to antiquity, or to be of the old apostolic order of Baptists, nothing can be settled by a discussion of the time, or manner, of the division. The principal grounds of difference on which we separated were, first, that they embraced the doctrine of Andrew Fuller, and we protested against it as heresy. Secondly, they embraced the popular religious institutions, such as Theological Schools, Sunday Schools, Missionary, Bible and Tract Societies, and other modern inventions for the professed object of converting the heathen, and evangelizing the world and ushering in the millennium. We refused to recognize or fellowship any of these new institutions. And after long forbearance and expostulations with them, we, in the year 1832, declared a withdrawal of fellowship with them. Thus the division took place, and we have from that time been separated from each other.

Now every honest inquirer who desires to know who, if any, of us are entitled to be distinguished as apostolic Baptists, should use the "reed which is like unto a rod." Or, in other words, search the Scriptures, and if it can be found that the old apostles taught Fullerism, and founded Theological Seminaries, or instituted Sabbath Schools, and infant or Bible classes, or Missionary Societies, or any other religious societies except the church of God, then it will be clear that

the Missionary Baptists (so called) are apostolic Baptists, and we anti-mission, or Old School (so called) are schismatics.

But if it be found that we hold, contend for, and practice all the apostolic church held, taught, and practiced, and protest against every innovation on or departure from the primitive faith and practice according to the New Testament, it must follow that we are right, and all who differ from us are wrong.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them (Isaiah 8:20)."

Middletown, N.Y.
September 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 262 – 265

# REPLY TO MARY S. DUVAL.

Among the many enquiries contained in the letter to sister DuVal, which will be found in this issue, there is one addressed to us, asking how we understand the words of the apostle Paul in I Corinthians 15:29. “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

The grand object and figurative import of Christian baptism is to set forth the doctrine of the resurrection of the dead; and all the saints who have been baptized according to the order and design of that ordinance, have thereby signified their faith in the death, burial and resurrection of our Lord Jesus Christ; and have therefore been baptized for the dead, or to signify their faith and hope which are founded on his death and resurrection.

Secondly, in baptism they signify that they as members of Christ, in his person, met the demands of the law, were “crucified with him,” “buried with him by baptism into death,” were quickened together with him, and raised up together with him, as partakers of his resurrection life and immortality, and are to walk in newness of life.

Thirdly, by their baptism they also show that they have personally and experimentally been slain by the commandment, or law, as was the apostle, when “sin revived and he died,” and raised up from that state of death, darkness and despair, by a revelation made to them by the Spirit of Christ, as their resurrection and life.

Fourthly, the doctrine of the final resurrection and conformation to the perfect likeness of their risen and glorified Savior, and ultimate participation in the reserved glory and happiness of all the saints, is most clearly and

beautifully set forth in the ordinance of baptism. In all these respects we understand that the baptized disciples of Christ were all baptized for the dead; and if it were not for the setting forth the doctrine of life from the dead in a resurrection from the one state to the other, baptism would be an unmeaning and useless rite. As a figure it would represent or describe absolutely nothing, and the apostle might well demand, as he has, "Why then are they baptized for the dead?" The apostle Peter informs us in I Peter 3:21 that baptism is a like figure to that of the salvation of Noah and his family in the ark. They were saved from the waters of the deluge, and borne in the ark upon the surface of the waters, passed out of the old antediluvian into the new, or post-diluvian world, as in Christian baptism our death and separation from the elements of this world, and deliverance from the wrath and dominion of the law, and passage thence into the organization, order, fellowship and provisions of the church of our Lord Jesus Christ are set forth, as by the ark, the same element which destroyed the ungodly bore up the ark, and wrought the salvation of those who were in it; it is a figure pointing to the spiritual deliverance and complete salvation of all whom God has shut up in his Ark (the church), who are by what Christian baptism signifies delivered from wrath.

We know of no other sense in which any are baptized for the dead than that which we have alluded to; but in all these particulars, all who were scripturally baptized were and are manifestly baptized for the dead.

The baptism of John, which was unto repentance, in which the subjects of grace among the Jews were formally separated from Judaism, and the ministration of death, by the baptism of repentance, came out of that legal dispensation and were ushered into the life and liberty of the gospel; their baptism set forth a resurrection, or passage

from a ministration of death into the gospel, which is the ministration of life. They were therefore, in the sense of the apostles' words, baptized for the dead, and in rising from their burial of baptism signified a resurrection to newness of life.

The peculiar form of the expression rendered, "Else what shall they do," is relieved from seeming obscurity by what follows in the verse. "If the dead rise not at all, why are they then baptized for the dead?" Or to express the same, as if it were written, If the dead rise not, why are persons baptized in a manner describing death, burial and resurrection?

There would be no resemblance of death, burial and resurrection in any of the numerous perversions of this beautiful and expressive ordinance. The apostle connects it with *burial, planting,* and like illustrations, all of which would be totally lost if sprinkling, pouring, or any other form were substituted for burying. No figure can be changed in form, and retain the same figurative import; and when the Holy Ghost has given a figure, how daringly presumptuous for any to presume to change its form or signification. With as much propriety may we change the words which God has spoken on the plea that there is no special virtue in the words, and other words than such as God has spoken will be equally pleasing to him, as to change an ordinance which he has given both by precept and by example, on the plea that in the opinion of men a little water is as good as a fountain, or unconscious infants as proper subjects as believers.

We judge that no extraordinary amount of sagacity is required to perceive that the alteration of a figure given by divine inspiration would change its analogy to the thing intended to be represented. Sprinkling, pouring, or crossing can by no possibility represent death, burial and resurrection.

As the further inquiries of our sister are addressed to brother Durand, we will leave him to reply as his mind may be led, but we will however say that all those passages in which Christ is spoken of as the first-born, first-begotten from the dead, etc., we understand those Scriptures to speak of his resurrection from the dead. We know of no sense in which he was born of the Spirit except, first, that his conception and birth of the Virgin Mary were produced by the overshadowing of the Holy Ghost; and secondly, that having been put to death in the flesh, he was quickened by the Spirit. He was not, like his members, first born of the flesh, and then born again by the quickening operation of the Spirit; for as the Second Adam, he himself is the Quickening Spirit, as he is the Lord from heaven. As the Quickening Spirit he is the progenitor and everlasting Father of all his spiritual seed. And as his Spirit was in the prophets and all the Old Testament saints, they were born of it. He said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” Abraham saw his day, and his kingdom was seen by Isaiah, and other prophets and Old Testaments saints.

Middletown, N.Y
February 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 131 – 133

# REPLY TO MR. SANDS.

REPLY to an extract from the *Religious Herald,* in which Mr. Sands, its editor, charges the Old School Baptists of "Concord Association" with popery, for dissolving their connection with the New School. Mr. Sands says:

"But we suppose Mr. Beebe will find some authority for this act in the Old Testament, at least as valid as that of the Puritans for dispossessing the poor Indians," &c.

**REPLY:** WHY, yes, Mr. Sands, we can find authority for the dissolution of all unscriptural associations, especially such as are made up of heterogeneous materials, like the one you have referred to, and where their constituents "have refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son." You will do yourself the favor, sir, to read the decree published by Isaiah, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." - Isaiah viii. 9 - 12. Read also Nehemiah: "On that day they read in the book of Moses in the audience of the people; and therein was found written that the Ammonite and the Moabite should not come into the congregation of God forever; because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; howbeit, our God turned the curse into a blessing. Now it came to pass, when they had heard

the law, that they separated from Israel all the mixed multitude. In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." - Neh. xiii. 1-3, 23-25.

Having succeeded in giving Mr. Sands the kind of Old Testament authority which he seemed in want of, will Mr. Sands in return give us as much New Testament authority for forcing a nominal union of the Old with the New School Baptists, and for calling such a mixed, heterogeneous multitude a *Concord* Association?

For the Old School Baptists to dissolve their connection with such as have embraced the new inventions of the day, and ultimately withdraw their christian fellowship from such as they cannot reclaim, is, in Mr. Sand's opinion, popery; but *we* suppose, to force the Old School brethren and churches to follow the new into their new schemes of fraud and speculation, to buy and sell religious titles, memberships, indulgences, &c., would give that fox no unpleasant misgivings. Would it, Mr. Sands?

ALEXANDRIA, D. C.,
June 1, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 440 – 441

# REPLY TO SISTER CHAMBLESS.

BROTHER BEEBE: - A friend of mine, who is halting between two opinions, wishes to read your views on these words: “My spirit shall not always strive with man.” Gen. 6:3. Also, who is the son of perdition, spoken of in John 17:12? If you are not already taxed above that you are able to perform, please let us hear from you.

Your unworthy sister,
Mary Chambless.

**REPLY.** Justice to the memory of our dear departed brother Barton, requires that we should correct any wrong impression which has been made, unintentionally we presume in regard to his manner in the ministry. From our personal and intimate acquaintance with him for almost fifty years, we can testify that he was uniformly as faithful and bold In exposing error, and in warning the saints to beware of seducing spirits and doctrines of devils, as he was gentle and mild, in feeding, comforting and instructing the flock and in all the other duties of his sacred calling. His arguments were strong, lucid and conclusive, and his manner of presenting them, while pointed and telling, was never violent nor abusive. He was truly a *Boanerges*, in contending earnestly for the faith, and *a Son of Consolation*, in comforting the saints. Mark 3:17.

The passage in Gen. 6:3, “My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years;” is often referred to by the advocates of what is called *free agency* and *human ability*, and so misapplied by them as to make the impression that the Eternal God is vainly striving to convert men, and that men are able to successfully resist his omnipotent power. That the Holy Ghost strives to quicken, to persuade, and

induce all sinners of the human family, to allow the Lord Almighty to save them from everlasting perdition, but in far the greater number of cases he woos, entreats, and strives in vain. If they could establish their blasphemous theory, what would they gain? Would it be pleasant to believe that God himself has not power to save sinners, or that sinners are stronger than God? The establishing of that doctrine would be to wrest the throne of power from the God of glory, and place the crown upon the head of guilty sinners. Did it ever occur to the Arminians, that if God has tried and striven to save men, and was unable to accomplish it, that should he attempt to damn them he might be equally unsuccessful? Is it not possible man might be quite as unwilling to be sent to hell, as to heaven? But the passage is frequently urged that "God's Spirit shall not always strive with man," &c, with an air of triumph, as though it were unanswerable proof that man is able to prevent the accomplishment of the counsel and pleasure of God. If this text in reality will bear the construction which they give, then we are bound to admit that they are right; and if it will not, then the question may be urged, What does it mean?

On the first proposition we are prepared to prove by the most positive and irrefragable testimony, that our God is never thwarted, hindered, or frustrated in the accomplishment of any thing he undertakes; for he doeth his pleasure in the armies of heaven, and among the inhabitants of earth. He is of one mind, and none can turn him. He has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." "As the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom be will."

In reply to the second proposition, we stand prepared to prove that the resistance of the Spirit of God by the ante-deluvians in this text, related to the opposition of the spirit of

delusion in those Arminian giants, a mongrel race, and offspring of a wicked amalgamation, who became mighty men and men of renown in the earth, who resisted the spirit of truth which was in Noah, by opposing the truth and righteousness which Noah preached; just as do now all ungodly work-mongers resist the truth as preached by prophets, apostles, and by all the ministers of Christ. The spirit of Christ, which is the Spirit of God, was in Noah, was in all the prophets of the Lord, who sought to know what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of his coming, and of the glory that should follow. I Pet. 1:10. The apostle Peter identifies the spirit as that by which Christ was quickened and raised from the dead, and by which he went and preached unto the spirits in prison, which sometimes were disobedient. Christ by his spirit was in Noah, and in all the prophets, preaching righteousness, which preaching, and which spirit of righteousness, was resisted by the world. He makes a special reference to this very case, as one of the instances in which Christ, by this Spirit, went and preached, "When once the long-suffering of God waited {an hundred and twenty years} in the days Noah, while the ark was a preparing." And our Lord also refers to this time of Noah, when the spirit in him preached righteousness, the spirit of error and delusion predominated in those who resisted, by eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them away. Matt. 24:37-39. The nature of this strife is clearly set forth by Stephen in his memorable discourse recorded Acts chapter seven. In the sixth chapter we are told that Stephen was full of faith and power, and did great wonders and miracles among the people. Then there arose of the synagogue of the Libertines, &c, and disputed with Stephen, and they were not able to resist {successfully} the wisdom and *spirit* by which he snake. As they could not resist the force of his arguments,

they resorted to bribery to resist, and they suborned men to sware falsely against him. And in the conclusion of his discourse he charged home upon them the wickedness of their resistance. “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.” The Holy Ghost whom they resisted was not in them trying to convert them, but the spirit of the devil was in them to oppose, blaspheme, and murder. The spirit of truth and holiness was in Stephen, and he spake as the spirit of truth directed; but the spirit of delusion and opposition to the truth in them, hurried them on to put him to death. Stephen told them plainly in what manner they and their fathers did always resist the Holy Ghost, by trying to suppress the truth. He demanded of them, “Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.”

From all this it is very clearly demonstrated that neither in the days of Noah, nor at any other time, has the Spirit of God, of truth, of Christ, been resisted in its attempt to operate in the hearts of men. Our Savior declares that the world cannot receive the Spirit of truth, because it seeth him not, neither knoweth him. But the spirit of error and of opposition to the truth they have, and therefore they strive against all that is holy. When the wicked cometh in like a flood, then shall the Spirit of the Lord lift up a standard against him. The Spirit of God which dwells in the hearts of all who are born of that Spirit, strives against sin, in themselves, in their own carnal natures, which war against the spirit, and against all iniquity every where. But it shall not always strive, for the saints shall soon be delivered from the bondage of corruption. And the conflict between the saints and the ungodly, and between truth and error, between the church of God and the synagogue of Satan, shall not always last; for we are told that it shall be as it was in

the days of Noah, there was a limited time, just while the ark was a preparing, and then the opposition to the preaching of righteousness by Noah was suddenly silenced.

And just so certainly the time is limited in which the kingdom of heaven suffereth violence from her enemies, and the day is fixed when all those advocates of error, who array themselves against the truth of God, and who pervert the scriptures, and resist the spirit of truth by persecuting its advocates, shall suddenly be destroyed, and that without remedy. We will now pass to consider the last question:

Who is the Son of Perdition, spoken of in John 17:12? The scriptures call our attention to the contemplation of two grand mysteries, neither of which can be comprehended by finite minds. The first is called the Mystery of Godliness, and the other is the Mystery of Iniquity. In the first is embraced the Son of God, in the other, the Son of Perdition. In the one the Man Christ Jesus, and in the other the Man of Sin. In the Mystery of Godliness, God is manifest in the flesh, in his Mediatorial headship of the church, which is his body, and the fullness of him that filleth all in all. Infinite lengths beyond the utmost stretch of human thought or reason's mightiest research, the amazing wonder rises, that God should dwell with men; that the Word was made flesh and dwelt among us. Found in fashion as a man, and bowing in obedience to the law which his people, his members, had transgressed, he became obedient even unto death. But justified by the Spirit of the Lord God which was upon him, and which raised up his crucified body from the dead, and exalted him far above all principalities and power, and every name that is named, not only in this world, but also in that which is to come. In being made flesh, he took on him the seed of Abraham, not the seed of Abraham after the flesh, for the children of the flesh, these are not the children of God; for in Isaac, {the promised child} should the seed be called. And as by the eternal Spirit

in his resurrection he was declared to be the Son of God with power, so all the members of his mystical body are also made manifest by the same quickening Spirit, when born of the Spirit, as his body, his flesh, and his bones, and one with him even as he is one with the Father. As the Mediatorial Head of the church, the life, the righteousness, the justification, the sonship and heirship of all his members is in him. He is the Only Begotten of the Father, and therefore no man can come unto the Father but by him; all who are sons of God are sons in his Sonship; for there can be no such relationship out of him. Of his fullness all his members participate, and because he lives they shall live also. We can only glance at this sublime and glorious mystery at this time, and pass to consider the opposite mystery of iniquity.

As in the spiritual relation of Christ and his members, "There is one body and one Spirit, even as they are all called in one hope of their calling," so the prince of the power of the air is leader, head and progenitor of all the children of perdition. Not as the children of men, for the creation of all the race of mankind, as children of the flesh, was alike in the earthly Adam. But as many as are born of the Spirit of God, and are led by the Spirit of God, they are the sons of God. And so also they who are of their father the devil, are they who possess his spirit and are led by it; for the works of their father they will do; he was a murderer from the beginning and abode not in the truth; for there is no truth in him; and when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of lies. As Christ embodies all the children of God, so the man of sin, the son of perdition, embodies all the children of the devil; and the scriptures could no more be fulfilled without the destruction of this wicked, this son of perdition, than they could be without the perfect and complete salvation of all the children of God in Christ.

Judas Iscarot was identified, nominally, at least, with the apostles, and for an important purpose in fulfilling the scriptures, he had been particularly prophesied of, and the work he was to do, and the end which was written of him. And we do not doubt that our Lord alluded specially to him in our text; for he must go to his own place, as it was written of him. But as he was numbered with the apostles of the Lamb, and took part of their ministry, and yet was a devil, as such he was a fit personification of the man of sin, and son of perdition, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish. Of all the apostles he was the only apostate, and his apostasy was, that the scriptures should be fulfilled, and not because Christ was in any wise deficient in power to give eternal life to as many as the Father has given him. Whatever allusion our Lord had to Judas, it is certain that the apostle Paul, by the spirit of inspiration applied the same name and relationship to anti-christ, in II Thess. 2:3-12. Here he is called, "That man of sin, the son of perdition," and he also calls him, "that wicked," which should be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. He is described as bearing all the marks and characteristics of anti-christ, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." "Even him, whose coming is after the working of Satan with all power and signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

This could not have been applied personally to Judas, for he had gone to his own place, nor could it be applicable to any single individual; for it is not only spoken of the Son of perdition, in the singular number, but it is also applied to the same man of sin in the plural number. This man of sin and son of perdition comes after the working of Satan, &c., in them that perish; even as the Spirit of Truth whom the world cannot receive comes after the working of God in all who are saved.

There is a sense in which all are given to Christ. “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.” Psa. 2:8,9. He shall gather out from among them his sheep with his arms, and carry them in his bosom. He shall gather the wheat into his garner, and burn up the chaff with unquenchable fire, he has power over all flesh, that he should give eternal life to as many as the Father has given him. He shall set his sheep on his right hand, and the goats on his left. To those whom be has set at his right hand he shall say, Come, ye blessed; and to those on his left, Depart, ye cursed. His saints shall reign with him in glory; but the wicked shall be turned into hell with all the nations that forget God. Yet none shall be lost, but the Son of Perdition, that the scriptures may be fulfilled.

Middletown, N.Y.
July 1, 1870.
Elder Gilbert Beebe

# REPLY TO SISTER DECAMP.

Although we have published such views as we have on the peculiar order of the priesthood of our Lord in some of the old volumes of the "Signs of the Times," as those volumes are not accessible to all our present readers, we are willing to repeat the effort to enlighten, and, if possible, edify those who feel interested. We do not, however, claim to have any new light upon the subject, and can only give such views as we have entertained for many years.

The first text named is Hebrews 7:1, "For this Melchisedec, king of Salem, priest unto the most high God, who met Abraham returning from the slaughter of the kings, and blessed him," etc.

Both Aaron and Melchisedec were priests of the most high God, and both were typical of the great high priest of our profession, which is Jesus Christ. But in the order of their respective priesthoods, there was a very great difference. The order of the priesthood of Aaron was laid down in, and formed an important part of, the Levitical law. It was established in the tribe of Levi, and restricted to the house, or family, of Aaron; subsequently to his ordination it was unlawful for any one, however gifted or pious, to officiate in the priestly office which he held, but himself and his sons. In order to admit of any one who was not of that tribe and family officiating in that office which God had restricted and confined to Aaron and his sons, there must of necessity be a change of the law in which that peculiar order was provided (Hebrews 7:12). The peculiar order of Aaron's priesthood precluded, and disqualified any priest of that order from being king, as it disallowed any of the other tribes from being priests. And almost the whole epistle to the Hebrews is devoted to the priesthood of our Lord Jesus Christ, as

answering to all that was signified by the two dissimilar orders of the priesthood, as typified in Aaron and Melchisedec. The Aaronic priesthood, with its offerings, was faulty, inefficient, and could not make those for whom its offerings were made perfect. The offerings under it were such as bullocks and calves, lambs and kids, whose blood had no power to cleanse the consciences of those for whom they were offered continually, from dead works, or qualify them to serve the true God. The constant repetition of the offerings from year to year, as well as the transmission of the priesthood from sire to son, as long as that law should hold its dominion, is an evidence of its want of power to take away sin, or purge the conscience from dead works to serve the living God. It being typical was the shadow of good things to come. While in vindication of the inexorable law of God in its demand for blood, and in showing that without the shedding of blood there could be no remission of sins. The sins of those for whom the offerings were made were only remitted ceremonially, and remembrance was had of them again every year; yet this ceremonial, or typical atonement, inefficient though it was, pointed to the perfect priesthood and efficient offering of Christ, who, through the Eternal Spirit, did alone offer himself unto God, and by one offering perfect forever them that are sanctified, or set apart (Hebrews 10:14). While the priesthood of Christ perfectly answered to that of Aaron so far as the type was designed to represent it, there were excellencies in the priesthood of Christ far superior, and which required a priesthood of a superior order to set them forth typically.

That which was lacking in the priesthood and order of Aaron is supplied in the order of Melchisedec. Some of the deficiencies of the one order which are supplied in the other are pointed out by the inspired writer of our text.

First, the order of Melchisedec was anterior to that of Aaron, and superior to it. It was anterior, for before Aaron was born, while his father Levi was in the loins of Abraham, Levi paid tithes to Melchisedec, and received the blessing of Melchisedec, wherein the less was blessed by the greater.

Secondly, it was superior because the order of Melchisedec united the dominion, or kingly, office with that of the priesthood, making it a royal priesthood; whereas there was no royalty belonging to the order of Aaron's priesthood. But in the order of his priesthood designed to be typified, we "behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall built the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both (Zechariah 6:12,13)." Now to typify the King of Righteousness, and the Priest unto the Most High God, with the counsel (not council - as some have understood it) between them both, both King and Priest, with the counsel of peace between them, are embodied in the one person of him who sits a priest upon his throne. Here we see the harmony and suitableness of the type. "For this Melchisedec, King of Salem, and priest unto the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; unto whom Abraham gave a tenth of all, first being by interpretation king of righteousness, and after that king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like the Son of God; abideth a priest continually." No part of this description applied to Melchisedec as a man, but as a priest and king. Observe the apostle calls him a man; but as to the peculiar order of his priesthood he had neither predecessor or successor. His descent, the apostle says, is not counted from them; that is, from the tribe of Levi, or from the house of Aaron. Nor is his descent counted at all. Nothing is given in the type of his

entrance or exit. In the type he stands at once before Abraham a king and a priest, and is recognized as such by the patriarch; but nothing is said of whence he came, or whither he went. The type is perfect and complete; but it would be marred if his descent or demise were grouped into the type. All we have to do with Melchisedec is as a type, and therefore his descent is not given. Without father, not as a man, for he could not be a man if he had never had a father or mother; but he could be a man without having either father or mother embraced in the figure. It is not as a man this description of him is given, but it is of the peculiar order of his priesthood the apostle writes. He did not inherit his priesthood, as the sons of Aaron did, by being of priestly parentage; nor was his priesthood to descend from him, like that of the order of Aaron, to his sons, if he had any. It began with him, and revelation closes on this subject, leaving the priesthood not transmissible. This is one important particular in which the two orders of priesthood differed; that of Aaron and his sons necessarily required succession; while that of Melchisedec admitted of no succession.

While therefore the priesthood of our great Redeemer was foreshadowed in many particulars, and as far as it extended, by the Levitical priesthood: yet as our Lord was not of that tribe, and by the Levitical order was ineligible to the office; “For [says the apostle] it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec, there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life (Hebrews 7:14-16.)”

There is something exceedingly beautiful in what is signified by the order of the priesthood of our Lord Jesus Christ. “The Lord hath sworn, and will not repent, Thou art a priest forever, after the order of Melchisedec (Psalm 110:4).” This

order sets forth the spiritual government of Christ, as the supreme head over all things to his church. As Melchisedec was the king of Salem, the signification of which name is *peace,* so that the king of Salem is the King of Peace. And in order to establish that peace over which he was to preside, he must bring in everlasting righteousness, and reconcile his subjects to God by his priesthood; so the apostle gives precedence to this interpretation; explaining the type to signify first, king of righteousness, and after that - after having canceled all demands of the law and justice - after having put away, and made an end of sin, and being of God made unto us wisdom and righteousness, sanctification and redemption, he ascends his Mediatorial throne, reigns in righteousness, as King of Peace. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this (Isaiah 9:7)." This royal priesthood he holds, and this righteous sceptre he sways, not by the law of a carnal commandment, as that law under which the order of Aaron's priesthood was established, but by the power of an endless life. By the power of his own immortality; by the law of the spirit of life; an endless life. "Because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Hebrews 7:24,25)." Now Christ himself was not without father, or without mother, either as the Son of God, nor as the Son of man; but as the Priest unto the Most High God, and as the King of Righteousness, he is without descent, without father or mother, without predecessor or successor, without beginning of days, or end of life. He did not inherit either his priesthood or his throne from any progenitor, nor will he ever transmit it to another. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest

of our profession, Christ Jesus (Hebrews 3:1).” “For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests of the order of Aaron, to offer up sacrifices, first for his own sins, and then for the people’s; for this he did once when he offered up himself (Hebrews 7:26,27).”

The other text on which our sister desires our views is John 14:2, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” In the instructions which our Lord gave to his disciples, he used many parables, or figures, some of which they seemed readily to comprehend, and understand; others were obscure, and required explanation. But he told them that unto them it was given to know the things of the kingdom, while to those without, all these things were in parables. It had long been foretold in prophecy that “He would open his mouth in parables, and utter dark sayings.” The time and occasion when these words were spoken by our Lord to his disciples were most awfully solemn and trying. The dreadful hour of his sufferings had come. The last valid Passover had been celebrated, the solemn sacramental supper, which was to perpetuate the remembrance of that agonizing hour, had been eaten; Judas had gone out to betray his Lord; deep waters had come into his soul, and billows of distress and anguish overwhelmed the suffering Lamb of God. His soul must now be poured out unto death, for the redemption of his people. His dear disciples were about to be scattered. Their faith and confidence in him, as the true Messiah, was now to be severely shaken. He who in their presence had healed the sick, given sight to the blind, restored the halt and the lame, cast out devils, raised the dead, hushed to silence the tempest, and subdued the frightful billows of the mighty deep, was now to be delivered up for our offenses, to be arrested, and led like a lamb to the slaughter, and stand

like a sheep before its shearers, passive and silent. He who had bowed the heavens and come down to give life to the world was now himself to bow his awful head in death. As the time drew near, the lowering cloud still gathered blackness, the Savior knew full well what dreadful fear would assail the faith of his timid and trembling disciples; and to nerve them for the conflict, spake these words of comfort and encouragement to allay their fears. How soothing were his words! "Let not your heart be troubled: ye believe in God, believe also in me." Just as certainly as their faith in Eternal Deity was well founded, their confidence and faith in him, as the Son of God, and Mediatorial Head of the church was sure, notwithstanding all they should witness of his sufferings and death. And so far as related to their hope for a safe abode for themselves, he assures them that ample provision is made. "In my Father's house are many mansions: if it were not so, I would have told you. Three important considerations are here presented. The house, its many mansions, and the comfort this assurance should inspire in their heart. The house of God is frequently spoken of in the Scriptures, and is often referred to by our Redeemer as his Father's house. By it we understand the dwelling place of God, the place of his abode. We are told in the Scriptures by God himself that he dwelleth not in temples made with hands; that men cannot build a house for him; that his is a house not made with hands, eternal in the heavens. His sanctuary is the place where his honor dwelleth. In the hundred and thirty-second Psalm, this house of God is figuratively thus presented: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." The tabernacle in the wilderness, and the temples in Jerusalem were figures of the house of God, the true tabernacle which God hath pitched, and not men. As the house of God is not made with hands, so neither is it made of earthly materials. The psalmist says, "His foundation is in the holy mountains." "In Salem (peace) also is his tabernacle, and his dwelling

place in Zion." "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness, Beautiful for situation, the joy of the whole earth is mount Zion; on the sides of the North, the city of the great King. God is known in her palaces, for a refuge." "God is in the midst of her, she shall not be moved; God shall help her, and that right early." The apostle Paul says to the saints at Ephesus and to the faithful in Christ Jesus, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom the whole building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit (Ephesians 2:19-22)." And Peter also says, to the elect of God, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ (I Peter 2:5,6)." The church of God is called the house of God, first, because it is his workmanship, and not made with hands. Secondly, because he dwells in it. Thirdly, because it contains mansions for all his children, for all who are of the household of God. Fourthly, because he presides over it, defends, provides for, and makes it none other than the house of God, and the gate of heaven, to them who are made nigh by the blood of Christ and caused to enter into it.

The mansions of this house or church are very many, affording ample and appropriate room for all the members of the family who belong to the household. This is true if applied to the church of God in her numerous branches. It is the holy place of the tabernacles of the Most High, including all places where God has recorded his name, and promised to come unto them and bless them. The figure may also be applied to all the individual members of his family, as each has a mansion or residence in the house of God. But in the

more immediate sense in which the figure is used in this text, it seems to indicate a variety of states or conditions in the experience of the inmates of the house, as passing from one apartment of the house to another. Remember, this house is eternal in the heavens, all the children had their immortal life in God, hidden with Christ in God from everlasting. “Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God (Psalm 90:1,2).” This life which was with the Father was given to them in his Son, and in him as the “secret place of the Most High, they had a mansion, in which they dwelt, abiding under the shadow of the Almighty. See Psalm 91:1. As the temple and the tabernacle in the wilderness were typical of the house of God, they had their various mansions, or apartments. The place for the priests and Levites - for the congregation, and the most holy place; the place also for the altar and the sacrifices, for the tithes and offerings, for the ark and the mercy seat, etc. So the church has sojourned with her great High Priest under the law, and upon the altar, in his death and in his resurrection. Raised up from the dead with him, and are partakers of his resurrection life, with him they sit in all the heavenly places, or mansions of his church, in her gospel organization. Under the legal dispensation they sat down under his shadow with great delight, and his fruit, even then, was sweet to their taste. But there were heavenly, or gospel, mansions in the house of God prepared for them, as it is testified. “He brought me to the banqueting house, and his banner over me was love.” The many mansions, in our text, and the heavenly (or gospel) places in Christ Jesus, in which the redeemed children sit, we understand to mean the same.

This was an important matter for the disciples to know, at that most solemn hour, in which he was to (not leave his Father’s house, but pass to another mansion of it) die upon

the cross, be buried in the earth, arise from the dead, ascend to the mansions or the upper regions of his Father's house, and be seen no more in the legal places, no more in the flesh, no more to suffer, bleed or die, but ascend his Mediatorial throne, set up and organize his gospel kingdom, gather into it all the subjects of his grace, and reign with, and over, and in them forever more.

All the mansions were already in the house. If any had been lacking, he would have told his disciples. Especially if he depended on them, or on their successors, to enlarge his kingdom, by their devices or by their industry, he would have told them; he would have given them to understand what part of the house they were to build, and what mansions to make ready. His Father's house will neither admit of enlargement nor improvement, for it is eternal in the heavens, and nothing *new* could be eternal.

"I go to prepare a place for you." The place, the mansions, to which he was then going already existed in his Father's house; but to prepare the heavenly places, the gospel mansions, for redeemed sinners to occupy, he their great High Priest, with his own blood, must, through the eternal Spirit, enter, not into a holy place made with hands, but into heaven itself, receive his kingdom and his coronation from his Father and their Father, from his God, and from their God, and then return to them again.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." He had come to them in their low estate, under the law, in the legal places, or mansions of the worldly sanctuary; but there were other, brighter, better, and more heavenly mansions for them, thereafter, with him to inherit. To prepare those blessed blissful mansions of joy, which were set before them, he must endure the cross, despise the

shame, and remove all legal obstructions out of the way; make an end of sin, abolish death, and bring life and immortality to light. He only could open the gates of life; to him alone could the everlasting doors lift up their heads, and his entrance alone could prepare the gospel mansions for "the righteous nation which keepeth the truth to enter in." He has entered in, and he has come again to his disciples, by his spirit, and received them to himself, to dwell with them in mansions of unfading glory forever and ever. The many mansions are not to separate or keep the saints apart, for Jerusalem is builded as a city that is compact. The church as the body of Christ has many members, yet but one body; an appropriate place for every member, and a member for every place, and his members are the fullness of him that filleth all in all.

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Elder Gilbert Beebe
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# REPLY TO SISTER MATHEWS.

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord’s hand double for all her sins.” Isaiah 40:1,2.

God’s people while here upon earth are always represented as a poor and afflicted people, who trust in the Lord, and for whom God has graciously provided comfort which shall be sent in supplies, and so proportioned to their necessities that they shall know that it is from the Lord, who has promised that, “As their days, so shall their strength be.” Paul has said of them, “If in this life only we have hope in God, we are of all men most miserable.” Among the afflictions to which they are subject are some which are for the testing or trial of their faith and confidence in God; and some are sent in chastisement for their transgressions. The people of Israel under the law were typical of the spiritual Israel under the gospel dispensation. The judgments and chastisements of the former, and their deliverances from them were according to the obedience or disobedience to the law under which they were known as God’s peculiar people. As an evidence that he regarded them as such, they were frequently sorely chastised for the very things at which the Lord winked when committed by the heathen nations; and he also provided deliverances for them, which the heathen or Gentiles were denied. In the text to which our sister invites our attention, a command is issued from the throne of God, but unto whom it is stated we can only infer, from the words, “*Saith your God,*” that it can be only directed to those whose God is the Lord. God is able to, and sometimes does, send comfort to his people by aliens; as he did to Israel by raising Cyrus to liberate them from Babylon, or as he used the ravens to feed Elijah. But he

commissions none to bear his special messages of love and mercy to his people, but his own worshipers, who are his people, and to whom he is their God.

This command to comfort his people seems to generally apply to all whose God is the Lord, as in the ninth and tenth verses, Zion and Jerusalem are found to respond to the command as bearers of the good tidings of comfort to God's people. "O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid."

The warfare or conflict under which God's people had been depressed and afflicted seems to be on account of their sins and their iniquities; without remission of these there was no comfort for them; for however much ungodly men may rejoice in the works of their own hands, and exult in their iniquities, God's people are so elemented that they can only rejoice in the Lord, and joy in the God of their salvation. In his presence to them is fulness of joy, and at his right hand are pleasures forever more. But when conscious that they have transgressed his laws, and in their conduct departed from him as the fountain of living water, they realize that "clouds and darkness are round about him; he keepeth back the face of his throne, and spreadeth his cloud upon it;" and they are made to say in anguish of spirit, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59:1,2.

God's people to whom the message of comfort in our text is sent, had long been struggling under the law, in conflict, and in an unequal warfare. The service which they performed under the covenant of works, and the offerings which they

brought continually to the altar, could not purge their conscience from dead works, nor qualify them to worship the true God. Nor could the law help them, because it was weak through the flesh; the blood of the victims which were offered could not prevent a remembrance being made every year of their sins, and hence could secure no substantial comfort for them. But in our text we have a prediction of a perfect and complete atonement for all the people of God. Like many of the predictions of this and other prophets, it is expressed in the perfect or past tense; for although more than seven hundred years should elapse before the advent of the Redeemer, and the work which he should perform in making an end of sin, and in bringing in everlasting righteousness, God could and did speak of things which were not, with the same infallible certainty as though they were already accomplished; for he is the Inhabitant of eternity, and does not require the revolutions of the wheel of time to disclose to his eye anything that shall be in the future. That this prophesy had a special allusion to the introduction of the gospel dispensation is clear from the application of the fourth and fifth verses, to John the Baptist, Matthew 3:3; Mark 1:3; Luke 3:4,5; John 1:23. The law and the prophets were until John, then began to dawn the light of the gospel day. "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets." (Isaiah 40:4,5; Malachi 3:1) Then should come forth unto God, out of Bethlehem Ephratah, him that is to be ruler in Israel; "whose goings forth have been of old, from everlasting." Micah 5:2. And he should turn away ungodliness from Jacob. With his stripes God's people should be healed. Bearing their sins in his own body, he should die, the just for the unjust, and be raised from the dead for their justification, and be exalted, to be a Prince and a Savior, to give repentance unto Israel, (or God's people) and the remission of sins. Acts 5:31, Luke 24:46,47. This gospel message, these good tidings of comfort, by special command of God, were to be made to God's people. Thrice the charge

is given, “Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem.” But if there be any command from God to speak thus comfortably to any other than God’s people, or to cry to the ungodly, that their warfare is accomplished, that their iniquity is pardoned, we have failed to find it in the sacred volume. For eighteen hundred years the messengers of Christ have been reproached and persecuted for not preaching the gospel to the ungodly, and for applying its comfort exclusively to God’s people. We cannot apply the gospel to them who are under the law; for as many as are of the works of the law are under the curse. To preach the law to them, or to describe the horrors of the damned, or to appeal to them to save themselves, or to allow the Lord to save them, or to tell them to repent, or to believe, is not preaching the gospel; but to preach the gospel is to proclaim glad tidings to the meek, to speak comfortably to God’s people, to cry unto Jerusalem, that her warfare is accomplished and that her sins are pardoned. Dare we, without express command from God, preach to any but his people that their iniquity is pardoned? They must first be convinced by a divine power that they are sinners, that they have committed iniquity, before such a message, or assurance of forgiveness, could be glad tidings to them. The word *gospel* signifies good news, or glad tidings, and these words being of the same signification, are used interchangeably in the Scriptures. The words *good tidings* in Isaiah 61:2, are rendered by our Lord, in Luke 4:18, *gospel,* and so throughout the sacred pages, when ever used in reference to spiritual things. Where in the sacred volume shall we find the command from God, saying, Comfort ye, comfort ye the Chaldeans; speak ye comfortably to Babylon, and cry unto her that her warfare is accomplished, that her iniquity is pardoned? Must we infer that if such joyful tidings are sent to God’s people, that he is in justice bound to send a similar message to Sodom and Egypt?

The command of God to his messengers in our text does not leave them at liberty to make the proclamation general; for God has made it special, and limited it to his people, to his Zion, or Jerusalem. Cry unto her that her warfare is accomplished. What *warfare?* Her conflict with the world, the flesh, and the devil; with sin, death and hell; with the law of a carnal commandment; with the stern demands of God's inflexible justice. From the standpoint of the prophet, his faith illuminated by immediate inspiration of the Holy Ghost, looked through the vista of intervening ages, and with Abraham he saw the Redeemer's day, his work, his triumph and his glory, rejoiced in it and was glad. The warfare, as conducted by God's people, in vain attempts to meet the law's demands by the blood of bulls and goats, or to establish a law righteousness in which man could be just with God, had proved abortive, and it was made known that by the deeds of the law no flesh could be justified in the sight of God. In the absence of something more efficient, despair must settle forever upon God's people. But lo! In the dark hour in which all human power and excellency had utterly failed, the angel of mercy rolls back the fearful cloud; the voice of God is heard; but not in terrific peals, as when his voice once shook the earth; but in the mild and gentle tones which rang from the Redeemer's mouth, when he said, "Lo I come! In the volume of the book it is written of me to do thy will, O God." He comes to do the will of him that sent him, and to finish the work; and this he declares is the will of the Father, that of all he has given him, he should lose nothing, but should raise them up at the last day. "He shall save his people from their sins." And now, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation." Zechariah 9:9. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in

us, who walk not after the flesh, but after the Spirit." Romans 8:3,4. In the proclamation of this comfort and pardon, without any sacrifice of justice or truth, God appears as a just God, and yet a Savior is revealed. God has found a ransom. He is able to justify the ungodly, without the least infraction of his holy and righteous law. Christ our passover was slain. God hath laid on him the iniquity of us all. He has put away our sins by the sacrifice of himself, and with his stripes we are healed. There is now forgiveness with him, and upon the most sacred principles of law and justice. For Christ did not come to save us by destroying either the law or the prophets, for he came to fulfill them in their jots and tittles, to meet all their demands, suffer all penalties due to our transgressions, and redeem us with his precious blood from all iniquities. Although our sins could not be remitted to Christ, for he had to bear them in his own body on the tree, yet he having borne them, was able to arise from the dead, and now he has power on earth to forgive sins, and to do it legally and justly. Her iniquity is pardoned; for she, in the person of her Surety, has received all that law and justice could inflict on him for them; and his propitiatory sacrifice has not only met the exact and even handed retribution due for her sins; but she has received of his hand *double* for all her sins. The word double generally means just twice as much, but in this and some other passages it has been supposed to express in very strong terms that the atonement was very full, ample and perfect. To our own mind, however, it seems to express not that the law has received double, for the holy law could only receive the exact amount of its demands. For the law then to inflict more wrath, or to receive more payment than its just due, would be as great a violation of the principles of eternal justice, as it would be to accept of any less than its due. But, cry unto her, that she has received of the Lord's hand double for all her sins. It is then what she, not what the law has received of the Lord's hand. Let us enquire then, What has Zion received of the

Lord’s hand? Has she received no more than the remission of her sins? The forgiveness of her sins would be exactly the amount of them, and not double their amount. This she has received, and this secures her from all wrath on the account of her sins. As a thick cloud, they are blotted out, and shall be remembered against her no more. But if Christ has only relieved us from responsibility for having sinned, and has done no more for us, that would secure us from wrath on their account, but it would leave us as far from heaven as we were in Adam, before sin entered. It would leave us where our Lord was crucified, suspended between heaven and earth, and without power to reach either heaven or hell. And if we consider that his identification of his people with him in his resurrection life, making us partakers of his divine nature, and imparting to us that spiritual and eternal life which he had with the Father before the world began, causing us to be born again of an incorruptible seed, by the word of God which liveth and abideth forever, then we have received the double. Both the expiation of our sins, and reception of his Spirit, the church has received of the Lord’s hand. His mediatorial work was not only to put away our sins, but to make us the righteousness of God in him.

Now it strikes us that a faithful proclamation of the perfect, effectual, definite and infallible atonement which the church has received at the hand of the Lord, and her being made a partaker of his eternal righteousness, identified with Christ in resurrection life and immortality, is most comforting to God’s people, and all who have received the command in our text, have business enough to occupy all their time, and call into action all their ability, as long as they shall dwell in the house of their pilgrimage.

This commission or command of God is lodged in Zion, it is enjoined on Jerusalem, and lodged within her sacred precincts. It is carefully deposited in the ark of the testimony,

and this comfort shall go forth from Zion, and be declared only from Jerusalem, from that Jerusalem which is above, which is free, and which is the mother of all who, as Isaac was, are the children of the promise.

The views which we have written, if we mistake not, will be greatly enlarged by reading understandingly the whole chapter of which our text is the beginning. The voice that proclaims from God this comfort to his people, bids them cry. And if they enquire with the prophet, "What shall I cry?" we are told to discriminate between all flesh, and all the goodliness thereof, and the Word of our God. Of the former we are partakers in our first birth, and so far as that is considered we are flesh, and all flesh is grass, and all the goodliness thereof, the most amiable and goodly of all our fleshly qualities or works, are only as the flower of the field, withering, fading, dying. But that which is born of incorruptible seed, is born of the Word of our God which liveth and abideth forever. Zion has this testimony, and none but the Zion of God can either have or comprehend it. "O, Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, [all of which are represented by, and under the government of Jerusalem] Behold your God." Behold him in the face of your Redeemer; for, "Behold the Lord God will come with strong hand; and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." Well may the enraptured psalmist exclaim, "Glorious things are spoken of thee, O city of God." Comfort inspiring words which God has commanded to be spoken to his people.

Middletown, N.Y.
August 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 465 – 471

# REPLY TO SISTER MATTHEWS, ON PSALMS 87:4-6.

In this short but beautiful psalm, the rich and discriminating grace of God is very clearly set forth, by unequivocal demonstrations of his peculiar regard for his chosen people. His foundation, which is the only foundation on which any can securely trust for life and immortality, is the holy mountains. Other foundation can no man lay, than that is laid, which is Jesus Christ. And he is the sure foundation which the builders refused, and which God has made the head of the corner, and a stone of stumbling, and a rock of offense, even to them that stumble at the word, being disobedient; whereunto also they were appointed. I Pet. 2:6. God has not laid his foundation in Babylon, Sodom, or Egypt, but in the holy, consecrated mountains of Zion, where God commanded the blessing, even life forevermore. Psa.133:3. God's special love to Zion is the reason given for providing her with this precious, tried, and sure foundation; for, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." The mountains on which Jerusalem was located, were specially consecrated to God, and were ceremonially holy, and that place was more signally favored than any other city or dwelling place of his chosen tribes, under the old dispensation; and this peculiar regard was to foreshadow his special love for the New Jerusalem, or that mount Sion to which the members of the gospel church have come, as described, Heb.12:22, and Rev. 21:1,2 & 10. Her gates are described, Rev. 21:12-14 & 21, and through them the blessed who do his commandments, and have right to the tree of life, enter into the city, and participate as citizens with all their favored fellow citizens. There surely was nothing in all the dwellings of Jacob, under the legal dispensation, to equal the gospel position occupied by the spiritual or anti-

typical Israel of our God. “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” Psa.48:2.

“Glorious things are spoken of thee, O city of God. Selah.” And among the glorious things spoken, her foundation, and God’s special love for her gates, are among the most prominent. But to them that know the Lord, mention is made of “Rahab, and Babylon.” Rahab is one of the names given to Egypt, and Babylon was the place where the children of Israel were held in captivity. They who know the Lord are witnesses of the wonders which God wrought when he broke the Egyptian yoke, and brought his chosen people out of the house of bondage with a high hand and an outstretched arm, when he “cut Rahab, and wounded the dragon.” The carnal Israelites, in the type, were often reminded by Moses and all the prophets, of their deliverance from Egypt, and of the glorious display of the power and majesty of God in the wonders which he there wrought by the hand of Moses and Aaron. Glorious things were there portrayed of Zion. There the paschal lamb was slain, and the passover feast was instituted; there the blood of the lamb slain was applied, and the peaceful sign regarded by the angel of wrath, for he entered not where the blood was applied. In Babylon also God displayed his peculiar regard for his captive people, not only in preserving them in the long and tedious years of their captivity, but in their final deliverance, when he raised up Cyrus to be his shepherd, to perform all his pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid; holding his right hand, loosing the loins of kings, to open before him the two-leaved gates of Babylon, breaking in pieces the gates of brass, and cutting in sunder the bars of iron. Isa. 45:1-3. Glorious things, by all these types, were spoken of the city of our God.

"Behold Philistia, and Tyre, and Ethiopia." These nations were situated around about the people of Israel in their day, and like all other nations, were their enemies, often in open hostility, and at other times making with them treaties of peace, alluring and drawing them away from the law of the Lord into idolatry. God's judgments were often sent on these heathen nations for their opposition to Israel. Thus indicating by the type, the judgments held in store for those heathenish denominations who, in the present dispensation, are around about, and in opposition to the spiritual Zion of our God.

But what seems to be more especially presented for our contemplation, in regard to Rahab, Babylon, Philistia, Tyre and Ethiopia, is that it shall be said, "This man was born there." This psalm is supposed to have been composed and sung by the sons of Korah, at the time of the return of the Israelites to Jerusalem, after their seventy years captivity in Babylon; and a large majority of them had been born in Babylon, during their captivity; but it is worthy of note that their being born there did not make them Caldeans, or Babylonians; for they were no less Hebrews for being born in Babylon. So also may it be said of all the people of God, that in their earthly or fleshly birth, they all were born in Rahab, Babylon, Philistia, Tyre or Ethiopia; but, as we shall see, they all are, or shall be born again, in Zion.

*This man* may embrace the whole church of God, as a body, with all its numerous members; in the flesh they were all born aliens to the commonwealth of Israel, and strangers to the covenants of promise; and we, all the members of the body of Christ, were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ, and hath raised us up together, and made us set together in heavenly places in Christ Jesus. What is truly glorious in this saying which is spoken of Zion, is that,

although all her members were born of the flesh aliens, and in an enemies land, yet the Lord shall count, when he writeth up the people, that this and that man was born in her. God's people are too precious in his esteem to be taken in the gross, or in any uncertain or indefinite way; but, "The Lord shall count;" nor will he make any mistake in counting, for he shall say to the north, "Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory; yea, I have made him." When he writeth up the people. For he will take account of their coming to Zion, and the sum total shall be written in Jerusalem, and there engraved upon the palms of his hands, and recorded as in eternal brass. This writing is, we think; when he writes his law in their hearts, and in their inward parts, and quickens them by his Spirit, and by the new birth makes them manifest as his children, and brings them with singing to Zion, and with everlasting joy upon their heads. Then shall they be counted and recognized as the children of promise, as Isaac was, and as the children of Jerusalem which is above, and is free, which is the mother of us all. Written up, counted, gathered into his fold, and endowed with birthright privileges. No more strangers and foreigners, but fellow citizens with the saints, and of the household of God. It will be seen by reading the second chapter of Ezra, and the seventh chapter of Nehemiah, that when the Jews were delivered from Babylon and returned to Jerusalem, they were counted, and their exact number was written; and to this the psalmist undoubtedly alluded; and by the unerring spirit of prophecy, predicted that God will gather his captives, who are Jews inwardly, and whose circumcision is of the heart, from all the nations and tribes, from whence he has redeemed them, and will see that every one of them is forthcoming, in the day when he makes up his jewels. And the record shall not be written, or summed up by guess; nor shall the estimation be left to another, but the Lord himself

shall count them, and declare their first and second birth, with unerring exactness. These are truly glorious things, but they are spoken exclusively of the city of God.

But how shall all this be accomplished? Will it not require missionary societies, missionary labor, missionary boards, and missionary funds? O no. "The Highest shall establish her." True, but will he not accomplish it by the use of means, instrumentalities and agents, or, in other words, by proxy? No. Glory to God in the highest. "The Highest HIMSELF shall establish her." Well, then, if the Highest does it himself, it will be well done; for what he doeth is forever; nothing can be put to it, nor any thing taken from it; and the Lord doeth it, that men may fear, or be humbled and abased before him. What man or set of men could be trusted to write up the people of the living God, and to establish the city of our God? How many names would be entered upon the sacred register, who know not God, and how many of the poor weak, tempted, doubting saints, would be left unwritten, if the book of life were kept by finite men. But it is cheering to know that our Witness is in heaven, and our Record is on high. And the foundation which is in the holy mountains, "stands sure, having this seal, The Lord knoweth them that are his." Carefully counted, and accurately written, by the pen of God, the Highest God, the powers of earth and hell shall rage in vain, for they can never erase, blot out, or obliterate a single name.

"When God writes up the full account,
Of natives in his holy mount,
'Twill be an honor to appear,
As one new born and nourished there."

How highly then should the children of the New Jerusalem appreciate their sacred birthright, and not, like Esau, sell their birthright privileges for a mess of pottage, or for any

carnal gratification. Born in Zion, of incorruptible seed, to an incorruptible inheritance, we come, not to the mount that burned, unto blackness, and darkness, and tempest; "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn, which are *written* in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth {Moses,} much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven {Jerusalem, or the church.} And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." Heb. 12:18-29.

Middletown, N.Y.
March 1, 1870.
Elder Gilbert Beebe

# REPLY TO SISTER MYHAND ON COL. 2:6.

Russell Co., Alabama.
Jan.16, 1870.

BROTHER BEEBE: - I have had a passage of scripture on my mind for a long time, and I think there is a great deal in it for the children of God. Please give us a sermon on it. The words are these, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6.

Elvy Myhand.

**REPLY.** The apostle having set forth the attributes and eternal perfection of our Lord Jesus Christ, in the preceding chapter, and testified to the all sufficient fullness that dwells in him as the Mediatorial Head over all things to his church, and of the manner in which he has reconciled his people to God, in the body of his flesh through death, to present them holy and unblamable and unreprovable in the sight of God, shows that it is, and was, in all this perfection and fullness that his people have received him. Knowing the influences by which the saints are surrounded, while in the flesh, tending to allure, beguile, seduce and betray them, he gives them the important admonitions to beware lest any man spoil, {or rob} you through philosophy and vain deceit, after the traditions of men or rudiments of the world, and not after Christ. And as a good and sufficient reason why they should avoid the philosophy, deceit and rudiments of the world, and rely alone on Christ, he adds, "For in him dwelleth all the fulness of the Godhead bodily; and ye {the saints who have received him} are complete in him, which is the head of all principality and power." The carnal or fleshly mind of the saints is strongly and strangely inclined to adhere to the

philosophy, and human reasonings which are based upon the rudiments of the world. The rudiments of the world are the elementary principles on which philosophy and human science are based. But the christian cannot adhere to and be governed by the rudiments or philosophy of this world without departing from Christ. For all the treasures of wisdom and knowledge that the christian can possibly need are hidden in God, and in the Father, and in Christ. And as all the fullness of the Godhead dwells in Christ; he is therefore, of God, made unto us wisdom and righteousness, sanctification, and redemption. The apostle John assures the saints, that they have an unction from the Holy One, and know all things; and that, "the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." I John 2:20 & 27. These two apostles, Paul and John perfectly agree in their testimony, Paul says, "And this I say, lest any man should beguile you with enticing words." John says, "These things have I written unto you concerning them that seduce you." To avoid seduction John exhorts the saints to, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." I John 2:24. And Paul testifies substantially the same, and by apostolic authority commands the saints. "As ye have therefore received Christ Jesus the Lord, so walk in him."

The church of God, as a body, have received Christ Jesus the Lord just as God gave him; that is "to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." Then having received him to be the head over all things, to her so, as a church, she is commanded to walk in him. Every individual member of the body of Christ has in like manner received him, as both Lord and Christ;

renouncing all other lords; and bowing their neck to his yoke, and to have no confidence in the flesh.

When we received Christ Jesus, experimentally, as our Lord, all other dependences were cut off. We were sinking in despair, there was no eye to pity, no hand to deliver us. All our former hopes had perished, and there was no strange gods with us, they were all renounced. All human policy, philosophy and vain deceit had proved vain and delusive, and were fully renounced. We received him as the only name under heaven given, whereby, we must, or could possibly be saved. How are we now walking? Have we now any other trust or confidence for salvation? Are we relying wholly on him, as our Prophet, Priest and King? If we are walking in him as our Prophet, we must renounce all false prophets, and receive him as the only medium through whom spiritual communication can come from God to us. If we walk in him as our Priest, we are relying confidently on the efficiency of the atonement he has made for us, discarding the thought of gaining the favor of God by any offering we can make for ourselves. If we are walking in him as our King, we must recognize, receive and obey all his laws ordinances, and institutions.

When we received Christ Jesus the Lord, we received him as a whole, perfect, complete Savior, mighty and “able to save them to the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them.” Yea, and we received him by the power of the same endless life, by which he holds his priesthood. So then we are commanded to walk in him.

To walk in him, is to walk within the precincts of his church, for the church is his body, over which he alone is the Head.

When we received him, we deeply felt, and humbly acknowledged our need of him. He was to us the only being in heaven or earth on whom we could rely; should we not in all our walks cherish the same feeling, and make the same humble acknowledgement?

When we received him, he was to us the chiefest among ten thousand and altogether lovely; and we without reserve gave up ourselves with all our interests for time and eternity into his hands, to pass through flames or floods, if he directs; confidently relying on his word of promise that he will never leave or forsake us. So then let as endeavor to walk in him, in obedience to the imperative command is our text.

Middletown, N.Y.
March 15, 1870.
Elder Gilbert Beebe

# REPLY TO W.L. WILLIAMS, ON SABBATH SCHOOLS.

We admire the candor of our correspondent, and will not allow ourself to doubt the sincerity of his desire to know and embrace the truth, and to seek after it as for hidden treasure; but we are somewhat surprised that he, being a subscriber to, and reader of the SIGNS OF THE TIMES should have to enquire what are our objections to *Sabbath Schools*. For a statement of some of our objections we will refer him to number 15 of the current volume. A careful perusal of our article headed, “The National Baptists and their idols,” will probably convince him that we regard them as being unscriptural and idolatrous.

If we regard the scriptures as a record of the wisdom of God, and the New Testament as a complete and perfect rule of faith and practice to the church and people of God, we must regard everything that is not therein enjoined, as positively forbidden. How fearful are the judgments written against any man who shall add to, or diminish from the words of the book of this prophecy. See Rev. 22:18,19. An inspired apostle has informed us that the inspired scriptures are given for our instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. II Tim.3:16,17. No works therefore can, in a religious sense, be good in the sight of God, for which instructions are not found in the Holy Scriptures. Sabbath Schools are not taught, or enjoined by precept or example in the scriptures; they are therefore forbidden. That Sabbath Schools, so called, are a modern invention, unknown to the primitive apostolic saints, and that they are now held to be a nursery to the church, and an efficient means of saving souls from hell, and of conducting them to heaven, see the extracts in the article

referred to in our number for August 1, 1870, copied from the published proceeding of the First National Baptist Sunday School Convention of the United States," held at St. Louis, MO., Nov.2-4, 1869, and published by the "American Baptist Publication Society," at 530 Arch St., Philadelphia. If it be idolatry to ascribe the salvation of souls to any but the true God, then Sunday Schools, as held by the National Baptists of the United States, themselves being judges, is idolatrous. When Aaron set up a golden calf, and ascribed to it the temporal salvation of Israel from Egypt, the anger of God was provoked, and he threatened to destroy them. Is it not still more presumptuous to ascribe the eternal salvation of lost sinners to a Sunday School, or to anything else short of the saving power and grace of God?

Whatever may have been the original object of Sunday Schools, for teaching children to read, that object is now but secondary, or of minor importance. They are now devoted to the salvation of souls; for in their report, page 25, they say that their work as Sunday School teachers is a failure if their scholars are not saved. They not only teach, but thousands and millions of children are induced to believe in, and to rely upon them for salvation – while the eternal God has declared in the most positive terms that he is God, and beside him there is no Savior.

Beside the abominable idolatry of the institution, the pernicious effect of their delusions on the infant and rising generation is truly appalling. Nursed up in self-righteousness and pharisaic zeal, they become bitter persecutors of the people of God, and two-fold more the children of hell than their teachers.

Let what we have written suffice in regard to our objection to "Sabbath Schools," we will pass to notice some other portions of our correspondent's letter. He sincerely believes that both

the Missionary and the Old School Baptists are in some respects in error. He admits that the "former have drunken too freely of Arminianism." In what does their arminian intoxication more glaringly appear than in their Sabbath School arrangements? Can arminianism go any farther than to place the final salvation of millions of our children in the hands of Sunday School teachers, very many of whom themselves have never professed any experimental knowledge of the true God and eternal life?

The error charged on the Old Baptists is that they repudiate works, and the advancements of the age in which we live. Well, be it so. If to oppose all religious works except what Christ has enjoined, and all works, as a ground of salvation, and to be behind the age in regard to religious improvements, is to be in error, then we stand convicted. We have no ambition to avail ourself of any of the modern religious improvements of this adulterous age, but desire rather the primitive simplicity and apostolic purity of the faith and order of the gospel, as it was once delivered to the saints by Christ himself and his inspired apostles. And we hold ourselves bound by a solemn charge, if any man, saint or angel, shall teach otherwise than did the apostles, or any other gospel, to let them be accursed. And if any man come to us, and bring not the doctrine which was preached by Christ and his apostles, we are forbidden to receive them into our houses, or to bid them God speed, lest we be partakers of their wickedness. We are perfectly content with the primitive faith and order of the church of God, as it was established at the Day of Pentecost. We have no fellowship for those who would make void the law or institutions of God our Savior, by their own traditions which they call advancements.

Our friend demands, "Why do you oppose paying the preacher?" &c. We are not opposed to paying our debts. If

any preacher has any just demand against us, to the extent of our ability we are ready and willing to pay him. But we are opposed to making merchandise of the gospel of Christ. Nor can we encourage any to preach for filthy lucre's sake. But we will challenge the world to point out to us any order of people on earth who are more ready to contribute, in any scriptural manner, to the loosing of the hands, and feet and hearts of God's ministers, to go and preach the gospel of Christ, and feed his sheep and lambs, than are the Old School or Primitive Baptists. But we insist on doing all this in obedience to our Savior, and in the way and manner he has commanded.

There seems to be some obscurity or want of clearness in the declaration of our friend, when he says, "We believe that salvation is wholly of grace. We believe also that when our blessed Lord said, Go ye into all the world and preach the gospel, he meant what he said." Who does he mean? Paul says, "If it be of grace, it is no more of works." Does Mr. Williams mean to say that the Missionary Baptists believe that salvation is wholly of grace, and in no sense, and to no extent in anywise of works? If so, let him compare his declaration of their faith with their own, as published to the world by their delegates from twenty-eight States, in their late publication, in which they as positively affirm that the work of saving souls depends on "Sunday School workers," and that "no other aim can so infuse the souls of Sunday School workers with the spirit of earnestness and consecration to Christ, as this. This *work* of saving souls is more than enthusiasm of humanity." If they believe that salvation is wholly of grace, and not at all of works, lest any man should boast, why do they publish to the world that they believe otherwise? Why do they tell us that "to bring them {children} to Christ is the primary aim of the Sunday School worker?" If Mr. Williams means to say that the New School

Baptists believe that salvation is wholly of grace, why does he charge them of having drunken deeply of Arminianism?

That Christ meant just what he said to the apostles, when he commanded them, saying, "Go ye into all the world and preach the gospel," is most certain. He meant no more, nor did he mean any less, and so they to whom the command was given understood him; for they went everywhere preaching the word, not organizing Sabbath Schools, or Mission Societies, as a more efficient way of saving sinners. Nor did they wait for a commission from some humanly devised board of Missions, to provide them an outfit, or to collect funds for their support. It is also conceded that the inspired writer meant just what he said, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God *should* {not had} taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," &c. This we believe, because thus it is written. But we have not been able to find in the Bible any place where God has said, "Come unto me all ye ends of the earth, and be ye saved." We believe that God always means just what he says, and therefore if he says unto Israel, as in Isa. 45:22-25, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." All this is said, and was doubtless all meant; but as God evidently means just what he says, no man has a right to change the words which have gone out of God's mouth in

righteousness. God's Israel, though scattered to earth's remotest bounds, shall hear his voice, and shall be saved in the Lord with an everlasting salvation. God has also said, in the same connection, "I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain; I the LORD speak righteousness, I declare things that are right." But, why must they look to God for salvation, from the ends of the earth? Because he is God, and in all the earth there is no other Savior. If salvation could be obtained from Sunday Schools, or from "Sunday School workers," there would be no necessity for all Israel to look alone to God for salvation; but as God alone can save a sinner, he has commanded them all to look to him for it, and to look away from everything else for it. And this he has not said in vain, for he has sworn by himself that his word shall be effectual in the complete salvation and justification of all the seed of Israel; for he said not unto them, Seek ye me in vain. Isa. 45:19.

As our friend has proposed his questions, not in a spirit of controversy, but for information, we have designed to reply respectfully, and sincerely hope he will accept what we have written in the spirit of love and of a sound mind, and if any light shall be elicited we shall not have labored in vain.

Middletown, N.Y.
October 1, 1870.
Elder Gilbert Beebe

# REPROACH FOR TRUSTING IN GOD.

“For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of them that believe.” - *Paul*

THE God in whom the apostles trusted, is emphatically the *living* God. First, in contradistinction from all the gods which are known or worshiped by the deluded children of men. Among the numerous idols of human invention, none are found possessing life in themselves; and frequently have men formed gods for themselves of inanimate substances; as gold, silver, and other metals; while those who are impoverished among them, choose to them a tree that will not rot, and seek a cunning workman to give it the appearance of a god, according to the form and goodliness of man, &c. Others again, make them gods of their works, creeds, resolutions, benevolence, &c.; but all these are gods without life; the prophet says, There is no breath in the midst of them. Any object, whether material or immaterial, whether mentally or by manual labor served, whether composed of gold in the form of a calf, or in the form of eagles, or smaller coins, if we ascribe to it what properly belongs to Jehovah, we make it our god; to ascribe the works of creation, providence or grace, to any created power or substance, can be nothing short of idolatry. But again, he is called the living God, because he is self-existent and eternal, the source and giver of all life, natural and spiritual, to men, angels, brutes or devils.

The God in whom primitive christians trusted, is farther distinguished from all other gods, in that he is a Savior, and the *only* Savior. His own declaration is, “I am God, and beside me there is no Savior.” And again, “A just God, and a

Savior." And the apostle Peter declares, "There is salvation in no other." Whether we speak of that salvation which is common, having respect to the providence of God, by which his rain is sent alike upon the just and unjust, or that special salvation which is peculiar to believers, in all cases, salvation, whether spiritual or temporal, is of the Lord. To ascribe salvation, therefore, to a system of means, efforts, personal virtues, human righteousness, protracted meetings, anxious benches, mission societies, preaching or praying, is as absolutely idolatrous, in a scriptural sense of the term, as to deny the existence of Jehovah, and to worship a calf.

In this living God and only Savior the saints of the Lord trust; and because they trust in him, they both labor and suffer reproach; not to procure a confidence or *trust* in God, but because they are in possession of this, they labor and suffer as a consequence; and in the cause, nature and object of their labors and reproaches, the people of the living God are as clearly distinguished from nominal professors and deceived hypocrites, as are the gods they severally serve by the exhibition of their respective attributes.

It must not be denied that hypocrites and false professors labor; yet their labor is not connected with reproach: they labor for that which is not bread; and like the troubled sea, which cannot rest, but continually cast up mire and dirt, foam out their own shame, and glory in their shame. They labor because they do not trust in the living God. If the popular religionists of our day could trust in the living God, they would cease to tell us of thousands going to hell for want of our money, our efforts, our missionaries, or our prayers; for all they who truly trust in God, feel perfectly safe in leaving the work of salvation in the hands of him who is mighty and able to save; relying on his faithful promise to call his sons from afar, and his daughters from the ends of the earth. As an evidence that Abraham believed and trusted

in God, it is said, “He staggered not at the promise;” but the popular worshipers of our day do stagger at the promises; and as one of their Aarons (whose surname is Perkins) once declared, at the Warwick Association, It was admitting too much, to say that God could convert or quicken a sinner without the use of means. Even so all those who worship the works of their own hands, subscribe to the same sentiment, that God cannot save sinners without our help. Can those who would limit the power of Omnipotence on the one hand, and assert the power of man on the other, denying that God is able to save sinners of himself, and asserting that men have power to save the heathen and convert the world, can these trust in the living God? If so, what do they trust to him? not the work of salvation, for this they have undertaken to perform themselves. They trust not his wisdom, or they would not wreck their brains to improve his plan of grace; nor do they trust his truth, or they would believe what he has declared, viz: All that the Father has given to Christ shall come to him; and they that come to him he will in no wise cast out. But they can, and do trust in themselves, and made flesh their arm; notwithstanding the curse pronounced on those who trust in men, and make flesh their arm.

But how very different it is with those who trust in the living God. They shall be like Mount Zion, which cannot be removed, but abideth forever. Their labor is on very different grounds; it is because they do trust in God; and although their labor is invariably connected with reproach, they know in whom they have believed, and that their labor is not in vain in the Lord. They trust in the living God to quicken whom he will, without the least fear that the work will fail; and when his people are quickened, they labor to feed the flock of God, which he hath purchased with his own blood;. they labor to exhibit the truth as it is in Jesus, and to oppose those God-dishonoring doctrines of men and devils which are so constantly belched forth from the enemies of the truth. As

christians, they labor to follow their divine Leader through evil as well as good report, and to observe all things whatsoever he has commanded them. As church members, they labor to bear one another's burdens, and keep the unity of the spirit in the bonds of peace; and all this labor is performed by them, because they trust in God. For the same cause also they suffer reproach. They are reproached for-trusting in the living God; called antinomians, and many other epithets are employed to reproach them for the same cause. If they could, and would abandon their confidence in God, and repose their confidence and trust in human inventions, cease trusting in God to preserve them through grace unto glory, and in lieu thereof, apply to a temperance pledge to secure them from a drunkard's grave, to a Seventh-commandment Society to secure them from adultery, to Theological Seminaries to supply the church with ministers, to Mission Boards to sustain the ministry when provided, to Tracts, Sabbath Schools, anxious benches, arminian lectures, &c., to supply the church with members, then would they escape reproach. But as long as they will live godly in Christ Jesus they shall suffer persecution; for unto us it is given on the behalf of Christ, not only to believe on his name, but also to suffer for his sake. And all this they are enabled to bear and glory in, because they trust in the living God, who is the Savior of all men, specially of them that believe.

ALEXANDRIA, D. C.,
June 1,1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 502 – 506

# Reproduction of Articles published in the “Signs of the Times” more than 30 years ago.

In the number of the SIGNS OF THE TIMES for Dec. 15, 1879, will be found a letter from our beloved brother, Wm. E. Freeman, in which he speaks of some articles published more than 30 years ago, which have been construed by certain parties as fastening on us what they called the “Arian Two-Seed heresy.” Has but very few of our present readers have access to those old volumes, brother Freeman suggested that we should we publish them for the benefit of those who desire to know whether we have been for so many years publishing such pernicious heresies, and so very few of the many thousands of our readers have had sagacity enough to discover it. In all courts of equity the burden of proving charges has been thought rightly to devolve on the accusers, in the accused is supposed to be innocent until proved to be guilty. But circumstances altar cases. We are violently accused, and challenged to prove our innocent of the things charged. Our accusers claim that they have proved by extracts from the SIGNS of many years ago what we have constantly protested and denied that we do now, or ever have held. And now, to show that the passages copied from the SIGNS have been unfairly garbled or strangely misconstrued, and that, in the very articles from which they have made these extracts, we distinctly, expressly and most emphatically denied that we did at that time, or in any other time, pulled what they so persistently charges with. How truly brother Freeman says, “One thing that we should be thankful for, and that is, that of all the people calling themselves Old School Baptists, there are none so ignorant of these heresies as the readers and patrons of the SIGNS OF

THE TIMES. This looks very strange, that those who never read the SIGNS should profess to know better what it teaches and advocates than those who do read it." In a note which we appended to brother Freeman's letter, we promise to attend to his suggestion in regard to the republication of the articles to which reference has been made by our accusers, at our earliest convenience. From the date of that promise our time and space have both been crowded, but we now commence in this number of the SIGNS the republication of the articles referred to. And as we can make room, we will continue their publication in consecutive numbers until we shall have reproduced all that have been referred to by brother Freeman has been claimed by our accusers as sustaining their charges against us. The first of the papers called for is here on two subjoined, being a letter from Eld. E. S. Dudley, dated June 28, 1849, and our reply.

DEAR BROTHER BEEBE: – if you feel free to do so, I would like if you would give your views on Heb. ii. 14, 15, which reads thus: "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

The particular point of difficulty with me, and the point to which I would direct your attention, is "the origin of those children," and how they became united in their Federal head, the second Adam.

My object is not too ilicit controversy, but to get information; and if you will favor me with your views, I will just take them for what they're worth.

Yours in christian regard,
E. S. DUDLEY

REPLY: – we feel free to give our views on the subject presented, not from any presumption that we enjoy it clear light or happier talent of communication than our brethren, but because we desire to withhold no religious sentiment from the investigation of our readers. We consider them entitled to our religious views on all subjects on which they are pleased to interrogate us, and we feel the more unreservedly free in this instant because our brother assumes the more difficult task of estimating the exact worth of our views, and is pledged to take them for just what they are worth; if indeed they shall prove to be worth anything. This is what we desire on all subjects on which we express our opinion. To ask for more would be vain and presumptuous, and be willing to accept less would be to underrate their worth. The two particular points involved in the consideration of this text, to which our attention was called, are,

1. The origin of these children; and
2. How they became united to their Federal Head, the Second Adam.

First, the origin of these children. Taking for granted that *these children* are the children of God, that *seed* which God, by the prophet, said, *should serve him*, and which should be *counted to the Lord for a generation;* and which are by Peter are called, “a chosen generation, a royal priesthood, a holy nation,” &c., And by Paul, “the faithful in Christ Jesus,” we shall have but little difficulty in tracing their origin immediately two God. Christ himself is said of them, “Thine they were, and thou gavest them me.” Again, “All that the Father giveth me shall come to me.” “My Father which gave them me is greater than all,” &c. But we presume that

brother Deadly is as well satisfied that *these children* had their origin in God, as we are; we conclude that his query was intended to embrace the consideration of the date, manner and circumstances of their origin. Whether they were originated at the time of the creation of the natural heavens and earth in the formation of Adam from the dust of the earth, or at some date antecedent or subsequent to the creation of the world. We are free to express the strong conviction of our mind that as the seed of Christ, they had their origin in him as their seminal Head, and divinely appointed Mediator, long before they became partakers of flesh and blood. Some of them we know existed as the seed of Christ when he poured out his soul unto death, for at that time he saw all his seed, and some of them have never until the present time been developed as partakers of flesh and blood; only as they had an earthly or natural existence in Adam the first, from the day that man became a living soul. The text before us demonstrates the fact that *these children* did exist as his (Christ's) children before they became partakers of flesh and blood. Their becoming partakers of flesh and blood did not constitute them the children or seed of Christ, for they had their identity as his children, or "*the children*" before they partook of flesh and blood. Who partook of flesh and blood? The children. How did they partake of flesh and blood? Just as Christ "also himself likewise partook of the same," when he was made flesh and dwelt among us; for the term *likewise*, signifies in like manner or in the same way. Christ existed as the Son of God before he was made of a woman; and so his seed existed in him as their Mediatorial and seminal Head, before they were created in Adam. When we speak of the existence of Christ as the Son of God, the Mediator, the Head of the church and life of his people, before he became incarnate, we do not allude to his absolute Godhead, for in his Godhead he is the eternal, the self-existent God, in the most absolute sense of the word; but we allude to what he was at the beginning of

the creation of God and the First-Born of every creature. And thus existing in his Mediatorial character, the fullness of the Godhead and the fullness of the church were embodied in that Mediatorial existence. And hence it is said that his people were created in him, chosen in him, preserved in him, saved and called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began. Their origin as his seed his simultaneous an identical with Christ as their Life, as we are informed in the connection of our text. For both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, "I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee. And again, I will put my trust in him. And again, Behold I, and the children which god hath given me." In perfect harmony with the scriptures, he told his disciples that he was going to his Father into their Father, to his God and to their God. As he is the only begotten of the Father, their sonship is included in his Sonship. He was the Son of God before he partook of flesh and blood, and his seed were the children of God in his sonship before they partook of flesh and blood. Brother Dudley will perceive that while we ascribe to Christ absolute Godhead in the most absolute and a limited sense of the word; and as such denied that he is *second*, subsequent, or inferior to any other God, we refer every title applied to him in the scriptures, which implies derivation, emanation, generation or dependence, to his Mediatorial Headship of his church, which is his body, the fullness of him that fill with all in all; excepting only such titles as are used in special reference to his humanity.

Second. The second point for consideration is, "How they became united in their Federal Head, the Second Adam?" The original seminal union and identity of the church as the body, with Christ as the Head, has probably been sufficiently

discussed in the first division of our article; but we suppose brother Dudley's enquiry to embrace the subject of experimental union – for certainly neither he nor any other intelligent brother can conceive of the existence of a living head, and a living body belonging to that living head, and that the same time disconnected, or disunited. Separate any from which body, and neither head or body can survive the separation; the matter of union concerning which our brother inquires, must be that experimental union which is developed in the saints when Christ is formed in them the hope of glory. How this is brought about involves considerations second in importance only to what we have already expressed our views upon. This consideration is not only great and and sublime, but it is vast and its range, for it involves the consideration of the participation of his children in the flesh and blood of their Adamic nature, their natural seminal union to identity with Adam as the Federal head of the human family as such; their sin in him, their guilt and condemnation in that nature in union; their alienation from God, and their total depravity is fallen sinners; their redemption and reconciliation to God through the atonement of their "nearest of kin," Christ, and finally their regeneration, by the quickening operation of the Holy Ghost. All these, and more, are involved in the consideration of this branch of our subject. It is not possible for us to be more clear on these points than the inspired writer, in the connection of our text. Christ, who in his mediatorial character was holy, harmless, separate from sinners and higher than the heavens, was made a little lower than the angels, in his assumption of that body which was prepared for the suffering of death; in which he, by the grace of God should taste death for them all, and thus bring many sons unto glory; by destroying him that had the power of death, and delivering them who through fear of death were all their lifetime subject to bondage. In this work it behooved him not only to be made like unto his brethren, but also to suffer the just for the unjust, to bring them to

God; hints he was delivered for their offenses, and raised again for the justification, and by one offering he hath perfected for ever them that are sanctified. Thus having, by virtue of pre-existing relationship, union an identity, sustained legally the character, and performed effectually the work of a Redeemer, he has "Gone up with a shout, and with the sound of a trumpet." The heavens have received him as the High Priest of our profession, and as the Captain of our salvation; and he has sent the Holy Spirit, whose work it is to quicken and regenerate all those for whom he died, and the take of the things of his, and show them unto his people. In the prosecution of this placid work, the heirs of immortality are made to hear the voice of the Son of God, and live; and when thus made alive, they are made to feel and realized their lost and helpless condition as sinners against God, and to despair of salvation thru any work or merit of their own, and whence efficiently humbled before God, Christ is revealed to them as their Life, their Righteousness, Sanctification and Redemption. The spirit of adoption is given them, and they cry, Abba, Father. God, who commanded the light to shine out of darkness, shines in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Not to make them sons, but because they are sons, God sends forth the spirit of his Son into their hearts, and his spirit witnesses with their spirit, that they are born of God. Now they experience and enjoy this union with their second, anti-typical Adam; and they are made to know him and the power of his resurrection and the fellowship of his sufferings. Now they are recognized and sealed as the errors of Glory – and from their living in spiritual Head, by joints and bands united, they have nourishment ministered, and increased with the increase of God here we must leave the subject for the present. Brother Dudley would just throw what we have written into the scales of the sanctuary, weigh it fairly, ascertained its true wait and worth by a righteous standard, and do as he has promised, and we ask no more.

Elder Gilbert Beebe,
Middletown, N.Y.

Signs of the Times,
Volume 48, No. 11
June 1, 1880

# Reproduction of Articles Called for.

The second article called for, as we are informed by our beloved brother Freeman, is in volume seventeen, pages 181-183. This is a long reply of the venerable Elder Trott to brethren at Fort Mountain, Virginia, which was published without note for comment by us at that time. As Elder Trott, and many, if not all, the Fort Mountain brethren who were engaged in that discussion, have been called the way by death, we deem it inexpedient to revive their controversy or to disturb their graves. We pass to the next in order, which is replied made by us to a letter of Elder John Clark, in which has will be seen, we distinctly said, "We are not prepared to endorse what brother Trott has said, although with him we do believe that Christ was *made* a quickening Spirit."

In yielding to the request of brethren, in republishing our reply two Elder Clark, we have no disposition to revive or agitate the controversy with him. For about thirty years past we have carefully avoided the mention of his name in the SIGNS, leaving him to accomplish his threat, that unless we complied with his terms, the SIGNS OF THE TIMES should itself be discontinued; and to do in his own way. Nor do we publish these articles with any design to persist in the use of any words or phrases use by us, then which we're liable to be misunderstood. We most freely admit our liability to err, and therefore have constantly urged our readers to compare carefully all we published with the scriptures, and receive only what the scripture sustain.

We have been charged repeatedly with Arianism, two-seedism and other heresies, which we have distinctly denied. Our accusers have referred to passages in the SIGNS to prove these heresies upon us; to which we have replied that such passages from our writings have been garbled, and not

taken in their legitimate connection with the manifest tenor of the articles from which they purported to have been taken. To *garble*, according to Webster, is "To pick out such parts of as may serve a purpose; to mutilate; to correct." Arianism is generally understood to be a denial of the eternal Deity, or supreme and uncreated Godhead of our Lord Jesus Christ. Now let our readers examine the passages picked out of these reproduced articles, and compare them with the articles from which they have been extracted and *picked out*, in which we have in the most pointed manner declared we did not use the garbled terms in the sense which they attached to them, and then decide if what has been quoted of what we have said has been a fair in on this presentation of our manifest meaning and intention. Compare what was said of Christ, as the relative and official Head of the church and life of his body, as being *constituted, made or created*, the foundation and source of all life to his saints, with what we said in the next paragraph in these words, "If brother Clark and other brethren have so understood us, or any who have written on the subject, as to fear that we were others were losing sight of the absolute Godhead of Jesus Christ, their jealousy is commendable; but we are certain that those who have written have felt as tenacious for the supreme glory of God our Savior as any of our brethren can be. * * * * We do a surety believed that he (Christ) is God, and worship him and rejoice in him as God," &c. Again, we say, if the attempt to fasten on us the charge of making Christ only a created being, when we have soulfully declare that he is himself the self-existent God, by whom all things are and were created, is not a mutilation and perversion of what we declared to be our meaning an understanding in the use of the words used by us, then we have unjustly charged our accusers with garbling.

The word *create* in our English language, as defined by Webster in his unabridged dictionary, is defined in his second

application thus: “To effect by the agency and under the laws of causation; to be the occasion of; to produce.” In his third application he says, “To invest with a new form of office, or character; to constitute; to appoint; to make.” The idiom of the English language justifies its application to Psalm lxxxix. 27: “Also I will *make* him my first born, higher than the Kings of the earth.” “Yet have I set my king upon my holy hill of Zion.” – Psalm ii. 6. “Even Jesus, made a High Priest forever, after the order of Melchisedec.” – Heb. vi. 20. “For the law make if man high priests which have infirmity; but the word of the oath, which was sense the law, maketh the Son, who is consecrated forevermore.” – Heb. vii. 28. None of these terms are or can be applied to the abstract Deity of Christ, nor applied to him abstractly from his Mediatorial relations, for as God, nothing can be added two or diminished from him; but of the increase of his government and peace, as our blessed Mediator, there shall be no end, upon the throne of David his Father, to order it, and to establish it with judgment and with justice from henceforth, even for ever. – Isa. ix. 7.

Although the use of the word is sanctioned by Webster, and frequently used in the scriptures in a similar sense, as, “I form the light, and I *create* darkness,” darkness is caused only by withdrawing or withholding light. It is not making something out of nothing, or that never existed before. – Isa. xlv. 7. “I *create* a new heaven and in new earth;” “for behold, I *create* Jerusalem a rejoicing, and her people a joy.” – Isa. lxv. 17, 18. Both Jerusalem and her people were already in existence; but she with their people were to be blessed with these additional favors. “*Create* in me a clean heart,” was the importuning prayer of David. – Psa. ii. 10. Not in the way the heavens and earth were created from nonentity, for he already had a heart; but it needed to be cleansed. The manner of this *creation* which he invoked was, “Purge me with hysop, and I shall be clean; wash me, and I shall be whiter than snow.” Now we repeat, although the word, in the

sense in which we used it, is sanctioned by Webster, and what is far more important, by the scriptures, we do not feel inclined to persist in the use of it. Certainly, if we had apprehended that any of our brethren or readers would have inferred that we held the monstrous belief that Christ had no higher than a created existence, we would not have used it. When we publish the article in which that word occurred, we were issuing about seven thousand copies of the SIGNS, which are read by perhaps 10 times that number of Old School Baptists, who have discovered no Arianism in it. Since that time it has taken Elder Clark, who had threatened to annihilate the SIGNS, 30 years to make the impression, with the aid of a printing press and as many as he could enlist to cooperate with him, that we are an Arian Two-seeder; and the amount of his success in his efforts, others can judge for themselves. We presume the Two-seedism, of which we are accused, is that which was advocated by the late Elder Daniel Parker, which we have never sanctioned, and in refutation of which we published a pamphlet many years ago. The bible speaks of various kinds of seed: a holy seed, a godly seed, a righteous seed, and also of the seed of evil doers, a corruptible and an incorruptible seed, seeds of animate and of inanimate things; but on none of those seeds are we aware that we hold any views differing from the views of our brethren.

Deeply regreting our inability to express in more unmistakable language powerful, unwavering and undying faith in the eternal power, majesty and refulgent glory of our Lord Jesus Christ, as the Word that was with God, and as the Word that was God, God over all, blessed forevermore, the true God and eternal life, that he is one and identical with the Father, and one an identical also with his body, the church, and with all our hope for heaven and happiness resting exclusively on his Godhead and his complete, finished and perfect Mediatorial work, we desire to worship and adore him

as our God, obey him as our King, serve him as our Lord and Master, confide in him as the great High Priest who holds his office, not by the law of a carnal commandment, but by the power of an endless life, by which she is able to save all who come unto God by him, seeing that he ever liveth to make intercession for them. Yea,

"In all the characters he bears,
And all the forms of love he wears,
Exalted on his throne,
In loftiest songs of sweetest praise
We would, to everlasting days,
Make all his glories known."

The following is our reply to Elder Clark, first published And December 1, 1849, in volume 17, pages 181-183.

From a firm conviction of our mind that brother Clark had misapprehended the views of our self and of some of our correspondents, in relation to some of the things of which he complains, as existing among the Old School Baptists, and consequently that his repudiation of views which he imputes to them, would be regarded as an attempt to demolish that which has only an imaginary existence among Old School Baptists, we were led to defer into publication, intending as soon as we could command at leisure, to correspond privately with him, in the hope that we might be able to disabuse his mind on the subjects of all. By letter subsequently received, brother Clark urges the publication as a matter of justice to himself and many others, who, he informs us, have entertained the same or similar views with himself. We are too well acquainted with brother Clark, to doubt his sincerity are the purity of his motives, or to think incapable of wishing to create an unprofitable excitement. We feel no disposition to deny him what he claims as a right at our hands; but while we publish his communication he will

bear with us, while we injustice to the Old School Baptists generally, and in defence of the SIGNS OF THE TIMES, particularly, attempt to show that many of the things of which he complains have never been advocated by Old School Baptists through the columns of this paper.

First. No writer in the SIGNS has ever claimed for his own productions that they should be regarded in any different light from that which they freely accord to all other writers, both ancient and modern; so far as they are sustained by the word of God, they are more than the opinions of man; but as far is the only express *opinions*, as such, they are like all other writings of the kind, to be esteemed only as the opinions of man. All the writings of uninspired man, whether in ancient or modern times, must necessarily set forth the opinions of their offers, and their correctness or incorrectness must be determined by a higher standard than themselves. Every sentiment, whether expressed by ancient our modern man, whether in the pulpit or at the fire-side, whether published in Gill's Commentary or the SIGNS OF THE TIMES, is true or false, as far as relates to spiritual things, as it is sustained or condemned by the scriptures. But we must make a distinction between the opinions of man, and the infallible word of divine inspiration. We admit of no standard writers for the church of God, excepting such as have written by the immediate inspiration of the Holy Ghost. A gray-headed heir is none of the better for its antiquity, nor is a newly discovered truth the worse because of its novelty to us.

The query of brother Clark, whether the SIGNS has not been productive of as much harm as benefit, we shall leave our readers to decide; but we know not why our views on any point of doctrine, are not as good and edifying when given through the SIGNS in answer to an inquiring brother or sister, as though we were to express the same views from

the pulpit, nor can we see why they should not be tested by the same rule in both cases. If our readers would regard our views and he either case, as a standard for their faith, they would be guilty of substituting the opinions of a man, in place of the inspiration of the Holy Ghost. It is not enough for us as christians to know that we have the opinions of great and good man of many generations; we require to know that these opinions are sustained by a "Thus saith the Lord."

Second. In the six specifications of "*new things*," which brother Clark says, "have been found among us, and some of which have been advocated in the SIGNS," there are some specifications which have not yet been developed to our knowledge among the Old School Baptists of our acquaintance, much less have they been advocated in the SIGNS. The doctrine of the first specification, asserting the self-existence, independence and progenitive properties of Satan, has never been held by any, who were recognized a consistent Old School Baptists, in the SIGNS OF THE TIMES. Nor did we ever before hear of *any among us*, we'll than the sentiment of the second specification, nor do we think that sentiment has ever been advanced by any recognized Baptist of our order.

The third specification is somewhat complicated. We know of none who deny that the non-elect are under law to God, and under condemnation and wrath, by the law of God under which they were created in Adam, and against which they have all transgressed; that there are many among us who do not profess to be informed, as to different degrees of punishment awaiting the non-elect in the world to come. Having in behalf of our brethren who have been contributors to our columns, plead "Not guilty," to three out of the six specifications, we pass to notice the remaining three specifications; and on two of them we freely admit there has been some unpleasant description.

The fourth specification is undoubtedly the most important of all; but the statement is by no means a fair version of the sentiments held by any writer in the SIGNS, unless we have all together miss apprehended such writer. That which comes two nearest it of any thing that is appeared in the SIGNS, is perhaps the reply of brother Trott, to the brethren about the Fort Mountain, on the first page of No. 16, of the present volume. We're not prepared to endorse what brother Trott has there said, although, with him we do believe that Christ was *made* a quickening spirit, as the Head of that life and immortality which was given us in him before the world began; and that as Adam was made a living soul, so Christ was me to quickening Spirit. But still it has been, and still is our view of the subject, that as eight is God who is assured us into being by communicating to us by generation than natural life which gave us in Adam, so it is God, who by the Holy Ghost communicates to us that spiritual life which she gave us in Christ before the world began. The immortality of the saints is not a mere emanation from a created being, nor was our natural life such an emanation from man merely; God gave us that life which we derive through Adam; he created it in him, but we receive it from God, through Adam. And our spiritual life proceeds to us from God through Christ.

"He gave us a life in Christ his Son,
Above for He spread the starry sky."

We do believe that Christ, as the fountain and source of all life to as saints, was so *constituted, made* or *created* by God; for these are scripture terms, and must have meaning. And it is in this sense we understand that "He only hath immortality." From or through him only flows life to us; for *that life was in his Son;* but this life was so given us in him as to make us in him the sons and children of the God and Father of our Lord Jesus Christ. But we also believe that in him as truly and fully dwells all the Godhead bodily, as we

believe that the church of God is fully and completely in him embodied. We agree with brother Trott, that the “law of the spirit of life in Christ Jesus, by which we are made free from a law of sin and death, has reference to the power of immortality given us in Christ, and not to the person of the Holy Ghost.” But when it is written, “The spirit of the Lord God is upon me, because he has anointed me to preach good tidings to the meek,” &c., We understand that the Holy Ghost is intended. Holy men of old spake as they were moved by the Holy Ghost; but unto Christ, as the anointed of the Father, the Holy Ghost was given without measure. And Isaiah, personating the anointed Savior, declares that this anointing was a qualification for his mediatorial work, “binding up of the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn,” &c. We have understood the passage, “It is the Spirit that quickeneth,” to relate to the Holy Ghost; but we understand that the Holy Ghost quickens by communicating the life of Christ to the members of his mystical body. How far we may in these views agree with the views of brother Clark, and how far (if any) we may differ from the views of brother Trott, we’re not able to say; but it is with great deference to the views of both these brethren that we have expressed our own. And so far as they are our views they are opinions of man, and should be so regarded, and tested by the scriptures; and so far as they are sustained by that standard, they are the revelation of God. Whether they have ever been entertained or expressed by mortals before or not, can neither make them true nor faults. If true, the word of God will sustain them; if untrue, that word will condemn them. The subject is infinite and we are finite; our views at best are imperfect, and all we can know or understand of God, or the things of his spirit, is and must be by the revelation of the Spirit.

If brother Clark and other brethren have so understood us, or any who have written on the subject, as to fear that we were others were losing sight of the absolute Godhead of Jesus Christ, their jealousy is commendable; but we are certain that those who have written, have felt as tenacious for the supreme glory of God our Savior as any of our brethren can be. And although brother Clark May think that we ascribe a *triplex* character to Christ, which the scriptures do not warrant, we for ourself must say, if to hold that he is God and Man, and Mediator between God and man, involves such of you, we certainly hold it. We do assuredly believe that he is God, and worship and rejoice in him as God. We believe that he took on him the seed of Abraham, was made of a woman, was put to death in the flesh, and was quickened by the Spirit, and we believe that he is the Head of his church, the life and immortality of all the sons of God; nor can we think that brother Clark wishes to exclude either of these characters from him. We may differ in some of our views, and we may differ still more in our manner of expressing them, but in our need of just such a "God, Man and Mediator," we cannot differ.

The fifth and sixth negative specifications are quite two metaphysical for our limited understanding. That the everlasting love of God to his people in Christ, is the cause of their being all to be drawn with loving-kindness two God, and of their loving him in return, is simple bible truth; but that love is what constitutes us the objects of God's love, or are having our life and immortality given us in Christ, is the ground of our relationship, and that relationship the ground of love, is to be settled as the word in Spirit of God doth teach. Wide brethren who have witnessed and enjoyed that love of God shed abroad in their hearts, causing them to love God supremely, and to love one another with a pure heart fervently, should fall out by the way, and dispute on these nice distinctions, we cannot explain. It is certainly a matter of

astonishment the God has loved his people and all; and a far more weighty question with us, whether we be partakers of that love, then any of the questions involved in the controversy.

We were not aware that there was any diversity of sentiment among Old School Baptists on the subject of the sixth and last specification; or that any Old School Baptists contend that faith is in any sense the act of the creature. That its power is felt by the children of God, that it moves them the action, and is developed in them by their works, none, we presume, will deny. But we have learned and from the word, that faith is itself a fruit of the Spirit; that is the substance of things hoped for, and the evidence of things not seen. It is not simply the act of believing, (if believing be an act), but it is the power by which we are enabled to perceive the evidence *of things not seen*, that evidence on which conviction is set home to the mind, and our believing is the consequence which follows. We, for ourself, can see no more propriety in calling the faith of Christ an act of either the old or the new man, then in calling the grace of God the act of those who receive it. Believers do believe, it is true; but they are constrained to believe by the power of the faith of the operation of God. But we desire to make known new issue with our brethren on this point.

Elder Gilbert Beebe,
Middletown, N. Y.

Signs of the Times,
Volume 48, No. 12
June 15, 1880.

# REPRODUCTION OF ARTICLES CALLED FOR.

The last of the published articles referred to by brother Freeman, as relied on by our accusers to sustain their charges of heresy against us, is contained in the letter of our late brother Thomas Hill, and our remarks upon the same, which we now republish, and submit to the judgment and decision of our brethren generally. Let what we have written and published be carefully and prayerfully tested by the divinely authorized standard of inspired truth, and let nothing be accepted as bible doctrine that the bible does not fully sustain.

Much has been said by some of our accusers in regard to the words of brother Hill, of his having thought that Christ, as the Mediatorial Head of his body, the church, was "the first production of divine power," as though he had intended to deny his eternal self-existence as the supreme God; whereas Elder Hill very evidently was speaking of him as the begotten Son, and as such, by the pleasure of the Father, in all things having the pre-eminence.

Utica, N.Y., Jan. 28, 1850.

DEAR BROTHER: – When you have written in defence of the Mediatorial character and standing of our Lord Jesus Christ, I have felt almost always prepared to endorse what you have said upon the subject. There is however one exception to be taken; and I think that exception has been given your opponents some advantage over you. It is this, in your remarks, speaking of Christ in his ancient headship to, and with the church, you have made free use of the term "*Eternal Union*," which term, my dear brother, I have thought was hardly tenable, for if such idea be correct, then as

unavoidable consequence the church must be eternal, but as the church is admitted to be a creature, the idea involves a difficulty which to my poor mind is insurmountable.

I will now submit to you a thought which has occupied my mind for many years on this very interesting subject. From the testimony of the scriptures my mind has been led to conclude that, Christ as the Son of God and head of the church, was the first production of divine power! and when he was brought forth, (as declared in the 8th chapter of Col., and 3d chapter of Rev.,) the church was brought forth with him and in him, as Eve was brought forth in Adam, who is said to be "the figure of him that was to come."

In this display of divine power I have thought the era of time was launched forth from the Almighty hand of God; and as it is stated in the scriptures that in ALL THINGS Christ might have the pre-eminence, so I have been led to think that he stood forth in the commencement of all time, or in other words, that the data of the union of Christ and the Church is coeval with time, and this is what I have been in the habit of terming an "*everlasting union*."

What I have written above, my dear brother, I have written in love, and I hope you will so understand it, and I would further say that it is written for you and myself alone, as I do not wish you to give it publicity, unless you feel that it might help, and not hinder the brethren, nor injure the SIGNS, for I assure you I have no wish to figure as a controversialist.

I am yours I hope, in sweet and blessed identity with the "Alpha and Omega,"
THOMAS HILL.

REPLY: – We are greatly pleased with, and would desire to possess and manifest in all our labors, the kind, affectionate

and brotherly spirit of the short letter in this paper over the signature of our beloved brother Thomas Hill, of Utica, N.Y. How much the children of God might profit by a free interchange of their views, could they always write and speak with the same manifest kindness of feeling, and desire to import useful suggestion to each other. On the other hand how much has been frequently lost to them, by an indulgence of those carnal and mischievous, selfish, jealous and censourious developments of poor depraved nature, which are so apt to predominate when brethren allow themselves to speak or write in a harsh or unkind manner. Brethren may differ in their understanding many important points, and honestly differ for want of clearer light on those subjects, and these differences might be greatly lessened by letting all the light which is among them shine forth, for the common benefit of all that are in the house of God. "In meekness instructing them that oppose themselves." But when brethren mistake the carnal impulses of their own deceitful hearts, for the inspiration of the spirit of truth, and became jealous of each other's gift, and fearful that their own light will be eclipsed by that of some other brother, this vain, selfish ambition, not only sinks them low, very low, in the estimation of those who can discern the spirit by which they are influenced, and thereby raises an insuperable barrier against the impartation of instruction, comfort, or edification to others; but it equally disqualifies the brother himself from being benefited by such other gifts as God has been graciously pleased to bestow on other members of his mystical body. But the utter disqualifications of brethren to impart or receive instruction through the diversified gifts of the church is not all the evil which a sour, suspicious, ill-natured, jealous feeling, which is, wherever it is cherished, always accompanied by self confidence and self esteem, is certain to produce; for we all know that the fellowship of the saints is retarded and the love of many waxes cold, as a legitimate result of such a state of things in the church of

God. Is it not strange that brethren thus act who have walked together for many years in the sweetest harmony and fellowship, who have often stood shoulder to shoulder in confronting the common enemy of God and truth; should be carried away so far from a gospel course by their carnal feelings, as to jeopardize the peace, union, fellowship and useful intercommunication of the whole brotherhood, indulging their carnal passions; and for the lack of a becoming humility, courtesy, forbearance and brotherly deportment, allow the enemy to come in among them like a flood, and plunder the church of so large an amount of her comfort and peace? In the younger days of our experience we thought it strange that the inspired apostle should have exhorted *christians* not to bite and devour one another; it seemed to us that he must have designed the exhortation for some other characters, not christians; but to our sorrow, we have learned that christians are capable of *biting* and *devouring* one another. We see whole churches and associations of churches often distressed, distracted and torn piece meal by this spirit which the apostle admonished them to beware of. From whence come these wars, and divisions, and distraction, among the heirs of immortal glory? Come they not from our own lusts, from the indulgence of the very propensities of depraved nature which we have enumerated in the foregoing remarks? Is there a brother among us who does not feel and know that these evils exist to an alarming extent, at this time? Is there one who can say that he is free from these corruptions in himself?

Would we be convinced of the deceitfulness of our hearts, or of the mistaken zeal of some of our dear brethren, follow them from the field of combat to their closets. In the field of contention, when arrayed in warlike attitude to each other, from the self confidence, and unyielding determination evinced, one would be ready to say, “Surely these are the men, and wisdom shall die with them,” and the cutting

proverb, “The fool rageth and is confident,” will in spite of ourselves occur to our mind. Each brother seems determined to sustain his position at all hazard, even should he in some instances see the church divided, and hear the wailing lamentations of the feeble ones of the flock, all this is unheeded, the war cry is sounded but the louder, while those who look on, conclude that the combatants are either strangers to the spirit of the gospel, or that they are for the time led captive by the devil at his will; but follow these very brethren to their secret retreat where they pour fourth their supplications to God, and you could hardly think that these brethren, now prostrate before the Lord, confessing their weakness, ignorance and nothingness, were the same that you had seen so determinedly battling to bring all Israel over the standard which they had set up. To avoid this thrusting and wounding of one another, it is not necessary that brethren should avoid one another, or that they should withhold such views as they honestly entertain on any subject of common interest to the saints, or that they should crush the SIGNS, or make a Jonah or a scape goat of some one of their number; all that is wanted is to write and speak in kindness and brotherly affection, and in a spirit of unaffected humility, and soon they will see that “A soft answer turneth away wrath.”

We do not wish to be understood by what we have written, that it is wrong to “contend earnestly for the truth;” but we would urge our brethren to observe the apostolic injunction, “Speaking the truth in love.” Not only manifesting love for the truth; but *in love* also to the brethren, for whose benefit the truth is to be spoken. “I keep under my body,” said Paul, “lest while I preach to others myself should become a castaway.” O that we could all say that we keep our body under. It is, as we conceive, as important in order to prevent our being castaways to each other, as to our usefulness in the house of God, that we should mortify such deeds of the flesh as we

have alluded to in the forgoing, as that we should abstain from drunkenness, meats offered to idols, things strangled, fornication and blood; “from which if ye keep yourselves, ye shall d well. Farewell.”

Our object when we commenced this article was to make some remarks on the letter of brother Hill. We thank him for the suggestions he has in so kind a manner made, and would remark that we do not discover any important difference between us, except in our manner of expressing what we have called *eternal union*, and which he called *everlasting union*. We are not sure that his is not the better name for the sentiment, especially as it is less objectionable to the saints; for we know of no Old School Baptist who denies that the union of which we speak is everlasting, though some good brethren doubt the propriety of calling it eternal.

In a strict construction of the word *eternal*, or in its broadest signification, all that is absolutely eternal must of necessity be uncreated, and in such a sense we never held the doctrine of eternal union, nor have we ever understood any of our brethren to hold or contend for it in that sense. But we do hold what we understand our brethren to mean by the use of these terms, viz:

1st. To distinguish between it and the Arminian notion of a *time* union, depending on uncertain contingencies.

2d. To distinguish it from that kind of union contended for by Eld. J. M. Watson of Tenn., which is not real, only existing in purpose, and which if true, must involve the notion that the saints were not actually chosen in Christ before the foundation of the world, and predestinated to the adoption of children, &c., but that God did before the foundation of the world purpose to predestinate, and choose them at some subsequent time.

3d. We by the term have designed to discriminate between the seminal union of het spiritual life of the church, which is hid with Christ in God, and the experience of that union after their life in Christ is communicated to them in regeneration.

4th. We have felt justified in the use of the qualifying term *eternal*, from the frequent application of it in the New Testament, to the life which God has given to his church in Christ. "The gift of God is *eternal life*, through Jesus Christ our Lord." "I give to them eternal life, and they shall never perish." "And this is life eternal," &c.

The apostles declares to us that this life was in his (God's) Son, and many concurrent passages establish the same point. Now if Christ as a Head existed with the Father before the world began, (and this we think no Old School Baptist will dispute) and the eternal life of all the heirs of glory existed in him, it constituted all the union for which we contend, or for which any of our brethren contend.

It is of little consequence to us whether brethren call this union and identity an eternal union, or everlasting union, so long as they hold with us that the church had an existence in Christ before the foundation of the world. But to deny this, in our judgment, would be equivalent to a denial of the Mediatorial existence of the Head of the church, for a living Head must have a living body, and a living body must have a vital Head.

We are not prepared to state any particular period in eternity, as the commencement of the union or of the life of the church; all we contend for is what brother Hill admits, that it existed before all time.

Elder Gilbert Beebe,
Middletown, N.Y.

Signs of the Times
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# RESISTING THE HOLY GHOST.

(Acts vii. 51.)

ELDER BEEBE AND SON: – I would like for you to publish in the SIGNS OF THE TIMES your views on Acts vii. 51: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Although an entire stranger to you, and belonging to no church, I am very much interest in the SIGNS, and love to read christian experiences; and yet, after reading them, it makes me doubtful of my own repentance. I do not feel a just condemnation, and can feel sorry for my sins only at times. A heavy weight seems to be bearing me down, and I am made to cry out, Lord, be merciful to me. I believe God is just in all things, and yet I cannot feel my own just condemnation. What a stony heart I must have. I am sometimes afraid I am one that receives the seed on stony ground. When quite a young child I had great fear of death. As I grew older I attended balls and other worldly amusements; but I seen grew tired of them all, and at times what a longing desire I had to be a christian. I thought if I could only be as good as some Old Baptist that I knew, I should be perfectly happy. Years passed, and I married. Shortly afterwards I had a short spell of sickness, and thought I was going to die. I prayed the Lord to let me live, promising to do better. After I recovered I read my bible quite often for a while; but, strange as it may seem, ten years have passed, and I have thought very little about my promise until about one year ago, when I was attending a Missionary Baptist meeting. I became very much concerned about my soul's salvation, and realized that I would be lost unless the Lord saved me. I was told by the minister that we had to do something, that God would give us power to become sons and daughters if we would only believe and

trust in his word, and that it was nothing but our own stubborn will that kept us from enjoying christian experience. But that was what I could not do, trust in the Savior. I have almost come to the conclusion that I can do nothing, and that God will in his own good time lead me out of darkness into light. It is for this reason that I would like to have your views on the above named text. Our preacher said that God would not plead always, but would give us up to our sins, and that we could resist the Holy Ghost, and he quoted that passage of scripture. Please oblige one that is anxious to know the truth.

S. A. H.

REPLY: – Not with a self-reliant or "egotistic" presumption that we are capable of solving all mysteries or expounding all the scriptures, nor yet with an intention to draw the mind of any one to us and away from god as the only efficient and infallible teacher, do we attempt a reply to the earnest appeal of our unknown correspondent of our unknown correspondent for our understanding of this much perverted portion of the sacred scriptures; but with a deep sense of our own weakness, and utter inability to speak or write so as to edify, instruct, comfort or satisfy the craving desire of such as are not advanced so far in the knowledge of the truth as to have no need of the feebler gifts which God has given for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ. Such light and understanding as we hope God has given us on any part of his sacred word we dare not withhold from those who ask for our views; but we desire none to accept them only so far as they shall find them sustained by the unerring scriptures of truth.

The cutting rebuke in our text was addressed by Stephen to the high priest and murderous Jews who were about to stone

him to death. Professing to be the people of God, and the most zealous and devout people on earth, pretending to be shocked at the blasphemy which suborned men had testified that they had heard Stephen utter. Arrested, and having a mock trial, and arraigned as a prisoner before them, he was permitted to make his defense, at the conclusion of which he addressed to them the words of our text; and when they heard these things which he charged on them, they were cut to the heart. Not like those who on the day of Pentecost were pricked in their hearts, and completely subdued, and made to cry, Men and brethren, what shall we do? Theirs was a death wound, their rage and violence were checked, their hearts and ears were circumcised, their resistance to the Holy Ghost was overcome, and their circumcised ears were anxious to be informed of God's salvation of helpless sinners by and through that Jesus whom they had rejected and crucified. But these were only cut to their heart; it was but a flesh wound. They were not slain, nor circumcised in either heart or ears; but the deep and deadly malice of their heart was excited, and became more violent and frenzied with rage and violence, and they gnashed on him with their teeth.

The question has often been agitated, In what sense did these murderous Jews resist the Holy Ghost? It could not be that they were resisting the Holy Ghost, as existing in their own hearts; for if the Holy Ghost had dwelt in them, their hearts would have been circumcised, and their ears as ready to listen to the preaching of Stephen as were those at Pentecost to Peter and the rest of the apostles; but their hearts were controlled by an opposite spirit. The Holy Ghost which they were resisting was in Stephen, but not in them. In the preceding chapter and fifth verse, we are told that Stephen was full of faith and of the Holy Ghost, while his murderers were full of the spirit of him who was a murderer from the beginning; and his spirit in them was manifested by their resistance of what the Holy Ghost inspired Stephen to

say and do. It was not Stephen, as a man, they felt so much enraged against; for if Stephen had not been moved by the Holy Ghost, he would not have incurred their wrath. It was only those who by the Holy Ghost called Jesus Lord, that they persecuted into the death. Nor was it alone on this particular occasion that their resistance to the Holy Ghost was demonstrated. It was the general and constant disposition of the carnal hearts of those whose circumcision was only outward in the flesh, and not the circumcision of the heart and ears, which is made without hands. The circumcision on which the carnal Jews relied was outward and in their flesh, was made with hands, and its praise was of men, and not of God; it did not therefore circumcise their hearts to make them love God, nor their ears to hear, love or obey the truth, but left them in all the enmity of their carnal minds to resist the Holy Ghost by stoning the prophets, and killing those whom God had sent to them. The prophets were sent to the Jewish nation with the message of the Lord, whose peculiar people they professed to be, and the prophets spake as they were moved by the Holy Ghost; so their opposition to the prophets only manifested the turpitude of their hearts, their love of sin, and hatred of truth and righteousness.

"Ye do always resist the Holy Ghost," in the same way and manner in which their fathers did, by killing the prophets and stoning them. Jesus said to those carnal Jews, "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," &c. "Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all

the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zarcharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." – Matt. xxiii. 28-36. How terribly was the declaration fulfilled in that generation, not only in the tempest of divine wrath in the overthrow of Jerusalem, but in the filling up of the measure of their iniquities. God has set bounds beyond which serpents and vipers, as these workers of iniquity are called, cannot go, but to the full measure of which they are doomed to go; and in filling up this measure by that generation, Stephen, who was one of the number that Jesus said he would send to them, and they should kill, was sent with a message from God, which cut them to their heart, and made them gnash on him with their teeth. But it was not Stephen, but the Holy Ghost in Stephen, that enraged them. Stephen, being full of the Holy Ghost, spake by that Spirit; and as they were filled with an opposite spirit, and acted as moved by the spirit of the world and of Satan, they not only resisted Stephen as the messenger, but God who sent him, and whose words he declared to them.

We know of no other way in which men ever resisted the Holy. Stephen testifies that this was always the manner. As your fathers did, so do ye; not only now, but it was always by persecuting and slaying those who were sent by him to declare his messages.

It is preposterous to contend that the Holy Ghost was, is or can be successfully resisted in its work upon the hearts of those who are quickened by it. Those who are quickened and made alive from the dead by the Holy Ghost were not consulted as to whether they were willing to be made alive. Whether we consider the work of the Spirit as agreeing with the figure of a resurrection from the dead, or a birth, both illustrations alike forbid the idea that the subjects of this

work can either resist or facilitate the work. Jesus says, “The dead shall hear the voice of the Son of God, and they that hear shall live.” – John v. 25. And Jesus has condescended graciously to inform us how, or in what manner, he will perform this work: “For as the Father raiseth up the dead, and quickeneth them; even so [or exactly so] the Son quickeneth whom he will.” – Verse 21. Can any rational being suppose that in God’s manner of raising up the dead he strives with them to consent and allow him to raise them up? Or that he proposes terms and conditions for them to perform, on the performance of which he will raise them from the dead? Or that he by his spirit woos, pleads, implores and beseeches them to allow or consent to be raised up, and that he thus pleads and strives with all the dead, and in the greater number of cases fails to get their consent, and after laboring to the full extent of his power and patience, leaves them sorrowfully to remain in death? Can any who know the true God and eternal life entertain such a view of him? Equally absurd and blasphemous is the thought that either in the generation of mankind or regeneration, or new birth, those who are the subjects have any volition or agency in bringing themselves into existence. Surely all who are held under such chains of darkness do greatly err, not knowing the scriptures nor the power of God.

The scriptures affirm of the power of God that he raiseth up the dead, and quickeneth them, not that he tries, and in most cases fails, and that in the same manner the Son quickeneth whom he will; and those who know by happy experience these scriptures, and have experienced that translation from darkness to light by the exceeding greatness of the mighty power of the Father of glory, know the scriptures and the power of God. “The eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” – Eph. i. 16-20.

Since the day that sin entered into the world, man has manifested an aversion to and shrinking from the presence of the supreme and omnipotent God, and in their aversion and alienation from him have shown their preference for gods which they could hold in subjection to their own control: gods that they can carry on their shoulder, and use to subserve their own purposes. This being the idolatrous condition of the world, we are told by an inspired apostle of many false prophets which are gone out into the world, and the saints are commanded to try the spirits, whether they be of God. He says of these false prophets, "They are of the world, therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; hereby know we the spirit of truth and the spirit of error." – 1 John iv. 5,6. The Spirit of truth is the Spirit which Jesus says the world cannot receive, because it seeth him not, neither knoweth him. – John xiv. 17. But the spirit of error and delusion is a spirit of the world, and the world is in love with it. It is as easily attained as they who are led by it have and do represent it to be, and they affirm that it requires no more effort to receive it than it does to turn one's hand over. Indeed, man in his fallen, depraved state is under its power already; and the spirit of error which already possesses them makes them as hungry for error, as the Spirit of truth in the children of God makes them to be fed upon the truth as it is in Jesus. No grace is required to qualify a man to embrace any error, or to worship him in spirit and in truth.

Eve required no superhuman or supernatural power to enable her to receive the forbidden fruit from the beguiling spirit of the serpent; Adam asked for no divine aid to follow his bride in the transgression. Cain, unaided by the Spirit of truth, drank in the spirit of delusion, false religion, enmity and murder. But Abel required that faith which is the fruit of the Spirit of truth to qualify him to offer a lamb in sacrifice to God, to which offering God had respect. Cain resisted the

Spirit of truth in his opposition to Abel, but not as existing in himself, striving to obtain his consent to be converted. If the spirit of God had been in Cain, he would not have entertained a desire to murder his brother. If God, the Spirit, had ever failed to accomplish any work by him undertaken, what assurance could any poor sinner have that he might not fail in his attempt to bring us unto glory? The antediluvians, who in Noah's days resisted the Holy Ghost, resisted it as manifested in Noah as a preacher of righteousness, by adhering to the spirit of unrighteousness which had full possession of themselves. So that Stephen could say truly, that the development of that murderous spirit in those wicked Jews who were about to murder him was the development of nothing new. It was that which *always* had been in the world since sin entered; and these more modern Jews were doing just what their fathers before them had always been doing, in killing the prophets, and stoning all who were led by the Holy Ghost.

Men do always resist the Holy Ghost when they pervert the scriptures, which are inspired by the Holy Ghost, when they teach for doctrines the commandments of men, when they oppose and persecute those who are called of God, and qualified by the Spirit to proclaim among the Gentiles the unsearchable riches of Christ; and especially when they preach salvation by any other name than that of Christ, or when they pretend to preach Christ by any other spirit than that which is from above. No man can preach the doctrine of free-will, free-agency, or any other doctrine of men, without resisting or opposing the Spirit of truth, which is the Holy Ghost. But we have great reason to rejoice that their resistance cannot prevail. While they like raging waves of the sea foam out their own shame, although the world may applaud, and lavish their encomiums upon them, and their wealth, and call them rabbi, still their resistance of the truth of God and of the spirit of holiness will ultimately clothe them

with everlasting shame and infamy. No person can preach or believe that the Holy Ghost has ever failed to fully accomplish all that he ever attempted or designed, without impeaching the wisdom, power and truth of God, and thereby resisting the Holy Ghost; but their resistance can never prevent or hinder the full and perfect accomplishment of all his pleasure. Nor can any give encouragement to those who do thus preach by attending on their ministry, or contributing of their substance to sustain them in their opposition to the Spirit of truth, without resisting the Holy Ghost.

It will be well to remember that the Holy Ghost is God; and although man, in his deep depravity, may resist his government and oppose his power, yet he can by no means thwart his purpose.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 48, No. 17

# RESPONSE

**Brother Beebe:** Inclosed I send you one dollar for the present number of the SIGNS. I would have sent before this time, but it is circulated through the White Water Association that you and some others had departed from the doctrine held by the Old School Baptists, but I see nothing in the SIGNS but what seems to be sound at this time.

LAUGHLIN KING.
Henry County, Indiana, Feb. 18. 1860.

**Reply:** Brother King may rest assured that we hold the same doctrine now that we have been contending for almost fifty years. We are not aware that we have departed from a single sentiment that we held when we were baptized on profession of our faith, in December, 1811. As to what our faith is, we have been preaching it constantly ever since 1818, and publishing it in the SIGNS ever since September, 1831. We hold no *private* sentiment on any religious subject. We venture the assertion that there is not an Old School Baptist in the United States, if in the world, whose doctrinal sentiments are more universally known, or more generally indorsed by all sound and orderly Baptists.

Middletown, N.Y.
February 15, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 309 - 310

# RESURRECTION

Brother J.P. Burruss, whose communication will be found on another page of this paper, desires an expression of our views on the subject. With our esteemed brother, we regard the doctrine of the resurrection of the bodies of the just and of the unjust as clearly set forth in the testimony of the scriptures of truth; and in regard to the importance of the doctrine, the Holy Ghost, by the apostle Paul, as our brother has shown, has presented it as a fundamental doctrine of the gospel, and so essential to the faith, that in its absence our preaching and our faith would all be in vain; and not only so; but the doctrine of redemption, and justification by the blood of Christ would be annulled, and those for whom his blood was shed would be left in their sins.

It is clearly taught in the scriptures that our mortality is the legitimate consequence of sin. By the offense of one man sin entered into the world, and death by sin, and death has passed on all men because all have sinned. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory, through our Lord Jesus Christ. Now if sin which is the cause of death is by the sacrifice of Christ, effectually put away, the cause being removed must secure the discontinuance of the effect. Sin being put away death is destroyed, and the resurrection from the dead must certainly follow.

The evidence that Christ had effectually put away the sins of all his people which sins were all laid on him, was given by his personal resurrection from the dead. And as he arose as the first begotten from the dead, and as the first fruits of them that slept, so all for whom he died, must eventually in like manner be raised from the dead; and in their resurrection receive that resurrection life and immortality, in

the quickening of their mortal bodies, which was manifested in the risen body of their Redeemer. Hence the argument of Paul. If Christ be risen from the dead, how say some among you that the dead rise not? If the dead rise not, then is Christ not risen, and the whole work of salvation is a failure, and we are yet in our sins; and in that case, only in this life have hope, and are of all men the most miserable.

The resurrection of the ungodly is equally certain from the words of Christ, John v. 27, 28, although in their resurrection they rise not to that life and immortality which is peculiar to the church of God. The saints shall come forth in a resurrection to life; the wicked shall also rise, but it will be to a resurrection of damnation. As interminable state of existence under the wrath of God, in which, with the guilty sons of Sodom, they must suffer the vengeance of eternal fire.

We might greatly enlarge upon this subject; but as we have often had occasion to express our convictions on the subject, and as we expect so long as it shall please our Lord to spare our mortal life, to contend earnestly for this Bible doctrine, we will not now extend our remarks.

We do hope and pray that our brethren in those sections of Zion where this subject is agitated will not attempt to be wise above what is written; and may God in infinite goodness preserve them from being carried away from their steadfastness in the faith, or driven about by winds of doctrines. May we all remember the admonition given by Paul to Timothy in 2 Tim. ii. 16-18. “Shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker; of whom is Hymeneus, and Philetus, who concerning the truth, have erred, saying that the resurrection is past already; and overthrown the faith of some.”

Since writing the above, we have received a letter from an esteemed Elder in Northern Pennsylvania informing us that it is reported in that section of the country that we disbelieve in the doctrine of the resurrection of the bodies of mankind after death, and desiring us to state our views on that subject. The individual who is now spreading that report in that country knows it to be an unmitigated falsehood. We have never entertained any more doubt of the final resurrection of the bodies of all the children of men including both the just and the unjust, since we professed faith in Christ, than we do in the existence of God, or of our own existence, nor have we ever knowingly expressed a doubt on that subject. Let those who have read the *Signs of the Times* for the last twenty-two years put their finger on the passage in all that we have ever published in which the shadow of a doubt has been expressed or implied. And if the open volumes of the *Signs* are not sufficient to settle all queries in regard to our faith in the doctrine of the resurrection, let the churches of New Vernon and Wallkill with which the most of our time has been spent for the last twenty-eight years, be called on for testimony in the case. About two or three years ago a similar slander was started by two individuals who attended the Delaware Association in the city of Philadelphia; but the calumny was promptly met and the falsehood nailed upon them by an appeal made by us to the Elders and messengers which were in attendance at that time and place. What possible pretext any person can trump up for reviving the slander cannot be imagined, other than willfully and knowingly to utter falsehood.

The foregoing remarks may be considered severe, and we admit they are nothing short of a wanton and unprovoked attack upon our character, our faith, and our doctrine as a minister of Christ and servant of his churches would in our estimation justify the same degree of severity, but this, it is believed, is one of the cases in which we are commanded to

“Rebuke them sharply.” Paul’s rebuke to Elymus the sorcerer was truly severe, yet well directed and effectual when he said to him, “O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?” etc.

We may be too sensitive, but we believe it will be admitted that our patience has been put to the severest test for the last two or three years. We have been falsely and maliciously assailed and charged with heresies which might have done us much harm if it had not been that we were so well known throughout the United States that brethren were not easily imposed on by our enemies. If we know our own heart we would not indulge in a vindictive spirit. - We ask not for vengeance, but would rather pray for those who persecute and spitefully use us. Our subscription has increased from about 4,500 to nearly 5,000 since the commencement of the current volume, which affords unmistakable evidence that our readers are not so easily turned about by the rabid foamings of our enemies as they have supposed, while some, at least, of our assailants have already fallen into the pit which they have dug for us.

Middletown, N.Y.
April 15, 1854

Elder Gilbert Beebe
Editorials Volume 3
Pages 58 - 6

# THE RESURRECTION

Reply to J. N. Hutchison.

Huntington, Mo., August 18, 1880

BROTHER BEEBE: – As I have been a close reader of the SIGNS OF THE TIMES for the past twenty-five years, I shall be much obliged, as well as better informed as to your views, if you will answer me through the SIGNS a few questions in relation to what you said in an editorial of a late issue. In volume 48, number 15, August 1st, 1880, in your editorial to brother Weeks for your views on 1 Corinthians xv. 22, among other things on page 177, near the middle of the first column, you quote Romans v. 18, which reads, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Now I wish your views as to the extent of the judgment and consequent condemnation, and the extent of the free gift and the consequent justification; I mean the extent in both instances relative to the Adamic or fleshly family. In other words, to be plainly understood, is the "all men" that were condemned coextensive with or equal to the "all men" that were justified? If not, will you be full and plain as to what word or words in the passage quoted show the distinction as to extent?

Secondly. Near the middle of the second column, same page, you refer to the language found in Luke xx. 35, 36, which reads thus, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now in reference to this quotation I would ask, first, do the

scriptures teach a resurrection from the grave of the entire race of Adam, or only of the redeemed of that race? Second. Does resurrection from the grave constitute any of Adam's race a child of God? Third. In the scriptures, what agency is said to effect the resurrection of the Adamic body? Fourth. If the Adamic bodies of the unredeemed are to be resurrected, will it be effected by the same agency and in the same way as those of the redeemed?

I hope you will be full and definite in reply, as my questions relate to a subject I feel a deep interest in.

Yours in gospel bonds,
J. N. HUTCHISON.

REPLY: – While we cheerfully recognize and admit that our brethren and the readers of the SIGNS OF THE TIMES have a just claim on us, and that it is our duty to labor to the extent of our ability for the instruction and edification of all who love and desire to know the truth as it is in Jesus, we are deeply conscious that our ability to instruct and edify them is very limited. Only such light as God by his spirit is pleased to bestow on us for that purpose can be available or profitable in our attempts to elucidate or expound the deep things of God. We cannot give ears to hear, nor capacity to understand even what may seem very clear to us. Even the inspired apostles, who could plant and water, were dependent on God to make their labors profitable by giving the desired increase. We have had some views on the doctrine of the resurrection of the dead which to our feeble mind have seemed sublime and glorious; but still there are mysteries lying far beyond what we can comprehend, which we do not expect to comprehend until we shall apprehend that for which we hope that we are apprehended of Christ Jesus. – Philippians iii. 10-14. For although "Now are we [the saints] the sons of God, it doth not yet appear what we shall be; but we know

that when he shall appear, we shall be like him." – 1 John iii. 2. Yet, although there are mysteries involved in the doctrine of the resurrection which do not yet appear, – are not yet made clear to our perception, there are many plain and positive declarations recorded in the scriptures, affirming that there will be a resurrection both of the just and of the unjust, which we are bound to believe, because God has declared it in his word.

In replying to the interrogative of our brother Hutchison, we very much doubt our ability to make our views more plain than we have expressed them in the article to which he has referred. We thought we had anticipated all, or at least the greater part, of his inquiries; and we still think, if he will carefully re-examine that article, he will discover what are our views on nearly every point on which he asks to be more fully and definitely informed. We will, however, respond to the several inquiries in as brief and yet explicit a way as we can, and hope that God may give us all that light and understanding on the subject which may be for our good and his glory.

Question 1. In the passage, Rom. v. 18, was the extent of the judgment and condemnation, and the extent of the free gift and justification, in both instances relative to the Adamic or fleshly family?

Answer. All that the judgment came upon to condemnation, and all on whom the free gift came to justification of life, were and are in their earthly nature the children of Adam, children of the flesh, brought forth in their fleshly nature by natural generation, and are therefore in that nature Adam multiplied, and the Lord God "called *their name Adam* in the day when they were created." – Gen. v. 2. Judgment came upon them to condemnation, and death passed upon them, when they were all but *one man*, and before Adam was

multiplied by the birth or development of his numerous posterity.

Q. 2. "Is the 'all men' that were condemned coextensive with or equal to the 'all men' that were justified?"

Ans. All the posterity of Adam were condemned in him alike, and on only a portion of them, called "a very small remnant according to the election of grace," came the free gift. – Rom. ix. 27-29; xi. 5.

Q. 3. "If not, will you be full and plain as to what word or words in the passage quoted show the distinction as to extent?

Ans. The passage quoted (Rom. v. 18) is but a part of the argument and illustration of the vital union and identity of the two distinct Adams; the one a living soul, embodying a natural, fleshly posterity, and the other Adam, which is the Lord from heaven, in whom and by whom the free gift came upon all his spiritual posterity unto justification of life. In the parenthesis immediately preceding this eighteenth verse, and including this eighteenth verse, and including verses thirteen to seventeen, the apostle informs us that the earthly Adam *is* the figure of him *that was* to come; and in 1 Corinthians xv. 45-51 the same apostle, by the same inspiration of the Holy Ghost, testifies, "As it is written, The first man Adam was made a living soul; the last Adam a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the

kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we [the brethren or see of the second Adam] SHALL ALL BE CHANGED." The whole argument in the fifth of Romans is to be taken together. If the eighteenth verse had comprised the whole argument, all the other verses would have been superfluous. The eighteenth verse shows the analogy of the figure wherein Adam is the figure of Christ. As by the offense which was committed when all the human or earthy race were but one man, embodying the entire posterity of mankind, judgment came unto condemnation, and death passed upon all mankind before any of them were born, even so (after this similitude of Adam's transgression) the free gift, by the righteousness of the Son of God, the Mediatorial Head of the church, which is his body, and who is the second or antitypical Adam, and the Lord from heaven, came upon all the children of God, whose spiritual, eternal life was with the Father, (1 John i. 2,) and which was given them in the Son, who is the second Adam, the Lord from heaven, which eternal life is hid with Christ in God. – 1 John v. 11; 1 Cor. xv. 45; Col. iii. 3. "The gift of God is eternal life, through Jesus Christ our Lord." – Rom. vi. 23. This gift of eternal life is the free gift which has come upon all the members of Christ unto justification of life. Just as in the similitude our earthy life in the first Adam was polluted by sin and condemned to die in him, so, after the same similitude of unity and identity of the chosen generation of the second Adam, in him this seed which were ordained of God to serve him, and to be counted to the Lord for a generation (Psa. xxii. 30), were chosen in him before the foundation of the world (Eph. i. 4), and this free gift, with all other spiritual blessings, came upon them unto justification of life. Our life is the first Adam, being of corruptible seed, depraved and unholy, was not, could not be justified. Judgment passed upon it to condemnation, consigning it to death. But the life which God by the free gift has treasured up in Christ, and which he gave us in his Son,

has stood the scrutiny and fiery ordeal of his holy law, and being pure, holy, incorruptible, immortal and eternal, secures to all the chosen seed of Christ the justification of life; by virtue of which free gift of eternal life through Jesus Christ, all who are redeemed from the death which passed on them in the first Adam are in God's appointed time born of incorruptible seed, by the Word of God, which liveth and abideth forever. And this incorruptible life, which is born of God, being incorruptible, cannot sin, because it is born of God; it is not earthy nor carnal nor depraved, like that which we have in the first Adam. It is not like that life which is Adam in us, but it is Christ in you the hope of glory.

The apostle goes on further to illustrate, thus, "For if by one man's disobedience many [including all that were in him at the time of the disobedience, which involves his whole posterity] were made sinners; so [or after the same similitude] by the obedience of one [Christ, the second Adam] shall many be made righteous." As the disobedience of the first Adam plunged all his unborn posterity in sin and death; so by the obedience and perfect righteousness of that spiritual progenitor, who is the Lord from heaven, shall all his spiritual posterity be made righteous in and by him, and freely justified through the redemption of him who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 4. "Do the scriptures teach a resurrection from the grave of the entire race of Adam, or only of the redeemed of that race?"

Ans. The scriptures teach "that there shall be a resurrection of the dead, both of the just and of the unjust." – Acts xxiv. 15. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [the Son of man's] voice, and shall come forth; they that have done good, unto

the resurrection of life; and they that have done evil, unto the resurrection of damnation." – John v. 28, 29. These two passages, being directly to the point, we consider amply sufficient in reply to the fourth question.

Q. 5. Does the resurrection from the grave constitute any of Adam's race a child of God?

Ans. Those of Adam's race who are redeemed from death by the precious blood of Christ, receive in their new birth a life which was given them in Christ according as they were chosen in him before the foundation of the world, and this life from God is Christ in them the hope of glory; it is the first fruits of the Spirit, and by it their persons are sealed until the redemption or resurrection of the purchased possession. But they who have received this first fruit of the Spirit, and thereby cry Abba, Father, even they themselves do groan within themselves, waiting for the adoption, to wit, the redemption of their body. – Col. i. 27; Rom. viii. 23. "As many as are led by the spirit of God, they are the sons of God;" that is, as we understand it, in the new man, that is after God created in righteousness and true holiness, while in their flesh and carnal elements they are children of the flesh. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." – Romans viii. 10. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." – 1 John iii. 2. We do not understand that the spirit within the saints which is born of God will be changed, for it is the earnest of our inheritance in heaven; but these vile bodies of the saints shall be changed, and made like the glorious body of their risen Lord. This will be when these mortals shall put on immortality at their resurrection. The irrevocably sentence passed on our earthly bodies must be executed before our mortality can be swallowed up of life. The dust which we are

in the first Adam must, by the unchanging decree of God, return to dust, and our relation to the elements of this world must be dissolved; for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. But the apostle assures us that "If the spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his spirit that dwelleth in us." The spirit that dwells in the saints who are born of the Spirit is the same that quickened and raised Jesus from the dead. Paul says, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." – Eph. i. 18-20. Jesus our Lord arose from the dead as the first fruits of them whom he has redeemed from death and the grave; consequently all who now have the spirit which raised him from the dead dwelling in them shall also, in like manner, be raised up at the last day. The resurrection of the crucified body of Jesus is called a birth; and although he was, in being born of a virgin, made a little lower than the angels for the sufferings of death, having been put to death in the flesh, he is quickened by the Spirit. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." – Acts ii. 32-36. That sacred body which was made a little lower than the angels in the flesh, is now made higher than the heavens in the Spirit; and though we have known him in the flesh, yet henceforth know we him no more. – 2 Cor. v. 16. His resurrection from the dead is called a birth. "And we declare unto you glad tidings,

how that the promise which was made to the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is written in the second Psalm, Thou art my Son: this day have I begotten thee." – Acts xiii. 32, 33. The resurrection of the body of Jesus is called a birth, and in it he is the first begotten from the dead; and he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. – Col. i. 15, 18. This spirit of life and immortality which raised him from the dead is forcibly set forth in the one hundred and thirty-third Psalm, by the precious ointment which was poured upon the priestly head of Aaron, which ran down his beard, and descended to the skirts of his garments. Thus showing that the spirit of life and immortality poured upon the head of our great High Priest is an unction from the Holy One; and showing that because he lives as the head and life of his body, the church, including all that body and its members, shall live also. As he was begotten and born from the dead by the spirit and glory of the Father, and arose as the first fruits of them that slept, so in his resurrection God has begotten us again to a lively (vital) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. – 1 Peter i. 3-5. As the resurrection of the body of Christ was a birth from the dead, to which he was the first begotten and the first-born among many brethren (Rom. viii. 29), even so god has predestinated those whom he foreknew to be conformed to his image; and therefore when, in our resurrection, we shall see him as he is, we shall be like him. – 1 John iii. 2; Col. iii. 4. As he was begotten from the dead as the first fruits of all his redeemed members, so in the order of the resurrection of his saints they are begotten to a resurrection of their bodies in like manner by his resurrection; and as their resurrection is one to which God

has begotten them by the resurrection of his Son, and to be effected by the same Spirit by which he was raised, their resurrection will also be a birth. Therefore the resurrection of the bodies of the saints by the Spirit which raised Christ from the dead, and which from the time they received the first fruits of it in their new birth dwells in them as the earnest of the inheritance to which they are begotten by the resurrection of Christ from the dead; hence, to be the children of the resurrection is to be the children of God in their resurrected bodies, even as they are, from the time of their new birth, in the spirit which is born of the Spirit, the children of God, who is the Father of spirits. This spirit that now, by the new birth, dwells in all who are born of incorruptible seed, by the Word of God, which is immortal, is the spirit of life, by which God will resurrect the bodies of all in whom it dwells, and change them from natural to spiritual, from earthy to heavenly, from mortal to immortal bodies, in the resurrection. Then shall al the saints in body, as they are now in spirit, be conformed to the image of their risen Lord, and bear his image as perfectly as now in our mortal bodies we bear the image of the earthy Adam.

Q. 6. “In the scriptures, what agency is said to effect the resurrection of the Adamic body?”

Ans. “In Adam we all die.” The relation of the mortal bodies of the saints ends in death; the resurrection of the bodies of the saints is not a resuscitation or bringing back to the natural or mortal life, nor is it a return to an Adamic state. Our relation to this world and to Adam terminates in death, and it is not in him, but in the second Adam, that the saints shall all be made alive; but every man in his own order: Christ the first fruits; afterward they that are Christ’s at his coming. There is therefore no agency mentioned in the scriptures by which our bodies are to be raised Adamic. It is sown a natural or Adamic body, but it is raised a spiritual,

glorified and heavenly body, no more to be known in the flesh, but born from the dead by the Spirit which raised up Jesus from the dead; a child not of the flesh, but of the spirit; a child not of Adam, but of God; not of the earth, but of heaven. If by the word *agency* our brother means *power*, we reply, it will be effected, so far as relates to the saints, by the power of Christ's resurrection, and it fellowship of his sufferings, and in conformity unto his death, if by any means we attain unto the resurrection of the dead. – Phil iii. 10, 11. By the power by which we now believe, according to God's mighty power, which he wrought in Christ when he raised him from the dead. – Eph. i. 19, 20.

Q. 7. "If the Adamic bodies of the unredeemed are to be resurrected, will it be effected by the same agency and in the same way as those of the redeemed?"

Ans. There can be no resurrection effected by any other power than that of God. But the scriptures make a wide difference in regard to the resurrection of the redeemed and the unredeemed: the former shall be raised by the Spirit that raised up Jesus from the dead unto the resurrection of life; while the unredeemed shall come forth from the graves unto the resurrection of damnation, which instead of being unto life, in the same sense of the word, will be to what the scriptures denominate the second death. – John v. 28, 29; Rev. xx. 14. God's power is as absolute in the destruction and perdition of the ungodly, as in the salvation and ultimate glory of his redeemed vessels of mercy. As the saints will be raised by the Spirit that now dwells in them, so we suppose the ungodly will be raised in the same spirit that rankles in them while here in this world. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." – Rev. xx. 6.

We have, to the extent of our limited ability, given such views as we have in reply to the several questions submitted by brother Hutchison, and in conclusion we would caution our brethren to avoid all vain speculations on the sacred scriptures. Remember they are a revelation to our faith, not to our carnal reason; and as they are given us by inspiration of the Holy Ghost, they must be opened to our faith by the same Spirit, or they will remain a sealed book to us. In the primitive days of the apostles the faith of some of the saints was overturned by the "profane and vain babblings," which tend unto more ungodliness; "and their word will east as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already." – 2 Tim. ii. 16-18. This assertion the apostle by inspiration denounces as an error, subversive of the faith of the saints, and exhorts Timothy to shun such unprofitable babblings. We believe there will be a resurrection both of the just and of the unjust, because the bible so declares; that the bodies of all the saints will be raised incorruptible, and that those who die in their sins will come forth from their graves with all their corruptions upon them. We would not discourage a close and prayerful study of the scriptures, for it is a profitable and blessed employment; but we should always remember they are too sacred to be trifled with. It is not to us a thing incredible that God will raise the dead, but there are many things involved in the subject which do not yet appear; but all that is important for us to know and fully understand concerning this or any other subject will be revealed in due time.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
Volume 48, No. 21
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# RETURN OF THE RANSOMED.

**BROTHER BEEBE:** - Will you give your views on Isaiah xxv. 10. “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

JACOB KELLER.

**REPLY:** At the request of our brother, we will offer a few remarks on the subject proposed; and such as we have we will give. And first, we do not understand with some of our brethren, that the predictions of this chapter have reference to some future millenial glory of the church; but we rather understand the whole chapter as a prediction of the coming of the Messiah, and the introduction and progress of his gospel among the Gentiles.

In the preceding chapter, the dissolution of the former heavens (namely, the Jewish) is mentioned, when the elements of that dispensation should pass away, their heavens be rolled together as a scroll, and their host be consumed; in the execution of which, his sword shall be bathed in heaven. (or Jerusalem; which was literally fulfilled in the destruction of that devoted city) Immediately on the removal of the old heavens and old earth, and of the former sea, the new heavens, wherein dwelleth righteousness, (Christ) is brought to view; hence the remarkable language of the commencement of this chapter. “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” The prophet continues his description of the glory that should be at that time displayed; the wonders that should be wrought by the gospel among them; when the eyes of the blind should be opened, the ears of the deaf unstopped, the lame man leap as an hart, and

the tongue of the dumb sing, &c. In perfect harmony with these predictions, the vials of divine wrath have been executed on the Jewish nation; and a way of holiness opened up in the desert, through which we are assured the ransomed of the Lord shall come to Zion. But to the text.

"And the ransomed of the Lord shall return, and come to Zion," &c. In the illustration of the spirituality of this text, the following questions demand our serious consideration, viz:

First. Who are known in the scriptures of truth as the ransomed people of God?

Second. From what captivity are they released, by the ransom spoken of?

Third. To what Zion shall they come; and why is their coming thereto called a *return?*

1st. The people recognized in the scriptures as the ransomed of the Lord, in a spiritual sense, are those for whom Christ died; as his blood was the ransom price demanded by law and justice, and promptly paid by our Redeemer. The doctrine of a general atonement, as contended for by Fullerites and Arminians in general, is among the doctrines and delusions of men; for Christ has distinctly informed us, that he laid down his life for his sheep; and as distinctly that some portion of the human family are not his sheep. And the apostle, under the immediate inspiration of the Holy Ghost, has said, "Feed the flock of God, which he has purchased with his own blood." By comparing the two last quoted texts, we may clearly see that his church, his body, his bride, his elect, or those the Father gave him, and those exclusively are the ransomed of the Lord. They are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, who gave himself for *us,* he might

redeem *us* all iniquity, and purify unto himself a peculiar people zealous of good works; And our prophet says, (lxii. 12) "And they shall call them the holy people, the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

2nd. From what are these ransomed? The very idea of a ransom, implies captivity; and not only the redemption of the persons or property from captivity, but also a previous title to the persons or property redeemed, on the part of him in whom the right of redemption lies. For instance, our neighbor's ship and cargo is captured on the seas, and taken into a foreign port; the government which holds this property will release it for a certain sum of money. Now should we, or any other disinterested person, pay the sum demanded, it would not make that ship and cargo our property; because we had no previous right or interest in that property. So the elect of God were the captured property of our Lord Jesus Christ; the title to them was in him from everlasting; "Ere sin was born, or Adam's dust was fashioned to a man." But like sheep they went astray; and in their connection with Adam, violated the law under which we as a part of the human family were created; and being lawful captives to divine justice, were seized and thrust into the prison of death, and shut up "without one cheerful ray of hope, or spark of glimmering day." Such was the inflexible nature of the law of God, and such the inexorable demands of justice, that nothing short of the life and blood of our Lord Jesus Christ could redeem us. But blessed be his holy name, his blood cleanseth from all sin; and although great was the price, he has paid the utmost farthing; so that by his stripes, those for whom he suffered are healed. Hence we discover, the ransomed people are redeemed from the law, from its curse, and from its dominion; from sin, from guilt, and from death and hell; from alienation to God, and are made the happy participants of that justification from all things from which we

could not be justified by the law of Moses; which is through the redemption that is in Christ Jesus. Our limits forbid that we should enlarge.

3d. To what are we redeemed? Christ being the end of the law to every one that believeth, the ransomed are not brought to Mount Sinia, to the mount that might be touched, as some have supposed, and others have affirmed; but to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which were written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel. See Heb. Xii. 18-24.

But why does the prophet say they *shall return?* This Sion, or heavenly Jerusalem, to which all the ransomed of the Lord are, and shall be brought, describes the gospel state of the church, and refers to her origin in the person of Christ, as dwelling in the bosom of the eternal Father before the worlds were made. John had a view of her, descending from God out of heaven, adorned as a bride for her husband. And inasmuch as the ransomed of the Lord had life given them in Christ, and did exist in him as the bone of his bone, and the flesh of his flesh, as the members of his body, &c., so their redemption and release from sin, death and hell, from the demands of the law, and the thunderbolts of divine justice, which he bore in his own body on the tree, for them; and their being brought experimentally into the enjoyment of their inheritance in Christ Jesus, is properly and truly a returning. And when the church which he has ransomed shall arrive at the ultimate perfection of her joy and glory, when she shall see him as he is, and be like him, when death is swallowed up in victory, and the triumphant notes burst forth

from every redeemed soul, “O death! where is thy sting? O grave! where is thy victory?” Christ will present no more to the Father than the Father gave him at the first. But not a soul of them shall be left behind; for he assures us, All that the Father giveth him shall come to him; and. they that come, he will in no wise cast out.

Well then might the inspired prophet tell us, that their return from their wanderings, from their captivity, their prisons and their chains, to Sion, shall be attended with songs; for he puts a new song in their mouths, (a song which they could never sing, if they were not redeemed) and joy upon their heads - everlasting joy. How sweet the thought, that the joy and gladness of the saints must endure forever and ever!

May God grant, brother Keller, that you, and. the writer of these lines, with all who love our Lord, may participate in that joy, and that gladness, and that song; and if we never see each other in this vale of tears, may we meet at last, in the full assemblage of the royal priesthood of our blessed Redeemer; even so. Amen.

ALEXANDRIA, D.C.,
August 1, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 512 – 516

# REVEALED RELIGION.

I hope, brother Beebe, you will not fail to give your views in full, as requested by brother Wilson, on Revealed Religion, for it is very strange to me that there is a Primitive Baptist who disbelieves in Revealed Religion. Be sure to write in full on the subject, if you please.

Yours truly,
E. G. CLARK
Wilson, North Carolina, Dec. 9, 1858.

**Reply:** We cannot at this moment lay our hand on the number of the *Primitive Baptist* containing brother Wilson's request for our views, nor that containing brother Temple's remarks on the subject. But as we understand, brother Wilson does not intend to deny that every spiritual manifestation of God to us, embracing our whole christian experience, and all the teaching of the Holy Spirit, is a revelation of God by his Spirit, just as brother Temple and all sound Primitive Baptists hold it to be, but that he doubts or disputes the propriety of applying the word *religion* in the manner in which it is frequently applied by the brethren; that the word religion is used in the Bible to signify the conduct of men, rather than the spiritual state of the children of God. As we read of the Jew's religion, and of pure and undefiled religion, which is to visit the widow and the fatherless, and to keep unspotted from the world. The word *religion,* in our language, is applied very commonly to all sorts of religion; that of the Pagans, the Papists, the Protestants, as well as that of the Jews, and of the children of God; hence he infers that it has no necessary connection with divine revelation.

But we think that the brother will concede that the course in which the children of God are to walk, even the visiting of the widows and fatherless, and more especially the manner of

keeping themselves unspotted from the world, is a revelation from God, and as such clearly marked out by the precepts and examples of our Lord in the Scriptures, and that all that the Scriptures contain for our instruction is a revelation from God. Although in the Scriptures, the word *religion* is commonly applied to such outward rites, duties, ordinances, practices or professions as men rely upon for divine approbation; still, those rites and rules for the christian's obedience are all revealed and divinely enjoined on them in the inspired Scriptures, and must therefore be regarded as revelation. Besides, the term is most commonly used in modern times, and by the children of God, to embrace the internal work of the Spirit, its teachings and manifestations to the saints, their faith, and hope, and love, as well as their obedience to the precepts of Christ, and therefore it must be a revelation. It is not a science, as the Arminian world hold their religion to be, which can be taught to unregenerated men, and children in *infant*classes, *Sabbath schools,* or theological seminaries; for except a man be born again, he cannot see the kingdom of God, nor the things of that kingdom. The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. No man by searching can find out God. Therefore, to know God, which is eternal life, is a revelation from beginning to end. How would the saints know what is and what is not their duty as christians, if it were not revealed to them in the Scriptures, and these Scriptures, opened to them by the Spirit which takes the things of Jesus and reveals them unto us.

Although we do not believe that the brother intended to deny that what we call *religion* is a revelation, but rather to dispute the correctness of our general application of the word to make it embrace the things which are revealed to us; still, we would in all kindness of feeling, admonish him against such sweeping declarations as that there is no such thing as

revealed religion, for we would consider any religion which is not revealed as valueless, as is a profession of godliness by those who deny the power thereof.

Such sweeping declarations have a tendency rather to alarm the saints and stir up discord than to edifying, and should therefore be avoided; besides, they give the enemy great room to exult and deride us.

As the brother appealed to us by name for our views, and his appeal was seconded by brother Clark, we hope we shall not be considered meddlesome or intrusive in these remarks, we design them in love, and write them in the best of feelings towards all parties concerned.

Middletown, N.Y.
January 1, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 181 - 183

# REVELATION II. 17.

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

This text contains a part of the message which John was commanded to send to the angel of the church of Pergamos, one of the seven churches of Asia. This church had her dwelling, or location, where Satan’s seat was, consequently was exposed to many temptations and much persecution. She is commended for holding fast the name of him that hath the sharp sword with two edges, and for not denying the faith, in the trying hour in which one of their number had suffered martyrdom. Still there were some things in this church reproved; the doctrine of Balaam, and the doctrine of the Nicolaitanes was held by some who were in some way connected with the church. Under these circumstances the church is addressed and encouraged to hold fast that which is approved of God, and to still stem the torrent of persecution, and admonished most solemnly to put away from them those things which the Lord hates. This message is addressed, like all other divine communications, to all who have an ear to hear. No man in an unregenerate state ever had an ear to hear what the Spirit saith unto the churches. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they &e spiritually discerned.” These words were used by our Lord, (Matt. xi. 15,) and they are prefixed to several important communications addressed to the churches in this book, from which we learn, first, that all the communications of the Spirit of God, in the gospel, or under the dispensation of the gospel, are addressed to the church,

or body of our Lord Jesus Christ, and not to the world at large, and secondly, that all who have an ear to hear the communications of the Spirit, are born of God, and have a vital interest in the kingdom of Christ, and are subject to the reproofs, and made welcome to the consolations thereof. What the law saith, it saith to them that are under the law; but what the Spirit saith unto the churches, or what the ministration of the Spirit addresses to the body of Christ, is addressed to all who have ears to hear. The communication of the Spirit to the church of Pergamos, in this case is, "To him that overcometh, will I give," &c. These words imply a conflict, a warfare, a struggle; and the connection explains the nature of the strife, the parties engaged, and the matter in dispute. The parties are the church on the one side, and Satan and his legions on the other; the war is between truth and error; the doctrine and order of the gospel contended for by the church and saints of God on the one hand, opposed by the doctrines of Balaam and the Nicolaitanes on the other. The doctrine of Balaam was that in which he taught Balac, the king of the Midianites, to cast a stumbling block before Israel, to cause the Israelites to sin.

The doctrine of the Nicolaitanes is supposed, by Dr. Gill and others, to have reference to heresies in the church of Rome, in which they forbid their priests to marry, and recommend celibacy to virgins, which led to the most extravagant licentiousness, and for which pardons and indulgences were given by the Romish church. This doctrine, it seems, had been insinuated to some extent in the church of Pergamos, and of this church was admonished to repent.

"To him that overcometh" these temptations, heresies and abominations, and bare with patience the persecution to which they were exposed, by their steadfastness in the truth, should be given to eat of the hidden manna. Allusion is here made evidently to the manna on which Israel was fed in the

wilderness, and which was laid up in the golden pot, and kept in the most holy place. As when God brought out his chosen tribes from the abominations of Egypt, and fed them on manna sent down to them from heaven, so those who should be delivered from the idolatry, heresy and abomination set forth in the doctrines of Balaam and the Nicolaitanes, shall be fed on the pure gospel of our Lord Jesus Christ. Instead of eating the things offered to idols, they should eat that bread which comes down from heaven, live by faith upon the Son of God, who is the true and living bread. This is truly a hidden manna; a food of which all are strangers until they are born of God.

"And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." White stones, it is said, were given to the conquerors in the Olympic games, with their names written upon them, and the value of their prize. As the apostles have sometimes borrowed figures from the usages at the Olympic games, it has been thought that this figure is thus appropriated in this case to show that the conquerors in this spiritual conflict with the man of sin, shall after that similitude receive expressions of the divine approbation.

Whatever period or state of the christian church may have been especially designed by the Pergamos church, we cannot flatter ourselves that the present state of the church is perfectly free from the corruptions set forth as staining the fair reputation of the church of Pergamos. Jude speaks of those characters as having crept into the christian profession and become associated with the saints, ungodly men, turning the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ. These, he says, are spots in your feasts of charity, when they feast with you, feeding themselves without fear. He calls them clouds without water, carried about of winds, trees whose fruit

withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever. Of these he says, “Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and perished in the gainsayings of Core.” Balaam seems to be a striking type of those hireling prophets and false teachers who have ever been seeking for the patronage of earthly potentates and human governments, and goaded on by excessive love of princely honors and emolument, have always been ready to betray the cause of truth, and lay plans for seducing the saints of God from the pure doctrine, practice and order of the church of the living God. The Baptist church has been beset with these lovers of the wages of unrighteousness for the last half century. And although by their counsel, many have gone out from us, yet it is to be feared there are still some remaining, if not in direct communication with the church of God, who are at least permitted to spot, stain and pollute, our feasts of charity. By the counsel of these Balaams, the fair daughters of Midian flourish their gaudy dresses of Benevolence, Temperance, Missionism, to allure, decoy and seduce, if possible, the sons of Zion. And if there are none of these Midianish women brought into our camp, entailing plagues and judgments upon us, we have much cause to rejoice. To oppose these and to keep from being contaminated by them, requires a constant vigilance and much hard fighting, (but not with carnal weapons). And have not those who have overcome in these conflicts truly been fed on heavenly manna, such as the world and anti-christ know not of? Have they not received divine manifestations of the approbation of their Lord and Master?

From our subject, let us be admonished to depart from all iniquity, to contend earnestly for the faith once delivered to the saints, to fight the good fight, and confidently look for

that final victory, in which our God will make us more than conquerors through him that loved us.

Middletown, N.Y.
December 15, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 412 - 415

# REVELATION 2:17

Reply - To J. Montgomery: With consciousness of our inability to explain this text to our own satisfaction, we still feel disposed, so far as we may be enabled, to comply with the request of our friend, and give such views as we have upon the subject. While a sensible darkness shrouds some important parts of what seems to us to be contained in the subject, there are some things embraced in it which appear more clear and beautiful to our understanding of it. If our readers will bear with us in giving what light we have, and look to the Lord to lead our minds more fully into the subject, and to such brethren as have clearer and more extensive views, for a more perfect elucidation, we will venture a few remarks, as our mind may be led.

*First.* We notice the source of the communications, embracing all that John was commanded to write to the angels of the seven churches. It is what the Spirit saith. When Christ was about to suffer, and to go to his Father, he assured his disciples that he would not leave them comfortless. He said he would pray unto the Father, and he should send them another Comforter, that should abide with them forever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. And he told them further, that this Spirit should take the things of his and show them unto them, and finally that he should lead them into all truth. This Spirit of truth, this Comforter of the saints, we understand to be the Holy Ghost; the same Spirit of the Lord God which was upon and in Christ while he was present with his disciples in the flesh. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. It is the eternal Spirit through which Christ, in his Mediatorial character, offered himself without

spot unto God. It is therefore the same Spirit by which God spake unto the patriarchs through the prophets, who testified as the Holy Ghost moved them or spake by them. And Peter calls this Spirit "The Spirit of Christ which was in them," the prophets, "When it testified beforehand of his sufferings and of the glory that should follow." A knowledge of the Spirit addressing the churches of Asia, account to us for the sovereign, supreme and unbounded power and authority with which he speaks.

*Secondly.* All these communications are addressed exclusively to the churches; not to the world, nor to the carnal and unregenerated man; for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Although this Spirit speaketh unto the churches of ungodly characters, such as the Nicolaitanes, Jezebel, her children, and their destiny, he does not speak to them. What he saith, he saith to the churches, or to the branches of the church, which is the body of Christ, the fullness of him that filleth all in all.

*Thirdly.* None can hear what the Spirit says to the churches without divine preparation. The natural or uncircumcised ears of natural men, with all their fancied advantages of religious education, with the Bible in their hand, and living where the gospel is preached in its purity, cannot hear what the Spirit says to the churches, for God, the Father, has hidden these things from the wise and prudent, and revealed them unto babes; because so it seemed good in his sight. And the discriminating characteristic of this Spirit of truth, is "Whom the world cannot receive, because it seeth him not, neither knoweth him." The apostle John says to those who are of God, "We are of God; he that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the spirit of error." - 1 John iv. 6. "Where is the

wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men," &c. - 1 Cor. i. 20-25. See also the whole connection. As no natural man, whatever may be his mental powers, or his amount of the wisdom of this world, can know the things or the Spirit of God, or receive the Spirit of truth, he that hath an ear to hear what the Spirit saith, must be one who is *called,* one that is quickened, made alive, and born of the Spirit. Blessed are the ears of all such, for they hear, and blessed are their eyes, for they see. Blessed is the people who know the joyful sound. (Psalm lxxxix. 15.) "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." - John v. 24. This settles the matter, and cuts off all controversy on the subject. He that hath an ear to hear, is a quickened, regenerated child. He has passed from death unto life, and shall never come into condemnation.

*Fourthly.* It is the privilege of all such to hear what the Spirit saith unto the churches. All the comforts of the Comforter, all the instructions of the Spirit of truth, all the reproofs, corrections in righteousness, as also all the assurances, promises, encouragements and blessings of the Holy Spirit, belong to such. Blessed state then to be in, having an ear to hear the instructions of the Holy Spirit, a relish for the truth as it is in Jesus, a reverence for the word of the Lord, a thirsting for divine instructions by the Spirit.

How many bleating lambs about the fold of Christ, while listening to the communications of the Spirit to the churches, have felt to say, O that it were my privilege to apply these consolations to myself; how sweet, how lovely, and how blessed they must be for those unto whom they belong. But as for me -

"I read, the promise greets my eyes,
But will not reach my case."

For I feel myself too utterly unworthy to be fed even on the crumbs which fall from the well stored table of the Lord. My hungry soul would gladly eat; my thirsting spirit would with joy draw water from the wells of salvation, if I had but the evidence that these provisions were for me; that these streams of living waters flowed from the throne of God and the Lamb for such as I. Poor tempest-tossed child, dry up thy tears. The eternal Spirit of truth, in our text, makes you a welcome guest. The feast was spread for you. It is totally impossible that you should have a relish for this food if it were not provided for you. You could not hear, and know, and love the Shepherd's voice if it were not addressed to you. Every gracious promise which gleams with such heavenly beauty to your view, is made to you. The Spirit speaks it to the churches, and bids all who have an ear to hear it. The Spirit speaks to the churches to come out and be separated from those who say they are Jews, and are not, but do lie; it commands the churches to cast out the Nicolaitanes, the Jezebels, and the children of Jezebel, to adhere strictly to their first love, to war against ungodliness in all its forms and shapes, and these admonitions are extended to you, even to you, who only have an ear to hear.

"To him that overcometh." Overcometh what? The context tells us that there were those in the church of Pergamos, to whom this message was sent, who held the doctrine of

Balaam, and some also who held the doctrine of the Nicolaitanes; these doctrines are not to be tolerated or suffered to be held by any in the church of God; nor by those who have an ear to hear what is said by the Spirit to the churches. But to war against these with all other abominations, requires that we put on the whole armor of God; that we fight the good fight, and that we be valiant for the truth. Nor are the saints engaged in a doubtful contest. The Captain of our salvation will lead you to victory; and though the war be sanguine, and attended with confusion, and garments rolled in blood, with burning and fuel of fire, the flames shall not kindle upon them, neither shall the floods overflow them, for they shall be more than conquerors through him that hath loved them. All his saints shall ultimately triumph, but those even now who overcome, and keep their garments pure, have privileges of a most blessed importance to enjoy. The Spirit speaks the precious promise for the encouragement of the saints. “I will give him to eat of the hidden manna.” Their bread shall be given them, and their water shall be sure. There was a golden pot filled with manna, which was hidden in the ark, under the mercy-seat, for a memorial, and while it perpetuated the remembrance of God’s mercy in showering down bread from heaven, to sustain the carnal Israelites in the wilderness, it also was typical of the bread of heaven, which is provided within the veil, for all who are born of God. This manna is not supplied as our earthly bread, to be obtained as the result of our own toil and labor, and eaten in the sweat of the face, for it cometh not out of the earth; but it is the true bread which cometh down from heaven, as did the manna in the wilderness. But not like that manna, perishable; as the fathers did eat manna in the wilderness and are dead; but Jesus says he that eateth of the bread that I shall give him shall never die. This manna is hidden; no eye could look within the veil and examine the consecrated things within the ark, as they prefigured the sacred things of the spiritual

kingdom of our Lord Jesus Christ. This spiritual food for the comfort, support and nourishment of the saints, is given only by the Spirit that speaks to the churches. If therefore, trembling reader, you have ever had a taste of it, that Holy Spirit has recognized and sealed you, as a subject of sovereign and saving grace.

"And will give him a white stone." Whether the figure of a *white stone* is taken from the ancient custom of balloting with stones, in which white stones signified approval, and black stones disapproval; or from the stones in the breastplate of the Jewish high priests, in which were engraved the names of the twelve tribes of Israel which were represented by the priests, we will not attempt to say; but it is clearly in this case, to signify divine approbation, and to serve as a witness of the acceptance of the receiver of the white stones, and approving smiles of the Holy Spirit which he shall enjoy. Our Lord Jesus Christ is frequently set forth as a *Stone,* as a tried stone, a precious corner-stone, &c.; and as white is emblematical of spotless purity, he may well be regarded as a White Stone. But that he should be given to those who overcome, by the Spirit, or Comforter, we think can only be understood as being so revealed to the children of God by the Spirit in their experience. The original gift of Christ to the church was before the world began; but the application of that unspeakable gift to the saints in their personal experience is the Spirit's work; and it is certain that whenever they are permitted to eat of the hidden manna from the golden pot which is in the ark of the covenant, and under cover of the mercy-seat, the Spirit does invariably reveal Christ to them as their Savior.

"And in the Stone a new name written." Nowhere else but in Jesus Christ have we a name, in which we can stand approved and justified before the throne of God. "Of him the whole family in heaven is named." And as in our earthly

nature, we all had a name given us in the earthly Adam; when the Lord God called the name of the generations of the first man, Adam, in the day when they were created, so in our spiritual relation to the second Adam, which is the Lord from heaven; God has given his people a name which is better than that of sons or daughters. As the bride receives a new name in the reception of her wedded husband, so the saints are called by a new name which the Lord our God shall name. “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed, Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee.” “And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.” - Isa. lxii. 2, 4.

In this White Stone - in Jesus Christ our Lord - we have a new name, a new character, a new life and experience brought to light, of all of which we were ignorant. But in the revelation of Jesus Christ to us, by the Spirit, old things are passed away, and behold all things are become new. And all things are of God. In this new name and standing we have access unto the Father, by the Spirit through Jesus Christ our Lord. But this new name which is written is a name “Which no man knoweth, saving him that receiveth it.” This white stone, and this new name written, are things of the Spirit of God. The natural man cannot receive them; they are foolish unto him; neither can he know them, because they are spiritually discerned. Those who are vainly striving to teach theology as a science, are themselves in ignorance of the true God and eternal life, while those who are laboring to understand the things of the kingdom, independently of regeneration and of the new birth, may be ever learning, but never able to come to the knowledge of the truth. Man, without the revelation of the Spirit, may speculate, philosophize and reason to the extent of his ability on the

subject of a gracious state, but all to no profit - the White Stone, and the new name written in it are, and must forever be unknown to all who have not received it. The boundless wealth, the untold riches of those who receive the White Stone, and the new Name, cannot be estimated nor appreciated, until experienced. Those to whom the treasure is given may seem to be poor, despised, obscure, afflicted and persecuted; but in reality they are immensely rich. All things are theirs, whether Paul, or Apollos, the world and its fullness, and Christ is theirs, heaven and immortality; and all things are working together for their best good, in connection with God’s declarative glory.

Middletown, N. Y.
May 1, 1860.

Elder Gilbert Beebe
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# REVELATION 3:12

**Brother Beebe:** If congenial with your feelings, I would be pleased to have your views on Revelation 3:12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

G. W. Brooks.
Clay's Village, Kentucky.
July 3, 1866.

**Reply:** The subject proposed for consideration so far transcends our limited understanding that we feel a hesitancy in attempting an elucidation of it, and should utterly decline an expression of any views upon what seems so awfully sublime and profound, if anything more than *our views* were solicited. Let it be well understood that we feel and confess our incompetence to comprehend the depth of the subject, and desire that what we may express as our views may be carefully and prayerfully compared with the scriptures of truth, and accepted only so far as found sustained by the unerring standard of truth as clearly revealed in the scriptures.

Three things are indispensable necessary to be considered in approaching the subject. First, the speaker; second, the person addressed; and third, the true sense and meaning of what is said.

*First.* The speaker is described as "He that is holy, he that is true; he that hath the key of David; he that openeth and no man shutteth; and shutteth and no man openeth." These characteristics cannot be found in any one short of the Son of

God himself. He is holy and true, he has the key of David, he openeth and no man shutteth, and he shutteth and no man openeth. These distinguishing attributes belong to Christ alone. He is holy and harmless, separate from sinners, and higher than the heavens. (See Hebrews 7:26; Psalm 16:10; Acts 2:27; Acts 13:35; Psalm 89:19.) He is the Holy One of Israel; the fountain and fullness of all holiness of which his redeemed people are made partakers. Aside from him, they are all destitute of holiness, and he is therefore distinguished as him that is holy. Christ is also known as "Him that is true;" "He is the Way, the Truth, and the Life;" "the Faithful Witness;" "the True God and Eternal Life." He is true not only in regard to his veracity, "The strength of Israel cannot lie," and as to his reliability as the Messenger of the Covenant, and the infallible certainty of the full and complete accomplishment of all his Mediatorial work, but also in distinction from all the types, figures, and shadows which were given under the ceremonial dispensation concerning him. He asserts his claim thus: "I am the *true vine,* and my Father is the husbandman (John 15:1)." Other vines were used as figures; but he is the real, the true and living vine. He is the true bread, which was prefigured by the manna in the wilderness. And he is true in distinction from all who ever came before him. He also hath the key of David; or the power to rule, to open or shut without the possibility of being successfully resisted by any man, as typified by David. He says, "I, Jesus, have sent mine angel to testify these things in the churches; I am the Root and offspring of David, and the bright and morning star." Typified by Eliakim, the son of Hilkiah, of whom God said, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open (Isaiah 22:22)." In his first revelation of himself in this vision to John, he said unto him, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Revelation 1:18)." It is the key, or

power to execute his will, to open and shut, to shut and open without the possibility of being thwarted in doing his pleasure in the armies of heaven, or among the inhabitants of the earth. He is the blessed and only Potentate, the King of kings, and the Lord of lords. Is there any other being in earth or heaven to whom such power is given; who bears the keys of omnipotent power, having all power in heaven and earth given into his hands? All the heavenly hosts revere his power and acknowledge his majesty; the elements of nature, the winds and seas obey him, and devils tremble at his presence. With all these credentials of his eternal power and Godhead, he utters the words of our text.

*Second.* The subject of this address is the angel of the church in Philadelphia. The Philadelphia is the sixth, and next to the last of the churches of Asia, to the angels of which, severally, John was commanded to write the things which he had seen, and the things which are, and the things which should be hereafter, etc.; to each, however, a distinct communication was dictated, in which the situation of the churches respectively and of the angels of the churches, was clearly indicated. The seven golden candlesticks in the first chapter of this vision, or revelation, are interpreted to mean the seven churches, and the seven stars which were in the right hand of him who is the Alpha and Omega, were the angels of the seven churches.

It is thought by some of our most gifted brethren that these seven churches are designed to represent the church of Christ in her different phases, as she should appear at different periods and circumstances until the end of her militant state, and that the order and circumstances are to show a succession of phases in which she should appear from the Ephesus to the Laodicean state, and point to so many periods and conditions of the church in the order in which they were addressed. Of the correctness of this theory we

have no certain knowledge; but, in view of the number seven, as used in other parts of this vision, as applied to the book sealed with seven seals, the seven angels with the seven trumpets, the seven thunders, the seven vials of wrath, etc., all seem to point to distinct and marked periods of the church and of her trials and the development of the mystery of God, and we are led to regard the views of brethren which we have referred to, as entitled to serious consideration. If this theory be correct, the Philadelphian, being the next to the last, indications of the condition and development of the church must, we think, point to the present period of time; as the opening of the seventh seal must uncover and reveal the last manifestation that shall be made of her on earth.

As the name *Philadelphia* signifies *a family or fraternity of love,* it may, at first thought, seem very inapplicable to the present state and condition of the church of the living God; but on a more critical and full examination, the name with its signification may not seem so inappropriate.

The Philadelphian state never was, nor ever will be, applicable to any of the numerous branches of anti-christ, nor is it ever applied in scripture to any but the church of God; and perhaps there never was a time since the organization of the gospel church that it has not to some extent been applicable to her. But the title in this case seems to have been given as a special indication of the prevalence of brotherly love, as forming a very obvious characteristic of the church of God, in striking contrast with the very opposite developments of anti-christ at the time referred to. The difference at the present time between the church of Christ and false or anti-christian pretenders is the more apparent by the contrast, as stars are only seen shining brightly when all is darkness around. The elements of the dragon, the leopard, the bear, and the lion, with their insatiate howling and

thirsting for blood, persecuting those who know and love the truth, and biting and devouring their own kindred and kind, how strikingly apparent is the spirit of love and fellowship which binds the family of our God in her Philadelphian state, keeping the unity of the spirit in the bond of peace. What revolting examples have been witnessed in our country during a few of the past years! All the Protestant denominations, as far as our knowledge extends, have divided and engaged in deadly conflict with each other, fighting like demons with the most destructive and deadly weapons, and in their professedly religious character gravely sat in ecclesiastical council, enacting the most cruel decrees, and hounding on their fanatical minions for the extermination of those of their own communion. Which, if any, of all the Protestant religious denominations have not divided asunder, and distinguished themselves as the church North, and the church South? The Presbyterian, Methodist, Episcopalian, New School, or Modern Missionary Baptists, Congregationalists, and those of every other name or stripe, the ring, streaked and the speckled have all shown the same rancorous spirit with which they were branded by our Savior as the children of the devil; whose works they are so zealous to do. He was a murderer from the beginning, and abode not in the truth; and from him they inherit the murderous and untruthful disposition by which they are so indelibly marked in their foreheads and right hands. But how great has been the contrast, while hatred, variance, wrath, strife, sedition, envyings and murder, have so unmistakably proclaimed their religious paternity, causing the earth to reek with human gore, the little persecuted flock of the meek and gentle Savior has quite unmistakably borne the inscription of his name, and implantation in their hearts of his spirit of love, gentleness, good will, and kindness. They are known as his sheep and lambs; not his tigers and wolves. And they have sought the suffering who have been lodged in gloomy prisons, and hospitals, and ministered to the suffering all the

aid and sympathy their cruel opposers would allow them to afford, without even discriminating among the suffering between their friends or foes. The Philadelphian character of the church of God has not only identified the true church from all others in the display of the Spirit of Christ, as expressed by the song of angels, “Peace on earth and good will toward men;” but there is a peculiar bond of Christian love and gospel fellowship by which they are always to be known. “By this,” said the Prince of Peace, “shall all men know that ye are my disciples, if ye have love one for another.” Would any sane person have taken any of the religious denominations of our country for the disciples of Jesus, from their love one for another, while they were striving and praying for the destruction of each other? Or would any fail to discover this trait as peculiarly characteristic of the Old School Baptists?

We do not know if the disciples at the present time love one another with a purer heart or more fervently than on former occasions; but it does appear to us that the surrounding admonitions of anti-christ, and the peculiar trials through which the church has been wading of late, has served to make the love of the brethren the more clearly apparent. And the kind, Christian and heart-felt greetings of the brethren from the South and North, East and West, now after a tedious, cruel, and devastating war has closed and facilities are again open for correspondence, really makes it seem as though the brethren love one another more fervently than ever before.

The condition of the Philadelphian church as indicated by the special message of her angel was that of comparative weakness and conflict with hypocritical professors. “I know thy works; behold, I have set before thee an open door, and no man shall shut.” Her works, like her name, were works of love, in which she was opposed, not only by anti-christian

organizations without, but also by false pretenders within, who said they were Jews, and were not, but did lie. This seems to be a fair description of the opposition which the church and her ministry have encountered in their works of obedience to Christ, in loving their enemies and refusing to kill or rob them, and in contending for the peaceable doctrine and practice enjoined by the gospel. They have been violently opposed, and threatened, slandered and abused, and every effort has been made to bring down upon them the wrath and persecution of their enemies; but Jesus says, "I know thy works." He cannot be deceived about it. And he knows their perplexities, trials and persecutions. But he has made a way for their escape. He has set before them an open door; and no man, however malicious or treacherous, shall be able to shut it. And weak as the church and the ministry may feel, they still have "a little strength." For, "As their days, so shall their strength be." Truly, it may now be said of the church, "Faint, yet pursuing." Her strength, though small, shall be increased as her necessities shall require. They that wait upon the Lord shall renew their strength. The grace of God is sufficient. Nothing perhaps can be more discouraging to church or pastor than to find the church infested with unreliable members; such as say they are *Jews,* thatis, they are of the circumcision which is not outward in the flesh; but that which is of the heart, in the spirit and not in the letter, whose praise is of God and not of men. This they may profess to be, and say they are; but he who searches the hearts, and trieth the reins of all, detects their hypocrisy, and says *they do lie;* and that they are of the synagogue of Satan. That such is their real character and proclivity will be seen not only while in the church they give their influence to the enemies of God and truth, but as soon as they are cast out from church recognition they at once go to their own company, and seek for sympathy from the avowed enemies of the church. Can there be any doubt that they do lie, when they come to the church and profess to

give up all for Christ; to renounce the world, the flesh and the devil, and after a solemn profession of faith, as soon as conflicts arise, show that they have a greater regard for their worldly interests, their politics or their earthly associations, than they have for the laws and authority of Christ in his church? Do they not lie when professing to be circumcised in heart and ears, cut off from the fleshly influences that war against the truth; and yet hold a more sacred regard for their allegiance to human governments, however corrupt, than for the authority of Christ and fellowship for his people? Some of these marks seem to us peculiarly applicable to the present state and condition of the church, and of her ministry. But God, who has reserved vengeance in his own hands, will humble the adversaries of his people, and in due time they shall bow before the majesty of his truth, and know that he has loved his people with an everlasting love.

*Third.* We come now to consider the true import and meaning of what is said in our text. The plain import of the message is that of Instruction, Admonition, and Encouragement.

*Instruction* is given of the watchful care of Christ which is always devoted to his church and people; that he knows their works, their trials and their persecutions, and he knows how and when to deliver them, and how and when to dispose of their adversaries. The door of deliverance from all their sorrows and tribulation is opened and shut by his sovereign and resistless power and wisdom, and their trials are almost over, he is coming quickly, when all his angels or ministers, who have finished their course with joy, and the ministry which they have received from him to testify the gospel of the grace of God, shall receive a crown of righteousness, which the Lord, the righteous Judge, shall give them at that day.

*Admonition.* The church and the ministry, and all who have an ear to hear what the Spirit saith to the churches, are admonished to hold that fast which they have, that no man take their crown. That which the saints have sometimes seems to them to be so very small as hardly to be worth such terrible conflict; sometimes they feel almost tempted to give it all up. But the admonition is to hold it fast. It is but a little longer the conflict can last, and the crown of triumph shall be given. Men, and devils too, are in the field, and with determined malice aim to deprive the saints of their crowning joy and victory; but we are admonished to be watchful, prayerful, and patient a little longer, and then enter into uninterrupted and everlasting joys.

*Encouragement.* How full of encouragement to the poor wayworn child of God, when almost overwhelmed by the opposition of hostile foes without, and still more treacherous and false-hearted foes within; and when conscious that his strength is very little, to receive such a message of consolation from him who holds the keys of death and hell in his own hand. “I have made a way for thy escape.” “I have set before thee an open door.” “To me the porter opened.” “I have opened for thee the doors of death and the grave, and brought thee up out of thy prison-house, when no one else had the key; the doors of immortal life I have opened before thee, and it can never again be shut.” Let faith behold it and rejoice in God, your deliverer. “I have supplied thee with a little strength, so that in the most trying hour thou hast not denied my name, even when, for my name sake, persecution and sufferings were heaped upon thee.” “A little strength;” had he given us a great deal of strength we might have boasted or been vainly puffed up; but just enough, and none to spare; that we may every moment know and feel our dependence on him. And while hated by the world, and while we find in ourselves so much that in our inmost soul we detest, to have assurance that he loves us, and that he will

make our enemies also know that he has loved us, is blessed encouragement indeed. To know and be assured of our God that we have kept his word, the word of his patience when that word has been rejected by the world, by the synagogue of Satan, and by false and treacherous professors, is a very comforting assurance indeed. It is called *the word of my patience,* because that all who receive and keep it shall suffer persecutions. Jesus said to his Father, "I have given them my word; and the world hath hated them, because they are not of the world, even as I am not of the world (John 17:14)." He has given them not only the word of life by which they were quickened, but his word, as the man of their counsel, the standard of their faith, and rule of their practice. The grace of patience is necessary for the world and false Jews, and all the powers of darkness, will oppose; and not only do we need patience to endure their opposition, but if we become impatient we are apt ourselves to leave the instructions of the word, and try our own inventions. But the Philadelphians are commended in that they had under all their trials and discouragements kept the word of his patience; therefore they have the comforting assurance that their God will keep them from the hour of temptation that shall come upon all the world, to try them that dwell upon the earth. We come now to speak on that part of the message on which brother Brooks desired us to write, viz.: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

To him that overcometh five most precious promises are given. Let us consider first the triumph, and then the promises.

The triumph contemplated implies a conflict and struggle, which evidently refers to the warfare already noticed with

anti-christ, and those lying Jews, who belong to the synagogue of Satan, but more especially to the hour of temptation in prospect, seems to refer to a most trying period to be accomplished during the time of the Philadelphian church state. Not only shall it so try those who dwell in the secret place of the most High, as to call into active manifestation their patience, but it shall try and detect those who, whatever may be their lying professions, dwell upon the earth. Those who received orders from the two-horned, or Protestant, beast to make an image to the beast which had the wound by a sword and did live, are designated as "them that dwell upon the earth." That is religiously, as John says, "They are of the world; therefore speak they of the world, and the world heareth them (I John *4:5)."* While the true worshipers of God are not of the world, but redeemed from the earth, their dwelling is on high. The hour of temptation which shall come upon all the world to try them that dwell upon the earth will, as we believe, expose the deception and falsehood of all those who profess to be Jews, while they are of the synagogue of Satan, and whose religion is altogether of the earth earthly; and drive them from connection with the church of God. Him that overcometh, or they that overcome the torrent of iniquity of the hour of temptation, and keep the word of the patience of their Lord, and resist the tide of mad fanaticism, shall realize the blessings promised in our text.

*First.* "I will make him a pillar in the temple of my God." This gracious promise or pledge is from Christ, as the Mediatorial Head of his body, the church; his God is the God of all his members; as he said, "I go to my Father, and to your Father, to my God, and to your God." "The Temple of my God" is that which is of lively stones built up a spiritual building consecrated as the dwelling of the Most High God. In the construction of this temple, or organization of this church, every part is fitly framed, and every child of God has a place

to fill; some are more and some less prominent. It is said of the building of Wisdom, “She hath builded her house, she hath hewn out her seven (or perfect number of) pillars (Proverbs 9:1).” So in the organization of the church, the same idea is figuratively applied. James, Cephas and John, among the apostles, seemed to be pillars, or parts of the spiritual structure so arranged as to afford support and strength to other parts of the same building. So Christ has set in the church an ample variety of gifts, and all are designed for the common edification of the whole, the strong are to bear the infirmities of the weak, and all in their measure to strengthen one another in the Lord.

Our own observation teaches us that those angels, or messengers, or pastors of the churches, who keep the Word of Christ and overcome all opposing influences, are unmoved and unshaken in the hour of temptation, do afford much strength and stability to the building; while such as are driven by winds of doctrine and are easily switched off the gospel track at the approach of trial, temptation or persecution, are like broken reeds, unreliable and altogether incapable of affording strength or consolation to the tempted and trembling weak ones of the church. There are some angels, and among them not a few who are transformed as angels of light, who can make a plausible show of devotedness to the cause of God and truth when they have nothing to lose, or when that cause is not assailed by opposing foes; but the moment they are required to suffer losses, crosses or persecution, they will show you that their name, fame, worldly interests, comforts, lusts, or ease are more to them than any attachment they have to the truth, or reverence for the name or authority of Christ. Such are not like pillars in God’s holy temple; for no reliance can be placed on them. But those who can endure hardness as good soldiers, are reliable and trusty, and shall afford much support to the faint and trembling children of God.

The second promise to him that overcometh is that he shall permanently abide in his honorable and useful position in the temple of God, and go no more out. While all those vacillating, unstable souls who cannot endure the hour of temptation shall be sifted out, and every wandering star and rainless cloud shall be driven by the tempest, to whom is reserved the mists of darkness forever and ever.

"And I will write on him the name of my God." Who can describe the greatness of this promise and the certainty of its fulfillment? Who can describe what it would be like to be one of those who bear the imprint of the name of the God and Father of our Lord Jesus Christ, be endorsed as his own, and forever distinguished from those on whom is written the mark of the beast, or his image, or the number of his name? John saw this and said, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God (Revelation 14:1-5)." When Jesus writes his Father's name upon his ministers or upon his children, the hand-writing is easily recognized by all who are taught by his Spirit; it cannot be counterfeited by the art of men, or can the writing be erased by all the malice of devils. They are marked as his chosen, redeemed and saved people, and sheltered from all harm

under the protection of his great name. Unspeakably great as this privilege is, it is sure to all who overcome, who keep his word, and who deny him not before the sons of men.

A further promise is that he will also write upon him that overcometh the name of the city of my God, which is New Jerusalem which cometh down out of heaven from God. The chosen and redeemed people of God, both ministers and churches, who follow the Lamb whithersoever he goeth are so identified with the holy Jerusalem, that they bear her name. She is the mother of them all; and it is meet that they shall bear her name. The word Jerusalem signifies *vision of peace.*And this New Jerusalem is truly a peaceable habitation and a quiet resting place to those who bear her lovely name. She is very unlike the churches which are gotten up in modern times by the inventions and zeal of men; for she came not up, but cometh down from heaven. All the materials in this building came from heaven. Her King came down from heaven, her subjects were all chosen in Christ before the world began, and are brought into manifestation when born of God; her spirit is heaven-born, her doctrine, laws, ordinances, food and defenses are all from God. The anti-christian beasts rose up out of the earth and out of the sea, and out of the bottomless pit and go into perdition. But the New Jerusalem came from God out of heaven, adorned as a bride prepared for her husband. But:

*Lastly.* "And I will write upon him my new name." As Jesus, in his Mediatorial work, entered the field of conflict, he took on him the form of a servant, and learned obedience. He was a man of sorrows and acquainted with grief. But when he had overcome all opposing principalities, vanquished death, and brought immortality to light; he ascended up on high, and now sits enthroned in glory at the right hand of the majesty of God. And in his deathless victory, God hath given him a name which is above every name which is in heaven or

earth, or under the earth. At the supremacy of his name every knee shall bow, and every tongue confess. Thus mounted on his white horse, with his bow, and with his crown, in righteousness he doth judge and make war. He goeth forth conquering and to conquer. But emerging from his conflict with all the powers of darkness, wearing a vesture dipped in blood, he bears a name that no man knew but himself. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and clean. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS (Revelation 19:11-16)." His new and secret name declares his finished work, his perfect triumph, and in his new name he ascends to heaven with a shout; the gates thereof lift up their heads, and the everlasting doors are lifted up, that the King of Glory may enter in. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Revelation 3:21)." His new name, which he will give to him that overcometh, is the same which is mentioned in Revelation 2:17, in the message to the angel of Pergamos. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it." The name and fame achieved by Christ with all

the glory of his perfect triumph shall be written in living characters upon his vesture and his thigh, and stamped indelibly on all the members of his mystical body, and in name and in glory they shall be one with him, even as he is one with the Father.

Middletown, N.Y.
September 1, 1866.

Elder Gilbert Beebe
Editorials Volume 6
Pages 365 - 377

# REVELATION 3:20

**Brother Beebe:** Will you favor me with your views on Rev. iii. 20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." I heard a Missionary Baptist use this for a text; he said God was knocking at the heart of sinners, and waiting for them to open to him. But I do not so understand the subject; yet I am somewhat perplexed on the subject, and hope to hear from you on the subject.

E. R. KUYKENDALL

**Reply:** This appeal was made, according to the vision of John, not to unconverted or unregenerated sinners, nor is there any appeal of the kind made to them in the Scriptures; but it was directed to the Angel of the Church of the Laodiceans, when she was represented as being in a lukewarm state, neither cold nor hot, and as an evidence of God's special love and faithfulness to her, this message of rebuke and exhortation was sent. The language is very appropriate to a Church in a lukewarm state, but totally inapplicable to those who neither possess nor profess the religion of our Lord Jesus Christ. The ungodly are not charged with lukewarmness, or inactivity; but they are compared to the troubled sea which cannot rest, which continually casts up mire and dirt. They are "Cursed children, which cannot cease to Sin." And their feet are swift to shed blood, and misery and destruction are in all their ways, and the way of peace they have not known. But the Church, as represented in this Laodicean state, presents a condition somewhat like that described in the Songs, v. 2-3. Drowsy and stupid and inactive, and when aroused by the voice of her beloved, knocking at the door, she says, "I sleep: but my

heart awaketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." How can such language as this apply to the ungodly? Are they the Lord's undefiled, his sister, his love, and his dove? He discriminates, and says, "There are three score queens, and four score concubines; my dove, my undefiled is but one: she is the only one of her mother she is the choice one of her that bare her the daughters saw her, and blessed her yea, the queens and the concubines, and they praised her." Songs vi. 8-9. The spouse of Christ, in the Songs, and the Church addressed in our text, are the same; and, in both instances, represented as being in an inactive and sluggish condition. Hence, the same figurative language substantially is applied in both cases. In our text, the Beloved saith, "Behold, I stand at the door and knock: if any man hear my voice," etc.; showing that it is with his voice that he knocks, or gives the signal. The church responding to the call, confesses her drowsy condition: "I sleep, but my heart waketh." But sleepy and stupid as she feels, she at once recognizes the knocking, it is not the signal of a stranger, a robber or an enemy. "It is the voice of my beloved that knocketh: I have heard that voice before, it is a familiar sound, I know it well: for it is the voice of my beloved;" and his language awakes my heart. He stands not at the door of graceless sinner's hearts, but at the door of his Church; he calls not to aliens or strangers, but to his sister, his spouse, his love, his dove, his undefiled. This call is not to woo and win her to be his spouse, but he calls her because she is his spouse, the relationship is already complete. The voice that knocketh at the door of the slumbering Church is the same voice which once shook the earth, but now once more shaketh not the earth only, but also heaven; it is the voice of the Lord God, which Adam and Eve heard in the garden, in the cool of the day; the voice which said to Abraham, "Lay not thine hand upon the lad;" which divided the sea and

made bare the channels of the deep, which caused the mountains to skip like rams, and the hills like lambs. This voice said unto Isaiah, "Cry, all flesh is grass, and all the glory of man, as the flower of grass." The same of which the spouse sang, "The voice of my beloved; behold he cometh, skipping upon the mountains, leaping upon the hills." This is the voice which the dead shall hear, "and they that hear shall live." "My sheep" saith Jesus, "hear my voice; I know them and they follow me, and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand. But a stranger will they not follow, for they know not the voice of strangers." This voice is heard by the church in admonition, as well as in comfort, and when he speaks in solemn admonition to the saints, as in our text, as also in the context, Songs v.2, and Heb. xii. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we refuse him that speaketh from heaven; whose voice then shook the earth; but now he hath promised saying, yet once more I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Heb. xii. 25-27. This voice came out of the cloud at the transfiguration on the mount, and from heaven at the baptism of Christ in Jordan saying, "This is my beloved Son, hear ye him." And whenever the church or spouse of Christ falls into a state requiring rebuke or admonition, this voice of her beloved knocketh at the door, saying, "Rise up my sister, my love, my dove, my fair one, and come away." *If any man hear my voice.* The dead have no ability to hear - until that ability is given them. Christ has power to quicken and make the dead hear and live; even as he made the dead Lazarus hear and obey when he called him from the sepulcher; but Lazarus had no power to hear until Christ displayed his quickening power to raise the dead. Then if any man hears the voice, it is an evidence that Christ has

given him life. But to hear in the sense of our text implies obedience; as Moses said, “A prophet like unto me shall the Lord raise up unto you, and him shall ye hear in all things.” Jesus said, “He that heareth these sayings of mine, and doeth them, is like to the man who built his house upon a rock.” God’s people show that they hear when they obey. So in the figure of our text, if any man hear the admonition of Christ, he is represented as rising like the spouse to open to her beloved. And, he that hath an ear, let him hear what the spirit saith to the churches. To open the door implies the removing of that which obstructs the passage. The beloved, in this figure, is outside the door, and knocking. The bride is within and slumbering. Some thing seems to obstruct the entrance. The Lord said to Israel, “Your sins have separated between thee and me.” So the church, in her luke-warm state, was neither cold nor hot, and the spouse in the song was neither fully awake, nor entirely asleep. She says, “I sleep, but my heart waketh;” and like one roused by a knocking at the door; sufficiently aroused to recognize the voice of her husband, but not sufficiently awake to fully appreciate his return, in her sluggish hesitancy, she mutters, “I have put off my coat, how shall I put it on; I have washed my feet, and prepared for a comfortable nap; how shall I defile them.” Or, as described in our context, she has become so unconscious of her true condition that she begins to dream that she is rich and increased in goods, and has need of nothing. When the eyes of God’s children are anointed with eye-salve, they feel their need of Christ, and are poor, and naked, and miserable, until they can find him whom their soul loveth; nor can they truly feel rich without that treasure which he alone can impart to them. The opening of the door, in the figure, seems to imply reformation, laying aside their idols, rising from their vain dreams, and becoming actively and heartily engaged in the order and ordinances of the house of God; observing all things whatsoever Christ has commanded them; and in this they have communion with

him; they are brought thus into the banqueting house, and his banner over them is love. He sups with them, and they with him. He spreads their table with his bounties, in the presence of their enemies; he anoints their head, and their cup runs over. He says to her, “I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.”

Middletown, N. Y.
June 1, 1861

Elder Gilbert Beebe
Editorials Volume 4
Pages 502 - 506

# REVELATION 12:3,4.

**DEAR BROTHER BEEBE:** - Please give your views on Revelation 12:3,4. "And there appeared another wonder in heaven; and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born;" and oblige one who desires to know the truth.

Peter Ingle
Marion Co., Ala.
August 22, 1869.

**Reply:** Greatly as we desire to enlighten those who desire to know the truth, we are fully conscious that none but God himself is able to unseal the sacred pages of divine revelation to the understanding of any of the children of men. "As it is written, And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isaiah 54:13. Nevertheless we are informed that in giving instruction to the children, God did at sundry times and in diverse manner speak in times past unto the fathers by the prophets, and in these last days by his Son, who being the Mediatorial Head of his church, all spiritual communication from heaven are made to the church through him. And Christ having redeemed his church unto God, has ascended up on high, and received gifts for, and given them to his church, including some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. All these gifts

God has set in the body, the church, as it hath pleased him; and by and through them, God is still, through Christ, speaking to and instructing Zion's children by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Only so far, therefore, as God's ministers are inspired by the Spirit, can they have the mind of Christ, or exercise in the gifts which God has set in the church. However conscious, therefore, of our inability to expound the deep things of God, by any superior light or discernment of our own, relying on the gifts bestowed, we dare not withhold from those who desire to know the truth such light as we are favored with, though feeble it may be.

The revelation of Jesus Christ which John received when on the Isle of Patmos, and which he was commanded to write, was of things which were, and of things which he was told must shortly come to pass, and we are told that our Lord sent and signified them by his angel, to his servant John. They were signified by a variety of figures, which the Holy Spirit employed for the purpose, all of which were full of signification. This we should bear in mind as we proceed to search for the meaning of the passage proposed for consideration. In the preceding chapter there was given to John a reed like unto a rod, and he was directed by the angel of the Lord to rise and measure the temple of God, and the altar, and them that worship therein. The temple of God, we understand, signifies the church of Christ; and the measurement to include the temple, the altar, and the worshipers, and goes back to the laying the foundation, and forward to the bringing the top stone with shoutings, crying, Grace, grace unto it. In the measurement the exact number of the days of the persecution of the church in her wilderness state is definitely ascertained. "And the temple of God was opened in heaven," and there was seen in his temple, or church, what has never been seen anywhere else; namely, "the ark of his testament." The true testament, or testimony

of God, is deposited in the church, which is the temple of the living God. And as neither Dagon, nor any other idol can stand before the ark which contains the testimony of eternal truth, no branch of anti-christ has any use for it. The opening of the temple in heaven, to our mind, signifies the disclosure of the church in her gospel organization; regenerated from her legal state under the law, by the one offering of Christ, made upon the measured altar. And the time of the coming and Mediatorial work of Christ are signified by the lightning, and voices, and thunderings, which were heard when Mercy and Truth met together, and Righteousness and Peace kissed each other, and when the voice of eternal Justice was heard demanding full satisfaction for the sins of God's people, and the voice of the Son of God responding, "Lo I come, to do thy will, O God." At the resurrection of our crucified Lord, the Sun of Righteousness dispelled the darkness of death which had involved the church, and brought Immortality to light. "His brightness was as the light; he had horns coming out of his hand, and there was the hiding of his power." Habakkuk 3:4. In the refulgent radiance of immortal light, the gospel church appeared, "Looking forth as the morning; fair as the moon, clear as the sun, and terrible as an army with banners." Heaven, which is the throne and government of God, was now clearly seen by those whose eyes were blessed, and in that heavenly state the church appeared as a woman clothed with the Sun, in gospel light and immortal glory; redeemed, regenerated, and risen with Christ to newness of life, above the moon, or legal dispensation, and on her head the royal diadem of sparkling glory reflecting power and everlasting glory through the apostles unto him that sits upon the throne and to the Lamb forever.

As introductory to the full orbed glory of the church, in her gospel organization, when the first gleaming rays of morning light disclosed this wonder in heaven, when John was sent as the harbinger of Christ, the church still held under the law,

was in labor travailing in birth to be delivered; in pain until her Deliverer should come out of Zion to turn away ungodliness from Jacob. For in the day now being ushered in by the rising of the Sun of Righteousness, a nation was to be born at once. The disclosure of the church of God, coming up out of the wilderness, was truly a wonder, filling the hearts of all who beheld it with astonishment, and reflecting eternal honor and glory to God in the highest. But as the light of morning advanced, and the dawning light of approaching day drew near, there appeared another wonder; for the same light which reveals the glory of God, shining in the face of Jesus Christ, also detects the hidden works of dishonesty which the former darkness had concealed. The same light which enables us to see the kingdom of God will disclose to us the opposite abominations of anti-christ; so as the light increased, another wonder was seen; behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads appeared. And his tail drew the third part of the stars of heaven, and did cast them down to the earth. This heaven in which these wonders appeared was the Jewish heaven, and the false prophets which were identified with the people of Israel, in the old Jerusalem, are undoubtedly the stars which were drawn by the tail of the great red dragon, and which were ultimately cast out from their former habitation, into the earth, no more to even seem to be governed by a theocracy, but swallowed up like the company who contested the right of the priesthood with Aaron, they were dispersed among the uncircumcised Gentiles, henceforth to be governed only by earthly wisdom and human policy; and drawn by the dragon, to be forever identified with the Devil and his angels, in mists of darkness reserved unto the judgment of the great day to be punished.

The dragon stood before the woman, as stood Herod in waiting to devour the child as soon as he should be born.

The red dragon, in our text, is in verse nine said to be the old serpent, called the Devil and Satan, which deceiveth the whole world. He is capable of strange transformations, sometimes appearing as an angel of light, and is described in a variety of forms to John in his vision. In his pagan form, as a great red dragon; in his Papal form, as a beast rising up out of the sea; as the Protestant beast, as rising out of the earth, having two horns like a lamb, but speaking as a dragon. In the image of the beast, the same old serpent, called the Devil and Satan, is now seen in the combination of all the humanly contrived religious institutions of the present age, which the Protestant beast has commanded them who dwell on the earth to make, and to which power is now given to proscribe, persecute, disfranchise, and finally to put to death all such as have not the mark of the beast, or his image, or the number of his name. The first form in which this monster is detected by the light of divine revelation as arraying his infernal forces against Christ and his church is that in which he is seen in our text; a great red dragon; red, because stained with the blood of persecuted and slaughtered thousands of the saints and his dragon form distinguishing his pagan career. In this pagan dragon form he stood before the church, for to devour the child Jesus as soon as he was born. Not only as Herod stood ready to destroy him as soon as born of Mary, but at his crucifixion to utterly destroy him; as soon as raised from the dead in the regeneration, to destroy him in his members. It is true the Jews conspired with the Romans to devour the holy child Jesus, but it was under the Roman authorities which were pagan at the time, that he was delivered up to be crucified. And this pagan form of opposition to Christ and the church continued until the dragon gave his seat and power and great authority to the Papal beast. The seven heads and ten horns, and ten crowns of the dragon, correspond with the number of the heads, horns and crowns of the Papal beast, and refer to the various departments of their organization, and the

crowned heads of power which have agreed and given their power to sustain the beast, just as the power of the United States has been, and now is being given to sustain the image of the beast, by chartered rights, special privileges, endowments. There is, to say the least, a remarkable coincidence in the form of our national government compared with that of the dragon and the beast, at this time; the President, and his cabinet being seven, sustained by ten horns or military divisions of power, rising above and holding dominions over the States of our national confederacy. Whether there be anything ominous in this coincidence or not, it is certainly remarkable.

The views which we have thus hastily written, we are aware, are open to criticism of those who are more enlightened on the subject. We do not wish to force them on any who may dissent from them. We only give them as our present views, because our views are called for on the subject by one who professes to desire to know the truth, and as we have nothing we wish to disguise or to keep secret in our religious views, we lay what we have written before our readers, for their consideration. In all we write we are liable to err; but when writing on passages of the Scriptures so highly figurative as this under consideration, we have much fear lest we may darken counsel by words without knowledge. If what we have written shall afford any light or comfort to brother Ingle, or to anyone else, we shall not have labored in vain.

Middletown, N.Y.
October 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 494 – 498

# REVELATION XII. 4.

“Who is like unto the beast? Who is able to make war with him?” – Revelation xii. 4.

WE copy the following extracts from the District School *Journal*, the official organ of the State Superintendent of Common Schools, that our readers may know what are the doctrines held by those who are put in authority over the consciences of the people of this state.

The first of these extracts is from an article upon “District Libraries,” in which the writer proposes the union of the districts to form tow n libraries, and as the “dear people” are not thought to have sense enough to know what books will suit them, the duty of selecting suitable books “devolving, as it too often must, upon those who are not possessed of the requisite qualifications to discharge this responsible duty in the best manner, an irreparable injury may unconsciously be inflicted,” &c. The remedy suggested for this evil, is “for the trustees to commit the selection and arrangement of the library to such individuals, as, from their education, judgment and pursuits, would be best adapted to execute the trust with fidelity and ability.” Or in the event of merging the district libraries into town libraries, the town superintendent may relieve us from the responsibility of thinking and acting for ourselves! The main drift of the whole article goes to show that the library system is designed, like all the other wheels of the unwieldy machine, to religionize our schools from educational to sectarian purposes. The writer speaks of the munificent liberality of the state! Pray what has the state done so munificently? They have squandered away more than one million dollars of the people’s money, in donations to colleges and academies, on officers and pensioners, without their consent, and for no valuable purpose what ever,

but rather to burden them with grievous taxation, and subvert their dearest liberties, while not one cent of all that munificence comes from the pockets of those agents of the state who claim to be the benefactors of our country.

The second extract is from an article written by a member of the British Parliament, an European aristocrat, one of the nobility of England! The doctrines of foreign lords amid nabobs are carefully selected and palmed off upon the sous of liberty, who are denounced as incapable of thinking and deciding for themselves. Thomas Wyse, Esq., M. P., decides that physical and intellectual training, such as Thomas Jefferson, George Washington, Benjamin Franklin, Patrick Henry, and a thousand others of the greatest and best men that ever lived in our country had, without moral education, by which, as he himself defines his use of the word moral, he means religion and christianity reduced to a mere science, is pernicious, it is providing for crimes and dangers, intrusting with power with the certainty of its being abused. What was the religious education of Washington, Jefferson, Franklin, Henry, and of nearly all the great patriots and able statesmen of our country? The very kind now denounced through the official journal, as pestilential; as that in which the glory and beauty of civilization is set up to be dashed to pieces by the "evil spirit," (the devil,) "the pestilence of a high taught but corrupt mind – blowing where it listeth." Really this is large talk, to be addressed to the people of the state of New York. It is in substance this: If by educating the rising generation we cannot learn them religion as a science, if we cannot change their hearts, and implant in them the immortal principle of reigning grace, it is decidedly wrong to educate them at all! But why do not the publishers of the *Journal* quote the strong arguments of the Papists in favor of scholastic divinity? That sect, whose doctrines they profess so strongly to repudiate, have gone largely into the business of religious education. Witness the number of their

monasteries and Jesuitical schools; and yet, it is well known, that from the school of Alexandria, to the religious schools of our own day, the bearing that all such schools have had upon the world has been uniformly despotic, unnatural and cruel, involving cities in flames, and whole continents in human gore.

But after all, does not this English dignitary betray what it would have been policy, for the present, to conceal, when he says explicitly, “when I speak of moral education, I imply religion; and when I speak of religion, I speak of christianity.” Let those who value their social, sacred and religious rights, look well to it; this doctrine is endorsed by the editor of an official document of state, which no school district is at liberty to refuse to receive on penalty of the law. Yes, the editor says this very article “is full of instruction, and replete with the most sound views of educational philosophy.”

The third and last extract which we have made from the columns of the *Journal*, and on which we have room only for a few brief remarks at this time, is more definite than the others in specifying what is intended by moral or religious education. Mr. Randall says among other things which should be taught, “he” the pupil, “should early be taught to recognize the supremacy of the moral sentiments, the dictates of duty, the voice of God within his soul.” Besides this, our children are to be taught, by the schoolmaster, to interpret the will of their Creator; and the teacher is admonished to poucier well the deep responsibility which his office involves, &c.!

How blind to all that is spiritual must they be who do not know that such lessons as are in this extract assigned to the district schoolmaster to teach the children of his charge, are

such as all the angels in heaven cannot teach, and such as neither unregenerate children or adults can possibly learn, until they are born of God, and taught by his Holy Spirit. What conception can the writer of that sentence have of the voice of God? At the sound of which worlds sprang into existence; that voice which is as the sound of many waters, and of mighty thunders; that voice at which the strong pillars of heaven tremble in astonishment, at which the head-long billows of the sea, and the loud tempests are hushed to silence, at which the dead shall rise and come to their final judgment, in describing it as a something over which a common country schoolmaster, if taught himself at a Normal School, may render effectual, or teach his young disciples to know, to manage, and to render effectual. Hereafter we shall resume these remarks, if the Lord will it.

Here follow the extracts from the *District School Journal*, July number, 1844, pages 14 and 15:

"The hill of science is, indeed, but a barren heath, until it is adorned with the perennial fruits of christian morality, and the rich flowers of imagination, taste, and refinement; and it is impossible that we should contemplate its steep ascent with pleasure, until we can indistinctly, at least, discern its expanding beauties, and comprehend in some measure, the rich variety and wide extent of view which it presents on every side. The munificent liberality of the state has provided us with the most ample means of accomplishing this desired result, and it only remains for us to appropriate and apply those means as to secure the utmost attainable mental and *moral* advantages."

Extracts from a work of Thomas Wyse, M. P., in the *District School Journal* of July, 1844, page 115—16:

"The education which confines to the desk or chapel is a very partial education; it is only a chapter in the system. It is pernicious; it is a portion only of the blessings of education. if such be the result of separating physical and intellectual education, how much more so of dividing intellectual and moral. It is laboriously Providing for the community dangers and crimes. It brings into the very heart of our social existence, the two hostile principles of Manicheism; it sets up the glory and beauty of civilization, to be dashed to pieces by the 'evil spirit' to whom it gives authority over it. It disciplines the bad passions of our nature against the good, making lien wicked by rule, making vice system, intrusting to the clever head the strong hand, and setting both loose by the impulse of the bad heart below. The omission of physical education renders the other two ineffective or pernicious; but the neglect of moral education converts physical and intellectual into positive evils. The Pestilence of a high taught, but corrupt mind, blowing where it listeth, scathes and sears the soul of men; it is felt for miles and years almost interminable."

A reading and writing community may be a very vicious community, if morality – not merely its theory, but its practice – be not made as much a portion of education as reading and writing. * * * When I speak of moral education, I imply religion, I speak of christianity. It is morality – it is conscience *par excellence*. Even in the most worldly sense, it could easily be shown that no other morality so truly binds, no other education so effectually secures even the coarse and material interests of society. The economist him self would find his gain in such a system. It works his most sanguine speculations of good into far surer and more rapid conclusions, than any system he could attempt to set up in its place. No system of philosophy has better consulted the mechanism of society, or joined it with a closer adaptation of all its parts, than christianity. No legislator who is truly wise,

no christian, will for a moment think, for the interests of society and religion, which, indeed, are one, of separating christianity from moral education. It would be quite as absurd as to separate moral education from intellectual. But this is very different from sectarianism."

From the same number of the *Journal*, page 116, we take the following extract from a work by S. S. Randall:

"He" the pupil, "should early be taught to recognize the supremacy of the moral sentiments, the dictates of duty, the voice of God within his soul; and that he may rightly understand and intelligently interpret the will of his Creator, his intellect must be stored with the rich treasures of knowledge; his perceptions of truth rendered clear and undisturbed; his faculties of analysis, discrimination, comparison, and reason, kept in constant, regular, and healthy exercise; and every admixture of error carefully removed."

"Let the teacher, then, ponder well the deep responsibilities which his office involves. Let him reflect that to him is committed the direction, in a good degree, of the future destinies of immortal beings, fresh from the hands of their Creator, and entering upon a career of existence which is to know no termination."

New Vernon, N.Y.,
July 15, 1844

Elder Gilbert Beebe
Editorials Volume 2
Pages 467 – 472

# REMARKS ON REVELATION 13:8

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

With much fear and trembling, we venture to write such views as we have on the subject proposed for our consideration; not however, because we must necessarily cross and controvert the expositions which have been given by the learned and the great who have been admired by the literary and religious world, nor yet because we are conscious that our views will subject us to the reproach and ridicule of ungodly men; but because the subject is deep and mysterious, as well as grand and sublime. We have never attempted to explain the dark imagery presented in the visions of John upon the Isle of Patmos without feeling an unusual sense of our littleness, while amazed at the awful grandeur therein embodied. No amount of study, no application of the intellectual powers of the human mind can ever approximate a solution of the things set forth in the vision, any farther than they are opened to our understanding by him who alone of all in heaven or on earth was able to take the book, and open the seals thereof.

Before entering upon the immediate subject of the text, we call the attention of our readers to the demonstration in this book of the Omniscient wisdom and irrevocable purposes of Almighty God, both of which we are compelled to admit, or failing to admit, we must reject the whole book of Revelation as a heaven-inspired record of the truth of God. Were it possible that any event in the future, however distant or complicated, was hidden from the Omniscience of Jehovah, this vision could not be relied on as setting forth things which should certainly come to pass in the precise and exact order

indicated by the striking figures which John saw, and interpretations given him by the angel of the Lord. And were not the whole chain of events foreshadowed in this book, absolutely ordained by him who has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure," it could not have been with certainty declared hundreds of years in advance, what should, or what should not come to pass.

Let the reader then decide at once whether he will reject this book as a revelation from God - as its name and title claims - or admit that God has settled in his purpose and decrees, unalterably and forever, all the events which are here declared should be fulfilled both in the history of the church and people of God, and in the development of the man of sin, the son of perdition, that wicked, whose coming is after the working of Satan - with all signs and lying wonders, and all deceivableness of unrighteousness in them that perish. The exact limits set to every development of anti-christ, whether, as the great red dragon; the beast that rose out of the sea; the beast that rose out of the earth; the image of the beast; the scarlet colored beast; the mistress of abominations on whose forehead is indelibly written, Mystery, Babylon the great, the Mother of Harlots and abominations of the earth, assigning to each of these characters their exact rise, career, duration, and final overthrow. Showing with the minutest accuracy exactly when and to what extent they should annoy, worry, persecute, or slaughter the saints of God; and by what signal displays of Almighty power God would preserve his church in the face of all the combined powers of wicked men and devils, and curb, restrain, and finally destroy all the elements of opposition, and finally bring his bride elect in triumph to the skies. How exceedingly limited are the views of those who hold that God's purpose and decrees, his wisdom, government and ordination, embrace only the good actions of men; when it is expressly written, "There is none

that doeth good; no, not one." How truly it is written, "The fool hath said, There is no God." We cannot admit his being and deny that he reigns in the armies of heaven and over all the inhabitants of earth. If his government and foreordination does not set bounds to the wicked actions of men and devils - how shall we read our text? Almost two thousand years ago God gave this very revelation to Jesus Christ, as Head of the church, to show unto his servants, and he sent and signified it by his angel unto his servant John; and commanded John to write it in a book for the use of his churches. The text does not read as though the things declared were unsettled, unfixed, or uncertain. The immutable God by his angel signifies to John, (see Chapter 1:1,2) "And all that dwell upon the earth *shall* worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Is it possible to deny the foreordination of God and admit the truth of this text? Or is it possible to deny the truth of this text without making him a liar who sent and signified it to John?

*First* - In offering some remarks on the text we propose to notice briefly the character or thing that shall be worshiped.
*Second* - The people and their locality who shall worship him.
*Third* - The clearly implied reservation of a remnant according to the election of grace, who shall not worship him.
*Fourth* - The obvious reason why they shall not worship him; their names being written in the Book of Life, etc.
*Fifth* - Some testimony of the Lamb - his Book of Life, and in what sense the Lamb was slain from the foundation of the world.

*First* - The character or thing that shall be worshiped. To it the personal pronoun him is applied in our text. The antecedent to this pronoun is unmistakably given in the context, as the beast which John saw rise up out of the sea, when he stood upon the sand of the sea, and which he

describes as having seven heads, and ten horns. Thus far his description is similar to that of the great red dragon mentioned in the preceding chapter, and which gave to this sea-monster his seat and power and great authority. The dragon, however, had his seven crowns upon his heads, but the beast wears them upon his ten horns. And this beast which John saw was like unto a leopard, and his feet were like as the feet of a bear, and his mouth as the mouth of a lion. What an ugly looking monster to be worshiped! Who would suppose his admirers would be so numerous that that devotion to him would ever become so popular in the world? But so it was ordained. They should not only worship him but the same class of worshipers should also worship the dragon which gave power to the beast; and they worshiped the beast, saying, "Who is like unto the beast? Who is able to make war with him? And there was given him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Here the words of our text follow: "And all that dwell upon the earth shall worship *him.*" Him who had seven heads and ten horns, who was like the leopard, the bear, and whose mouth was like that of a lion, him whose lion-like mouth blasphemed God, his Name, his tabernacle, and them that dwell in heaven. *Him*who made war with and overcame the saints, him whose time was limited to forty and two months. This complicated monster, this amalgamation of all that is brutal, savage, ravenous, carnivorous, and terrible, is the deified idol at whose shrine nations should bow down, and all the tribes of the earth with the exception only of those mentioned in our text shall worship. This mystic beast was used to *signify* to John one of the multiform phases of the *man of sin.*

It is supposed that in the classification of the various organized forms of anti-christian power, the dragon is used to denote the Pagan, and this beast to represent the Papal form of organized and legal persecution brought to bear against the church and kingdom of our God and his Christ; and that numerous other striking figures are used in the apocalypse to denote the Mohammedan, the Protestant, and all other prominent forms of opposition to be encountered by the people of the saints of the Most High God. We shall not be able in this article, nor will we be expected to trace out the full analogy of these figures; but we shall adopt the application of the figure of the beast which is to be worshiped so very extensively - as signifying the Papal anti-christ, which succeeded the Pagan dragon, and was inaugurated at Rome, in the seat formerly occupied by the dragon under the Pagan government of that vast empire, and installed in the great power and imperial authority of the dragon, when the first Papal Pontif was elevated as Universal Bishop at or about the year A.D. 606, having forty and two months, according to our context, to continue. These forty and two months agree with the thousand, two hundred and three score days, in which God's two witnesses were to prophesy in sackcloth, according to Rev. 11:3. Allowing thirty days to a month, the forty and two months amount to one thousand two hundred and three score days. And this according to the computation of time signified by Daniel's seventy weeks, and other like figures, give each day to signify one year; and allowing this application of time, and the correctness of historical data that the Papal anti-christ was organized and its forty and two months began at A.D. 606, its termination, together with the slaying of the two winesses, may be expected by A.D. 1866, as 1260 added to 606 will amount to that term. Truly the time seems to be at hand, and the general upheaving of the nations of the earth and more especially the recent stripping of the Pope of his secular power over many mighty nations, favors the conclusion that the Papal supremacy will expire by

the end of the next four years. And if we do not greatly mistake current indications, the Civil War now raging in our own beloved country is preparing the way for the slaying of the two witnesses, simultaneously with the downfall of the Papacy in the old world. But -

*Secondly* - Who are to worship this beast? All who dwell upon the earth, whose names are not written in the Book of Life, etc. From the Roman Empire Papal missionaries were sent forth into all the nations, tribes, and kindreds of the earth and the world wondered after the beast. "All that dwell upon the earth," not only expresses the general spread of Popery into all the nations and tribes of men; but according to the context, those of all classes of the children of men. In the sixteenth verse, we are told that the image of the beast, when it received life, causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their foreheads. And in verse twelve, "He causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." The first beast is the one which is spoken of in our text, and is called the first in distinction from the beast which John beheld coming up out of the earth, with two horns like a lamb, which spake as a dragon. But there seems to be something peculiarly expressive in regard to their locality; they *dwell upon the earth.* The true church of God is throughout this vision represented as dwelling in heaven. Their life, or spiritual vitality is hid with Christ in God. Their conversation is in heaven; for they are risen with Christ. And in the verse immediately preceding our text, they are said to dwell in heaven. But all religionists, whose religion is earthly, sensual, and devilish, are appropriately said to dwell, not in heaven, but on the earth. They are themselves of the earth, earthly, and all the religion originating from their resolutions, wills, and works, has its source or fountain in the earth; and as they live religiously on their earthly doctrines, rites,

ceremonies, and performances, they dwell upon the earth. They are not built upon the foundation of the prophets and apostles of the Lord, but upon the earth which is to be consumed. And their dwelling is defended by earthly power, force, and authority. Instead of trusting in the Lord they confide in armies and navies, emperors and kings. And instead of the armor of God and the salvation which God has appointed for walls and bulwarks for his Zion, the weapons of their warfare are carnal. Their munitions are oppression, disfranchisement, confiscation, prisons, dungeons, racks, tortures, gibbets, stakes, flames, and fagots. Their arguments are edicts and decrees, thundered from the thrones of monarchs or from the Sea of Rome. Their dwelling is in every sense upon the earth, and all such dwellers on the earth, whether they be small or great, rich or poor, bond or free, must worship the beast by acknowledging his assumed supremacy, looking to him for pardon of sin, by applying to him his blasphemous titles - His Holiness - Head of the Church - Christ's Vicar, and by according to him the right to represent by his triple crown, that the power of the Father, Son, and Holy Ghost is vested in him, together with all power on earth, ecclesiastic and civil, and that he is divinely commissioned to reign over the kings of the earth, and to lord it over the heritage of the Lord. But it must not be understood that all who worship this beast are members of the Roman Catholic commission - for this chapter shows conclusively that all who belong to the organization of the second beast, and all embraced in the image of the beast are included as dwelling upon the earth, as having the mark of this beast, and the number of his name. If the beast that rose up out of the sea was Popery, the beast coming up out of the earth must signify the Protestant anti-christ; and the image of the beast which rose out of the sea is set up by Protestantism and presents a *fac simile* of the original, which we have in striking exactness in the numerous unscriptural religious organizations set up by the various Protestant

branches of modern anti-christ for the evangelization of the world, and which claim the right to supervise the constituted governments of the world, and in its insatiable thirst for human blood. Rev. 14:9-11 - The third angel proclaimed the dreadful doom of all the worshipers of the beast, "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

*Thirdly* - We were to notice the reservation of those whose names are written in the book of life. In the next chapter we are told that these, instead of dwelling upon the earth, stood with the Lamb upon Mount Sion. That the number of them was an hundred and forty and four thousand, and beside these, as we are elsewhere told was an innumerable company which no man can number which were redeemed out of every kindred and tribe and nation. These have the seal of God the Father written in their foreheads. These all sang the new song, which no man could learn but those which were redeemed from the earth. That is, from where they once dwelt with others on the earth; but they are redeemed from the earth and then they learn to sing the new song before the throne. We have a copy of this song in Rev. 15:3. It is called the song of Moses the servant of God, and the song of the Lamb, "Saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," etc. While all the worshipers of the beast sing great and marvelous are the works of men, the powers of men, the agency of men, and the efficiency of the institutions

of men for the redemption of the world; while they worship the beast, the works of their own hands, and glory in their shame, they cry, "Who is like unto the beast: who is able to make war with the beast." But they can never learn to appreciate the great and marvelous works of the Lord God Almighty, nor to acknowledge the justice and truth of the ways of the King of saints. Those whom God has redeemed from the earth, who are taught of God thus to sing and ascribe all power and majesty to God, are further described by, 'These are they which were not deified with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth: These were redeemed from among men, etc. We cannot sustain this character, and yet worship the beast and carry his mark. If we follow the Lamb whithersoever he goeth, we shall not run ahead and ask him to follow with his approbation and blessing what we have devised, invented or done. These are they that follow him in the regeneration; he going before them in that work, and they following after him. When he putteth forth his own sheep, he goeth before them, and they follow him; but a stranger they will not follow for they know not the voice of strangers. They follow him in the baptismal grave, into the wilderness, in sore temptations and deliverances; they follow him into the sheepfold, by the door, without trying to climb up some other way. They take his yoke on them and learn of him, for he is meek and lowly. They bear his image - imitate his examples - obey his precepts, and depend on him alone as their only Savior, their Prophet, Priest, and King. And as they follow, he leadeth them into green pastures and unto living fountains of water. He leads them in a way they know not, and in paths they have not known; but they have the assurance that all the way he leads them is the right way; for they have learned to sing most sweetly - "Just and true are thy ways, thou King of saints." They are preserved from worshiping the beast, as the Lord's hidden ones were from bowing to Baal in the days of Elijah. "I have reserved seven

thousand who have not bowed the knee unto Baal" And Paul, after referring to this reservation, adds, "Even so then at this present time also, there is a remnant according to the election of grace. And if by grace, then it is no more of works," etc. (Rom. 11:5,6) The sovereignty of God is vindicated while he in righteousness discriminates, choosing the delusions of the ungodly, and leaving them in their madness to believe a lie that they all may be damned who have pleasure in unrighteousness and believe not the truth. "But we are bound to give thanks unto God, for you, brethren, beloved of the Lord, because he hath from the beginning chosen you unto salvation, through sanctification of the spirit and belief of the truth." (II Thess. 2:11-12) This people the Lord says he has formed for himself, and they shall shew forth his praise. He will put his fear in their heart, that they shall not depart from him; and he will not turn away from them, to do them good. He will never leave them, nor forsake them.

*Fourthly* - The obvious reason why they shall not worship the beast is that God has chosen them from the beginning unto salvation. He has chosen them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. "And the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Jesus says, "I know my sheep, and am known of mine." And they are registered in the book of life. They are written among the living in Jerusalem. Their walls are continually before the Lord, for he has engraven their name upon the palm of his hands: and lest any hurt them he will keep them night and day. For the Lord knoweth how to deliver the godly out of temptations, and to reserve the wicked unto the day of judgment to be punished. The reason why they do not worship the beast, nor wonder after him, nor look to him for salvation, or ascribe any saving power to him, is that God has taught them better. And every one that

hath heard and learned of the Father cometh unto Christ, and him that cometh unto Christ he will in no wise cast out. He will raise them up at the last day. They are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. In thy Book all my members were written. And none can erase the names of Jesus' members from the book of life of the Lamb. God has predestinated them to be conformed to the image of his Son; and in that image they shall be raised up at the last day. As for them, they shall behold his face in righteousness, and be satisfied when they awake with his likeness.

*Lastly* - We proposed to offer some further remarks concerning the Lamb - his book of life, and attempt to show in what sense he was slain from the foundation of the world. A most ample and precious cluster of names and titles have been chosen and employed by the Holy Ghost to set forth the person, offices, work, and relations which our Lord Jesus Christ bears towards his people. Perhaps of them all, none is more interesting to the saints than that of the Lamb, the Lamb of God, the Lamb that is in the midst of the Throne, the Lamb that stands upon Mount Sion, etc. As a figure, the lamb is the most harmless, innocent, and meek of all the animal creation. Hence they were frequently used under the Old Testament dispensation to prefigure our divine Redeemer who is holy, harmless, separate from sinners, and higher than the heavens. But in the types, the lambs to be so used must be the firstlings of the flock, for Jesus was in all things to have the preeminence. They must be without blemish, for they were used to point to him who knew no sin; to him who was spotless, innocent, pure, and immaculate. They were used in sacrifice to signify that the Lamb of God was to be offered for the sins of his people. Abraham said unto Isaac that God would provide himself a lamb for a burnt offering. So Jesus is called the Lamb of God, the Lamb which God has provided, and on whom he has laid the iniquity of all his

people. His book of life is not a book composed of paper or parchment, which might be consumed by fire, or its records effaced by passing ages, but it is figurative language. As when we wish to make a matter certain, record it; so in the archives of eternity, in the volume of God's book it is written, or in other words, made certain by the irrevocable choice, purpose, promise and decree of the unchangeable God, all the members of Christ's body, his substance, which was not hidden from the eyes of God. The book of life of the Lamb, in the sense in which the words are used in our text, are probably to be understood the same as where they are used in Rev. 22, as a record of those who have been brought into the fellowship of his organized church, in its gospel form. As in the old Jerusalem, a registry was kept, of the names of the living inhabitants of that city, so in the New Jerusalem, or the gospel church, those who are received into fellowship on profession of faith are enrolled among the living in the anti-typical Jerusalem.

As a Lamb, he is spoken of as having been slain from the foundation of the world; that his goings forth have been from of old, from everlasting. And all his sufferings, and death, were summed up in the divine mind from everlasting. There is no room to doubt; but we understand the expression here used to mean more particularly that he was set forth in the types and figures used from the foundation of the world, by the figure of the slain Lamb. At the early dawn of the creation Abel saw, by faith, the bleeding, dying Lamb of God, through the figure of the innocent flrstling of his flock, which he offered, and which provoked the wrath of Cain. And from that period forth until the crucffixion of Christ, lambs were used by the patriarchs, and by the Levitical priesthood, to set forth the crucified Redeemer. A remarkable instance is given in the redemption of Israel from the house of bondage, when the Passover was instituted in Egypt; its blood sprinkled upon lintals and door posts of their dwellings, and its flesh roasted

with fire and eaten with bitter herbs, only by the Hebrews, on the night of their deliverance. But we will not extend this already lengthy article by referring to all the lambs which were sacrificed from the foundation of the world; but barely remark that in them all the Savior, the Lamb of God, was evidently set forth crucified among them.

John was enabled to identify and bear record, or testimony, of Christ as the Lamb of God that taketh away the sins of the world; which all the blood of victims slain before could not do. By one offering he has perfected forever them that are sanctified. In this case there is remembrance of sin made against them no more; for his blood cleanseth us from all guilt, from all pollution and sin. And Peter admonishes the redeemed saints thus, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish, and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead and gave him glory; that your faith and hope might be in God." (I Peter 1:18-21)

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Elder Gilbert Beebe
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# REVELATION XIV. 4.

“THESE are they which follow the Lamb whithersoever he goeth.”

The preceding connection presents what John had seen in his vision in regard to the various manifestations of the antichristian powers arrayed against the cause and kingdom of our Lord Jesus Christ, in the multiform developments indicated by the striking figures employed; the serpent, the dragon, the beast with seven heads and ten horns, the beast with two horns like a lamb, and the image of the seven headed beast. Under those characters the antichristian powers had moved the kingdoms of this world, persecuted the church of God, and deluged the earth with the blood of the saints of the Most High. But through this scene of confusion, this black and frightful cloud of Pagan and papal darkness, the glorious city of the living God is seen in primitive beauty, and the songs of the redeemed are heard, loud and clear, above the din of arms, the clamor of war, the groans of martyred thousands, and the exultation of the enemy flushed with temporary victory. Like the lily among thorns, and as the apple tree among the trees of the wood, Mount Sion appears; and on her majestic summit stands the Lamb of God, and with him the company described in the words of our text. While their enemies are designated by the mark of the beast, these have the name of the Father, (the Father of our Lord Jesus Christ), written on their foreheads. While the confusion of Babylon predominates in the ranks of all the powers of darkness, and the maddened shouts of blind infatuation rend the earth and shake the mountains, on the part of the worshipers of the beast and the admirers of his image, and while their cries are long and loud in praise of the beast and of his image, and the vaunting cry is heard from the millions of voices, Who is like unto the beast? Who is able

to make war with the beast? From heaven a voice is heard, as the voice of many waters, and as the voice of a great thunder, and the voice of harpers harping with their harps; and they sung as it were a new song, before the throne, &c. No man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. “These are they which follow the Lamb whithersoever he goeth.”

Whatever views our brethren may honestly entertain as to the particular period in the history of the church this portion of the word is designed particularly to indicate, we presume there are none who will doubt that the church is in this instance presented in her primitive beauty and purity. Although a special and primary allusion may be intended to a revelation of the glory of the church as she shall appear after her conflicts with all her seven headed and ten horned assailants are over, still the portrait is drawn from the original display of the bride the Lamb’s wife, as at first presented in her gospel organization, and in which her children stood with the Lamb upon Mount Sion, in all the glory and splendor of her original purity of doctrine, ordinances and order. Beyond all successful controversy, our subject presents to us the lovely image of a definite number redeemed from the earth and assembled with the Lamb, standing in virgin purity, undefiled and spotless, bearing the name of the Father, and engaged in worshiping God and the Lamb in perfect harmony, and with sweet accord.

Our particular object in this article is to speak of this happy company, as followers of the Lamb; in doing which, two very prominent considerations are presented, first, The Lamb standing on Mount Sion, as the Leader, and secondly, His followers, and the constancy with which they follow him. Throughout the Scriptures, but more frequently in the book of Revelation, our Lord Jesus Christ is called a Lamb. Peter speaks of him as “A Lamb without blemish and without spot;

who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God." - 1 Peter i. 19-21. He was evidently set forth under the ceremonial dispensation as an unblemished Lamb, by the lambs which were offered in sacrifice on the Jewish altars. Abel's offering of a lamb is spoken of as signifying his faith in Christ; as it was by faith he offered a more excellent offering than did his brother Cain. The superior excellency of his offering must have been in that his offering pointed to Christ as its antitype; while the productions of the earth, obtained by the servile works of Cain, only foreshadowed the earthly systems of religion, the works of men relied on for acceptance with God, and the embodiment of every kind of will-worship to be, like his, maintained by manual labor, and defended by force of arms. Wherever Christ is presented as a Lamb, we understand that he is specially pointed out as the Lamb of God which taketh away the sins of the world; or in other words, as the offering that should be made for sin. We should bear in mind, he is God, and man, and the only Mediator between God and men, and that he sustains or bears a variety of official characters. Such, for instance, as Prophet, Priest and King, Shepherd, Bishop, Husband and Head, &c., yet he is personally but the one Christ. The Scriptures do not (as we have been falsely represented as holding forth) ascribe to him a plurality of personality. His Mediatorial Headship of the church, and his humanity are presented in the divine record in personal union with his Godhead. So that Christ is one. Whenever he is spoken of in the Scriptures, we understand in all his names, offices or titles, the one God and Savior is personally spoken of. This will more fully appear when we take into consideration the manner in which he is set forth, especially in the book of Revelation, as the Lamb. He is here perhaps more frequently called the Lamb, than by any other name or title, and yet he is also called the Alpha and the Omega, the beginning and the end, the Lord God Almighty. Displaying all

that these names imply, John saw him walking in the midst of the seven golden candlesticks, and holding the stars in his right hand. As the Lamb he was slain; and as the Lamb he was seen after the resurrection from the dead, looking like a lamb that had been slain; and the heavenly assembly of his followers worshiped him, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, &c. And every creature that is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever. This Lamb which has been slain, and redeemed his people unto God, said to John, "I am he that liveth and was dead, and behold, I am alive for evermore, Amen, and have the keys of hell and death." This Lamb is seen in our subject standing on the Mount Sion, as the conquering Son of God, as the Captain of our salvation, the Shepherd and Bishop of our souls, and as the Leader and Commander of his spiritual Israel; and his train fills the temple. His redeemed people are called upon to deny themselves, take their cross and follow him, and this they are to do whithersoever he goeth; through evil as well as through good report. As a Leader, Christ always goes before his flock. When he putteth forth his own sheep, he goeth before them, and the sheep hear his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. And he has said, My sheep hear my voice, and they follow me; and I will give to them eternal life, and they shall never perish. He is not a driver. He led Jacob as a flock. He found him in a desert land, and in a waste-howling wilderness; and he led him about and instructed him, and kept him as the apple of his eye. He has promised to lead the blind in a way they know not, and in paths they have not known; but we have no account of his

driving them. He makes them acquainted with the irresistable attractions of his person, and he draws them with the cords of a man; he puts his fear into their hearts, that they shall not depart from him, and has promised that he will not turn away from them to do them good. Will-worshipers and Arminians may require a task-master to drive them onward; but when God takes his people out of the horrible pit, he establishes their going, and puts a new song into their mouth, even praise to his name. As he went before Israel in the wilderness, a cloud by day, and a flame of fire by night, so Jesus lead his spiritual Israel through all their pilgrimage here below. Experimentally, doctrinally and practically, they follow the Lamb whithersoever he goeth. The experience of the saints follows in the line marked out by his wisdom, goodness and grace. They cannot enter into life until they hear his voice, nor can they hear his voice until he calls his own sheep by name. Their first experience and translation from darkness to light, is dictated or led by him, he puts them forth and leads them out from under the condemnation, curse and dominion of the law, and leads them into the green pastures, by the still waters, where he causeth his flock to rest at noon. In all their subsequent experience he leads them, and they follow him. He has led the way for them in all the temptations, afflictions and persecutions to which they are subject in this life; he was tempted in all points as they are, and yet was without sin. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bore and carried them all the days of old. The saints follow Christ in the doctrine which he taught personally when here in the flesh, by his Spirit, and by the inspired writers. They follow the apostles as the apostles followed Christ. So that Christ is the only supreme standard of perfection, and the saints are to wait on his instructions, and follow in the path which he has pointed out for them; calling no man on earth their father or their master in these things.

None of the disciples are allowed to be leaders in the doctrine of Christ our Lord, but all are to be followers of God (Christ) as dear children. Practically they observe his examples and precepts in all the institutions of the gospel. Being born again and divinely qualified thereto, they are to confess him before men, declare their faith in, and reliance on, him for all spiritual blessings, and in doing this they trace his footsteps to the baptismal waters, follow his example and obey his command in that sacred ordinance; and they follow him from the Jordan to the wilderness, to be tempted of the devil; and under their temptations they are to follow his example in disputing every inch of the ground with the tempter, and in appealing to the record of divine revelation, in defense of the truth. They follow him in the order he has established in his church, in the communion of the saints, in the occupancy and privileges of all the gifts by him bestowed on Zion; for except we follow him, we cannot be his disciples.

Can we claim for the saints of the present day, that they follow the Lamb whithersoever he goeth? Alas for us, we are prone to wander, and we feel a conviction that we come short in all things; but still if we are truly his people, we shall find at least, that to will is present with us. Our desire will be to follow our dear Redeemer in all things. We love the pattern which he has given, and we admire the fidelity, constancy and strict conformity of the saints as expressed in our text; and our highest, strongest, greatest and most ardent desire is to attain to that standard of primitive purity, and be numbered with that highly favored company, of whom it is testified that they follow the Lamb whithersoever he goeth. May it be our happy privilege to follow him in meekness, humility, patience, and submission to the will of God. He, in setting the example for us, went about doing good, when reviled, he reviled not again, when smitten on one cheek, he turneth the other cheek also; and in all things he should be followed by all who have his Father’s name written in their

foreheads. But is it so with us? Are we not too apt to manifest a disposition to follow the corrupt promptings of our carnal and wicked natures, when reviled, to revile again; and to return railing for railing? How unlovely the spirit that would prompt us to leave the footsteps of Christ, and turn aside to follow the flesh. O may we be enabled to mortify the deeds of the flesh, and crucify the old man with his deeds; and in all our deportment as individual members of the body of Christ, and as collective churches of his kingdom, may we walk worthy to the holy vocation wherewith we are called. How striking the contrast between those who follow the Lamb whithersoever he goeth, and those who bite and devour one another! How good and pleasant it is for brethren to dwell together in unity. But O! how evil and unpleasant it is for brethren to thrust with side and shoulder, strive for the mastery, contend about words to no profit, misrepresent, slander and speak evil one of another. Does it not become us at this present moment to inquire,

"Is there ambition in my heart?
Search, gracious God, and see;
Or do I act the haughty part?
Lord, I appeal to thee."

Yet a very little while, and our conflicts will be over; many of us are near the end of our pilgrimage; to such,

"Soon the joyful news will come,
Child, your Father calls you home."

And when we shall lay off our armor, and ground our arms at the feet of the Lamb that stands upon Mount Sion, may we be enabled to say with the apostle Paul, "We have fought the good fight, we have finished our course, and kept the faith." May God reclaim us all from our wanderings, heal our back slidings, receive us graciously, and love us freely, teach us to

live and love as brethren, preserve us from all evil, and at last crown us with immortal glory through Christ our Redeemer. Amen.

Middletown, N. Y.
Aug. 15, 1854.

Elder Gilbert Beebe
Editorials Volume 3
Pages 111 - 117

# REVELATION 14:9-11

**Brother Beebe:** Will you be so kind as to give your views on Revelation 14:9-11? and oblige yours in hope of eternal life,

S. R. Burgess. Girard, Ill.
January 29, 1864.

Conscious of our inability to do full justice to the subject embraced in the text named, we are nevertheless willing to present for consideration such views as we have and submit them to the consideration of brother Burgess and to our readers generally.

Immediately after the vision which John saw of the beast which rose up out of the sea, and the two horned beasts coming up out of the earth, and the image of the beast, and his power, persecution and proscription, as recorded in the thirteenth chapter, he "looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." And he says, "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue,

and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" Then follows the text on which we are requested to give our views: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"And the third angel followed them." Namely, the two preceding angels; the first having the everlasting gospel to preach, and the second announcing the fall of Babylon, and this third angel bearing the solemn admonition expressed in the fearful and startling words of our text: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." The beast described in the thirteenth chapter, whether in his dragon form, as set forth in Rev. 12:3, or as seen rising out of the sea or coming up out of the earth, or as presented in the image, the same principle of idolatry is involved in either case, and the same tremendous consequences must result. In Rev. 13:8, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The manner of their worship is stated in verse four of the same chapter: "And they worshipped the dragon which gave power unto the

beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" Their admiration of his power, confidence in his miracles, signs and lying wonders, and submission to his assumed authority, and obedience to his decrees, as also their reliance on his power to save, are all idolatrous, and bestowing upon the anti-christian beast that homage and devotion which belongs only to God. This homage, whether offered to the papal beast with seven heads and ten horns, or the Protestant beast with two horns like a lamb, or to the image made by those who dwell upon the earth, in obedience to the mandate of the two horned beasts, the wickedness is the same, and the consequence equally fearful.

"And receive his mark in his forehead, or in his hand." The mark of the beast appears to be that by which they who receive it are to be known as the worshipers of the beast. As those who are redeemed from the earth have their Father's name written in their forehead, so false worshipers are marked with an imprint of character like that of their mother, a copy of which is given in Rev. 17:5. The initiatory mark of a Jewish proselyte was that of circumcision, and the initiatory mark of many of the worshipers of the beast is made by what they have substituted in the stead of circumcision - made by the hand of the priest on the forehead of the initiated, as in their wicked perversion of baptism. The mark of the beast on the forehead may also signify that external display of an anti-christian spirit which is readily seen as identifying those who bear it as the admirers and worshipers of the beast; and as the hand is the member of the body by which we work, so the hands of all who worship the beast are defiled with blood, with cruelty, with persecution and with oppression. With the forehead they give countenance to the admonitions of the beast, and with their hands they perform their works of darkness.

Whether we have a correct view of the mark of the beast or not, it is certainly a mark by which the worshipers are known by their party, for only those who can show the mark are exempt from proscription and bitter persecution, for under the turbulent power of the image of the beast no man shall be allowed to buy or sell save he that hath the mark, or the name of the beast, or the number of his name. But their special privileges, in which the worshipers of the beast may revel for a season, are limited, and the day of retribution is hastened on apace, for they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," and they "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." These are strong and expressive words, the wrath of an indignant God unmixed and unremitting, for ever and ever. Who can describe the storms of wrath which God has laid up in store against the day of wrath for the ungodly? All nations have drank of the maddening cup of the fornication of the whore of Babylon. Exhilarated and inflamed from its intoxicating power, infatuated, besotted and raving in the delirium tremens of her accursed cup, the earth has been, and is still being, drenched with human blood. But the avenging hand of God is even now uplifted, and the day of retribution is nigh at hand. The scene will soon be changed, and they who have the seal of God upon them, and not the mark of the beast, shall shout an everlasting deliverance, and all the worshipers of the beast receive their irrevocable doom.

In view of the tremendous import of our subject, does it not become us to inquire most seriously and prayerfully, Whose image or superscription do we bear? Have we the seal of God upon us? Are we sealed with the Holy Spirit of God, with the

Spirit of promise? For “if any man have not the Spirit of Christ, he is none of his.” The Spirit of Christ is holy, harmless, meek, loving, patient, forbearing and forgiving, and as many as are led by it, they are the sons of God and heirs of glory. But the spirit and mark of the beast are unholy, malicious, haughty, hateful, overbearing and revengeful.

“Lord, search my heart, and try my ways,
And make my soul sincere,
That I may stand before thy face,
And find acceptance there.”

Middletown, N.Y.,
August 1, 1864.

Elder Gilbert Beebe
Editorials Volume 6
Pages 72 - 75

# REVELATION 20:11,12.

Reply to Brother John Barger: Although quite unaccustomed to sermon writing, we are willing to make an effort to comply with the desire of our brother. As Old School Baptists never preach by notes, or read manuscript sermons, they must have a far more retentive memory than we possess if any of them can give an accurate statement of them, either before or after preaching. What we shall now write must therefore be accepted by our readers, rather as a presentation of the present leading of our mind, than an accurate statement of the discourse delivered at the funeral of our dear departed brother.

Text: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20:11,12.

In our last interview with brother Leachman, and during his last sickness, he said that his mind had been led through his painful illness to meditate sweetly and constantly on the sovereignty of God; which subject had opened to his mind in greater beauty than ever before. And being informed by those who were constantly with him in his last hours, that the government of God had continued to be his theme to the end; and his having selected to be sung at his funeral the hymn,

"Keep silence, all created things,
And wait your Maker's nod,"

suggested to our mind as peculiarly appropriate for the occasion the text which we announced.

The holy apostle John, secluded from the society of mankind, an exile on a desolate island, far from the noise, the strife and turmoil of the world, and out of the sight of his cruel persecutors, was at the very place where the power and wisdom of our sovereign God had appointed; and, as though in mockery of all their wicked and malicious designs, the deep counsel of the sovereign God was most clearly displayed. Wrapped in holy vision, he received, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Revelation 1:1,2. This faithful record of the things which John saw, is endorsed by the Son of God himself, in these solemn and emphatic words: "I Jesus have sent mine angel, to testify unto you these things in the churches." Revelation 22:16. Some of the popular, but false, expounders of the word, have, perhaps by way of compliment, called John the Revelator. But he was not the revelator, nor did he assume to be; but to him, the angel or Spirit of Christ made known the revelation of Christ which God has given, and John was a faithful witness of the things which he saw. And among the astonishing things which he saw, perhaps no manifestation was more sublime and glorious than that of which he bore record in the words of our text. It is true he had seen in the earlier part of his vision the form of the risen and immortal Savior, in the midst of the candlesticks, holding the stars in his right hand, and the keys of death and hell in his possession. He had seen the Lamb standing on mount Zion, with all his saints worshipping before him. He had seen and bore record of the mighty conflicts in which Michael and his angels fought against the dragon, and his angels, and in

which the latter were vanquished. He saw and bore record of the rising of the several beasts, the development of their rage and malice against the cause of God and truth. He had seen the souls of the martyred servants of God under the altar waiting the day and vengeance held in store for their enemies; and many other demonstrations of the wisdom, power and goodness of God, inspiring his ransomed saints to sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." But in the text, he records the vision of the uncovered throne of God. That throne of which the royal psalmist sang, "He that keepeth back the face of his throne, and spreadeth his cloud upon it." Now to the eyes of John the cloud is rolled back, and the face, the greatness, power, majesty and purity of the eternal throne of God is uncovered, unclouded, and clearly seen, through the revelation which God gave to our Mediatorial Head, to show to his servants; it is now sent and signified by his angel [spirit] unto John, to be by him witnessed for the benefit of all the saints of the Most High.

A throne is a place of imperial power, a place of government, the seat of state occupied by a reigning king or sovereign; and when the word is used in reference to the government of God, it signifies to us his supreme power to govern, control, and dispose of all beings, events and worlds, according to his sovereign will and pleasure. The throne which John saw is described in two important particulars. First, it was a *great* throne. Whether considered as descriptive of the throne, or supreme power of God in his universal providence, extending to all beings and all events, from the creation of the world to the great burning day, or especially applied here, as we understand it, to the Mediatorial throne of our exalted Prince and Savior, the description given in our text is equally appropriate and true. For John is evidently speaking of what he elsewhere calls the throne of God and the Lamb. Christ in his exaltation far above all heavens, has sat down

with his Father on his throne, and all the power of heaven and earth is vested in him. Power over all flesh, to give eternal life to as many as the Father has given him; and power to control all events in both worlds, so that all the angels worship him, and kingdoms and empires arise and decline at his bidding.

He is not only in a spiritual sense, the "King of saints," ruling in and reigning over them, and causing all things to work together for their good, but he is also the blessed and only Potentate, the King of kings, and Lord of lords. The greatness of a throne is estimated by the amount of power and dominion which it represents; in this view of the subject, the throne which John saw, embracing all the power of heaven and earth, and a dominion spreading from the rivers to the ends of the earth, and extending from everlasting to everlasting, must be inconceivably great. "A glorious high throne from the beginning, is the place of our sanctuary." Of the throne of our Redeemer, God has said, "Yet have I set my King upon my holy hill of Zion." Psalm 2:6. And "Unto the Son, he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

"And, Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hand. They shall perish, but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Hebrews 1:8-12. A great throne, towering above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. "His seed also will I make to endure forever, and his throne as the days of heaven. His seed shall endure forever, and his throne as the sun before me." Psalm 89:29 & 36. How terribly sublime and glorious is the inspired testimony of the supreme power and

majesty of the Holy One! “His throne is set in the heavens, and his kingdom ruleth over all.” Examples of his eternal power and Godhead are visible whichever way we look. His hand has garnished the heavens, and laid the foundation of the earth. In all the radiant brightness of his Father’s glory, and as the express and only true image of the invisible God, he rides upon the wings of the wind and makes the clouds his chariot. He doeth his pleasure in the armies of heaven, and among the inhabitants of the earth.

“Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.”

Frankly confessing our utter inability to set forth in adequate terms the might and majesty of the throne, we can only adopt the descriptive word given in our text. A *great* throne! How great, no uninspired tongue can tell, no pen can write, nor finite mind conceive.

But we pass to notice the second descriptive word. It was a *white* throne. White is emblematic of purity, unsullied, unstained, and unblemished purity. The thrones of men may be comparatively great, when compared with other earthly powers; but none of them can be called pure, or white. Marks of defection have stained all earthly thrones and powers; and every organized government of this world has become defiled and drunken with the cup of Mystery, Babylon the Great. Christ is the only king that has ever reigned in righteousness, and whose princes have, and still do rule in judgment. His throne is white, and from every blemish perfectly free. And although the heathen rage, and the kings of the earth set themselves against him, as the Anointed of the Father, they cannot detect the shadow of a spot upon his throne, or blemish in his government. But because of their own

perverseness and unlikeness to his purity, they rage and blaspheme. Even the saints of God while here in the flesh, find in their carnal earthly nature a propensity to murmur, and complain of his dealings with them, because his judgments are too profound for them to comprehend, and his ways are past finding out by their reasoning powers; still when he restoreth their souls, they feel reproved, and chide themselves, and pray for grace to reconcile them to all his dealings with them. And when their faith in him triumphs over their depravity, they rejoice to know, that in all things, "The Lord God Omnipotent reigneth," and then they would not for thousands of worlds have it otherwise. Then they say, "I was dumb, and opened not my mouth, because thou didst it." Or with the ancient priest, "It is the Lord, let him do unto me what seemeth him good."

The crushing blow which God has dealt to us, in calling from us our dear brother, in the midst of his extraordinary usefulness, leaving so wide a field for his labors, to feel the painful stroke, seems dark and inscrutable to our finite minds. But has it stained his throne, has it sullied his government? May grace prevent the impious thought. It may indeed be hard for us to see why this deep affliction has come upon us. If for our sins, why were we not taken and our dear brother spared? If for the trial of our faith, why could we not been tried as effectually by some other trying ordeal? But hush! -

"Not Gabriel asks the reason why,
Nor God the reason gives."

When thus we vent the gushing anguish of our sad and sorrowing hearts, we fail to see, as John saw, the glory of the great white throne on which our Lord presides. He keepeth back its face, and mantles it from our discernment with his cloud. This is in wholesome discipline to us, for we need

those trials of our faith; and when he shall have sufficiently prepared us for the joy inspiring vision, he will roll back the darksome cloud, and let in upon us the light of his countenance; and then with admiration and ecstatic delight shall we be prepared to say, in view of the immaculate purity of his throne,"Just and true are thy ways, thou King of saints."

But John saw not only the great white throne; he saw also him that sat upon it. It was not a vacant, abdicated or deserted throne. According to the glorious majesty and dazzling splendor of the throne, its holy occupant is described as the only being of sufficient excellence to sit upon such a place of power. Worshipping millions prostrate themselves before him, saying, "Thou art worthy, O Lord, to receive glory and honor, and power for thou hast created all things; and for thy pleasure they are and were created." Revelation 4:11. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 4:9-13. How indescribably glorious must he be to command such homage and excellent glory. But greater still the wonder, the earth with all its charms, and the

heavens with all its worlds of light retreat, and haste away; for, as we have seen, they shall wax old, they shall be folded like a garment, they shall pass away. The retiring earth and fading heavens recede before his face, and there is no place found for them. His supreme glory demands all space. Nothing is permitted to remain to obscure his presence and supreme glory.

It has been even thus with all the saints of God, whenever they have beheld the King in his beauty; before his face everything else has disappeared. The world has become to us as nothing and vanity. Our own fleshly nature has sunk into nothingness, and whether we were ourselves in or out of the body, we could not tell; for he whom John saw sitting on the great white throne filled all things.

And yet we infer from the testimony of I John 3:2, that with all the glory of Christ that ever has been revealed to the saints while here in this vale of tears, it doth not yet appear what we shall be, as it will appear, when far removed from all terrestrial things, we shall see our Lord enthroned in that glory in which John saw him, and as we are fully persuaded our departed brother now sees him, where the glory of his face repels all other objects from our admiring eyes. When our God shall call us hence, to be with him, to behold the glory he had with the Father before the world began, could we take this world with us, or any part of it, could we find any place to put them? As to the dying saints, the old earth and heavens disappear, and the light and glory of the heavenly world breaks in upon their wondering eyes, they sing with the poet,

"The world recedes, it disappears,
Heaven opens to my eyes, my ears,
With sounds seraphic ring;
Lend, lend your wings, I mount, I fly,

O grave! Where is thy victory?
O death! Where is thy sting?”

Those who are looking for a heaven to consist in carnal enjoyments, fleshly relations, a reconstruction of nature, can have no adequate idea of the true and spiritual import of our subject. No place shall be found in the full orbed glory of the great white throne, and the face of him that sits upon it, for this world or any of the appurtenances thereunto belonging.

“The earth and heavens shall pass away,
And the old rolling skies.”

“*And I saw the dead, small and great, stand before God.*” They have always stood before God; nothing ever has or can be hidden from the sight of him with whom we have to do. But this to us will be a revelation, as it was to John. God is the Judge of both the quick [or living] and the dead, and the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

While the great white throne and him who sits upon is truly awe-inspiring, the refulgent glory of the throne and of the government, when thus unveiled is seen without the intervention of a cloud or shadow. The blazing sun grows dim, and all the lights of nature are put out, the earth and heavens retire, the sun, and moon, and stars give place, all their glory is absorbed, they flee from his presence, and in his uncovered glory no place for them can be found; his judgment but exemplifies the spotless splendor of the throne, and the inconceivable majesty and divine perfections of him whose is the power, the kingdom and the glory forever and ever. His royal mandate reaches the deepest grave, penetrates the strongest tomb; throughout all space, the winged summons flies. The dead have heard the voice of the Son of God, and they come forth, and death and hell, of

which he holds the keys, by him unlocked, at once give up their dead. Of all the unnumbered millions not one is able to resist his call. The small, the great, they all are now before him. The everlasting destiny of every son or daughter of Adam hangs on his lips. For that judgment which is final and irrevocable, they stand before the throne of God. How awfully solemn the thought. Kings and their subjects, tyrants who have oppressed, and victims of oppression, unmasked hypocrites and humble followers of the Lamb, the just and the unjust, the small and the great, they all stand before God. So John in vision saw them, and so they really stand and have forever stood before the rein-trying and heart-searching God. The eternal Judge is on the throne; that throne is pure and white, the Judge is perfectly competent. But not, as vain speculators have imagined, to hold a court of investigation. The final issue can supply the mind of God with nothing new. That day, that awful scene shall disclose no secret that was not known to God from everlasting. In that sealed book which none but the Lion of the tribe of Judah is worthy to look upon, unseal, or make known, is "every angel's form and size, written by the eternal pen." The august Judge has "declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure."

"*And the books were opened.*" Not to make some new entry, or to record some newly discovered secret, but to disclose, or make manifest the records of eternity, what was known and established in the unchangeable counsel and prescience of God from everlasting. By the books figuratively considered, and as the figure is frequently used in the Scriptures, we may understand the purposes and decrees of God, as it is used in Psalm 139:15. "And in thy book all my members were written." "Lo, I come, in the volume of the book it is written of me, to do thy will, O God." As in the hymn so valued by our brother.

"Chained to his throne a volume lies,
With all the fates of men."

Or without doing violence to the figure we may understand the books in their plural number to mean the book of the law, and of the prophets; for what things the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Romans 3:19,20. The opening of the books of the law alone would seal the doom of all the sons of Adam, as by it no flesh can be justified. But, joy to the saints, "Another book is opened, which is the book of life [the gospel], in which all the members of Christ are written."

"And the dead were judged out of those things which were written in the books." Not out of *things* newly brought to the knowledge of the Judge. Long as the books of law and gospel have been held in the archives of the eternal world, they have contained the judgment of our God; and to those secret records Job appealed when grievously accused by his mistaken friends. "Also now, behold, my witness is in heaven, and my record is on high." Job 16:19. No judgment shall or can be passed or executed that is not found in the books, without involving the immutability and the truth of God; for if he has found out anything new, or that he did not always know, his new discovery would imply a change; and if what the books declare should in one jot or tittle fail, his truth would fail. Should we understand the books to mean the counsels and decrees of God, all the dead must be judged out of, and according thereunto; for he worketh all things after the counsel of his own will. Or if we understand them to be the books of the Bible, which are a transcript of the mind and will of God, in them the final, irrevocable and everlasting judgment, sentence and destiny of every being is recorded.

In these books, when opened, will be found the record of the judgment and decision of God. “The wicked shall be turned into hell, and all the nations that forgot God.” Have we a right to think this sentence will be revoked, or modified in the least? While in the book of life of the Lamb we have the book of the generation of Jesus Christ, - a record of his atoning sacrifice for the sins of his people; a faithful identification of his people, and a positive declaration that “all his saints are in his hand.” Deuteronomy 33:3. “Neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father’s hand.” John 10:28,29. For their sins he was delivered up, for them he drained the vials of almighty wrath, and having borne their sins in his own body on the tree, has put them away by the sacrifice of himself, and arisen from the dead for their justification. Having redeemed them unto God with his own blood, and washed and cleansed them from all guilt in the same, he has constituted them “the righteousness of God in him.” In the book of life of the Lamb slain, this record is found, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life which is in Christ Jesus hath made me free from the law of sin and death: for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:1-4.

The books out of which all the dead, both small and great, are judged, already contain the judgment and decision. Thus: “He that believeth on him is not condemned; but he that believeth not is condemned already.” “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John 3:18

& 5:24. Although these decisions are plainly recorded, the books which contain them are sealed to the wise and prudent of this world. Nor is it possible for any man to pry between the folded leaves, until arraigned before the great white throne, and him that sits thereon.

Although the letter of the word may have been familiar to us from our infancy, how little did we know of its spirit and power, until we heard the voice of the Son of God, and were quickened; then the books to us were opened, and the great white throne appeared; then we stood trembling before the throne, the spirituality of the law, its stern demands with killing power convinced us of our guilt and condemnation. In our anguish and deep contrition we saw no stain upon the throne, it was spotless and pure, even in our condemnation. Nor could we see how the purity of that throne could be preserved in our salvation, until the other book, which is the book of life, was opened, and the gospel of our salvation brought to light. No new law required to be enacted to condemn us, nor was any new gospel or plan of grace required for our justification. Enough for all the purposes of justice and judgment was found in the books, when thus they were opened, and we were judged, and condemned, and our Surety appeared, canceled all demands, and clothed us with garments of salvation, and covered us with the robe of righteousness, and presented us before the great white throne, freely, fully and forever justified through the redemption that is in Christ Jesus. Out of those things which were written in these books all the dead were judged; and this judgment, to be out of the records of the books, must of necessity be according to their works.

A careful examination of those things which are written in the books will show beyond all cavil or contradiction that the works of every one will show to what class he belongs. Men do not gather grapes of thorns; nor figs of thistles. Even so

every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. "He that believeth and is baptized shall be saved." Yet not for believing or for being baptized; for the faith by which alone any can believe the gospel is the gift of God, and hence an evidence that its possessor is a sinner saved by grace; and the baptism of an unbeliever is a desecration of the sacred ordinance. As the books of God contain a record of the destiny of all, so it is "God that worketh in all his children both to will and to do of his own good pleasure." God has wrought all their works in them. They who are of God hear Christ, and they that know God hear the apostles. Hereby know we the spirit of truth, and the spirit of error. The sovereign Judge has already pronounced that they who are of their father the devil will do the works of their father. He was a murderer from the beginning, and their feet are swift to shed blood. He is a liar, and the father of it, and they make lies their refuge, and under falsehood do they hide themselves. So, while the fruit cannot change the nature of the tree, the tree gives character to its fruit, and its fruit demonstrates the character of the tree.

We have not to wait long ages for this throne to be planted in the heavens, nor for the Son of God to come and occupy it. God has declared the decree, "Yet have I set my King upon his holy hill of Zion." The God of heaven has set up the kingdom, and in the regeneration, his King already enthroned in power and judgment, is exalted to the throne of his glory, and the twelve apostles are seated with him on thrones of judgment. This glorious high throne from the beginning is the place of our Sanctuary. The dead, both small and great, are now before him; and he is now separating the nations, as a shepherd divideth his sheep from the goats.

Some of the saints have been made sad by the delusive traditions which prevail in the world, that their final destiny is yet unsettled; that it cannot be decided until some period far off in the distant future, in which it is represented that all the saints, with all the kindreds of the earth, shall stand in a promiscuous assembly before the bar of God, and there be examined, or rather their works to be examined, to ascertain in weight and measure whether their good works shall over-balance their evil works; and whether they shall be saved or lost. Can we entertain that view and yet rely upon what our Judge has already told us? I give unto them eternal life, and they shall never perish. Can this pledge be revoked? "Verily, verily I say unto you, He that believeth on me *hath* everlasting life." John 6:47. The sins and iniquities of his people, God has promised to remember no more. As a thick cloud has he blotted them out, and they shall never again be brought to remembrance.

"Rest, doubting saint, assured of this,
For God has pledged his holiness."

This very moment, while we weep around the cherished form of our dear departed brother, his spirit clothed with immortality mingles with the glorified saints in loud and blissful anthems, before the great white throne, and in the presence of him who sits upon it. Ransomed millions with him swell the notes of immortal songs of praise unto God and the Lamb. There is no intermediate state between mortality and immortality, no purgatory; no slumbering in the ground; no waiting for corruption; earth and worms to refine or otherwise improve our dust. They that are accounted worthy of that world, and of the resurrection of the dead, neither marry, nor are given in marriage, but are equal to the angels, and are children of God, being the children of the resurrection. From the shores of time our brother has

passed; beyond those shores there is no time; all, all is boundless eternity. All is present, all is one eternal now.

Of him the joy inspiring words of Paul are peculiarly applicable: “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.”

In the foregoing article, although we may have gone over much of the ground occupied by us at the funeral of our brother, we have not aimed to give a statement of that discourse; for that we could not do; but in compliance with the desire of our beloved brother Barger, and others, we have labored rather to present such views as have occurred to our mind while writing. Much, no doubt, that was said then is omitted here, and much contained in this article was not uttered on that occasion.

May the subject be carefully, prayerfully and profitably considered, the saints edified and comforted, and our God be glorified.

Middletown, N.Y.
April 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 385 – 397

# REVELATION 20:11-14

It would afford us much pleasure to be able to explain satisfactorily all the scriptures which are presented by our readers, who ask for our views on them. Frequently, however, the subjects on which we are requested to enlighten others prove to be the same on which we feel sensible that we are also in the dark. We, however, sometimes attempt to give some views on passages in the scriptures under an embarrassing consciousness of our utter inability to do justice to the subject; but hoping that what we write may be carefully and prayerfully compared with the standard of truth; and only received so far as it is clearly sustained by the word and spirit of our divine Lord and Master. We feel that a weighty responsibility rests on us. What we write is read by thousands - some of whom are very babes in the kingdom - some are weak, but confiding, and may, perhaps, be misguided, and led to form wrong conclusions from what we write; and a sense of our own liability to err in these important matters would deter us from writing at all, if it were not a settled truth that God has used the weak things of this world for the comfort and edification of his children; and that frequently a word spoken in fear and much trembling has been directed by the gracious Spirit of truth to the comfort of the little ones of the spiritual household.

There is much expressed in this chapter on which we would not dare at this time to offer any comments; and on the verses named by our sister we will not attempt to give a full explanation. What we may be enabled to write, we wish to have regarded only as general remarks, showing just what is asked for, namely, *Our views on the text.* Whether our views are right or wrong, the text can not be wrong. The scriptures are inspired by the Holy Ghost, and are the infallible truth of

God. What we may think of them, though we greatly desire to entertain only correct views, is liable to be incorrect. Just so far, but no further, as we are taught their meaning by the Spirit that inspired them, we are right; and God will himself vindicate and sustain his own truth as taught by his Spirit.

The language of our text is awfully grand and sublime. "*And I saw a great white throne, and him that sat upon it from whose face the earth and the heaven fled away: and there was found no place for them.*" This throne is undoubtedly the one of which our Redeemer spake when he said, "When the Son of man shall sit on the throne of his glory," he would put his sheep on his right hand, and say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It was mentioned in Old Testament prophecy as a glorious high throne from the beginning, and the place of the sanctuary of the saints of God. In the second Psalm God has said, "Yet have I set my king upon my holy hill of Zion." And again unto the Son he saith, "Thy throne, O God, is forever and ever." It is here presented to the vision of John as a *great throne,* signifying its boundless power in heaven and in earth; power over all flesh, and power over sin, death, hell and the grave; power to do all his pleasure in all the armies of heaven, and among the inhabitants of earth. A special allusion may here be intended to his having taken to him his great power and had reigned in the destruction of the beast and of the false prophet, and all the powers of darkness. This throne is not only great, but it is white, which is emblematic of immaculate purity. The King presiding upon it "reigns in righteousness." The sceptre of his kingdom is a right sceptre. He loves righteousness and he hates iniquity, and therefore, he is crowned with the oil of gladness above his fellows. Justice and judgment are the habitation of this throne, and, therefore, righteousness and truth goes before the face of its august occupant. Could all the records of time and eternity

be searched with an omniscient scrutiny, not a spot of wrong, not a blemish of injustice could be fastened upon this great white throne. This throne, or power, is the almighty power of God, and it has always been a great white throne; but perhaps never before so fully manifested to men in the flesh as when John, on this occasion, saw it. He saw not a vacant throne, or a throne unoccupied; but he saw him that sat upon it: the King Eternal, Immortal, Invisible, the Only wise God our Savior. He saw the only and blessed Potentate, the King of kings, and the Lord of lords, who only hath immortality dwelling in the light; whom no man hath seen, nor can see; whom no man can approach unto, to whom be honor and power everlasting. Amen. (I Tim. 6:16)

"*From whose face the earth and the heaven fled away.*" How supremely gloriously must he be, from whose presence earth and heaven recedes, and vanishes away! What must be the transcendent glory, which at once puts out the sun, the moon, the stars, and wipes out at once the glory of the earth and skies. When he appears, what little things these worlds become; they seem as less than nothing and vanity. The fleeing away of the earth and heaven may be considered in a three-fold application.

*First* - In relation to the figurative elements, or rather the terms as figuratively used throughout this vision of John in which the earth has been so generally used to signify all religious, and religious institutions which have not their origin in God; and the heaven is used to denote the militant church, where Michael and his angels fought against the dragon, and from which the dragon was vanquished, drawing with his tail the third part of the stars of this heaven, which were with him cast into earth. The scene presented here to John shows the consummation of the militant, (or warfare state of the church). She comes up out of all her great tribulations, and appears now as a bride adorned and fully prepared for her

husband. At his appearance all the jarring elements of the old man and the new man, flesh and spirit, church and world, truth and error, at once are driven away, like shades of night when the rising sun appears.

*Second* - Whenever and wherever a revelation of our Lord Jesus Christ is made, experimentally, on his great white throne, the earth and heaven recedes from our view, and there is no place found for them. When he was transfigured on the mount the disciples were so fully enraptured that they had no room in their full hearts for any thing more. They were unconscious of any thing more than what they saw. They were cut loose from the world and the elements thereof, and so totally eclipsed by the surpassing glory of his presence, they fled away. So Paul, when caught up to the paradise of God, and saw the splendor of the eternal throne, was released for the time being from a consciousness of the elements of this world. So Stephen, when to his faith the heavens were opened, seemed totally indifferent to the tortures inflicted upon his body, lost sight of personal injuries so madly heaped on him, and in an ecstasy cried, "Lord Jesus, receive my spirit." And so in the experience of all the saints, just in proportions as Jesus is clearly revealed to our faith, and we are enabled to gaze upon the great white throne, and him that sits thereon, we are absorbed in the vision, and dismiss the world with its vanities, having no place for them under such happy circumstances. But,

*Lastly* - This language is used in connection with the doctrine of the resurrection of the dead, and shall be fully realized when our God shall come in the glory of his majesty to raise the dead and judge the world, at the last day. The awful grandeur of that scene, who shall describe? The heavens shall be rolled together like a scroll - the elements of nature shall melt with fervent heat, and like a vesture shall they be folded and laid aside - the earth and sea shall be consumed,

and there shall no place be found for them. If it were possible for the saints to take this world to heaven with them, it would only be in their way; it is in their way now; but Glory to God, in the highest, there shall no place be found for it in that bright world to which we go. Christ will be all in all, and not a saint in glory shall find in him a vacant place where he could store away the world, or room to set up a single idol.

"Had I a view of thee, my God!
Kingdoms and men would vanish soon;
Vanish as though I saw them not,
As a dim candle dies at noon."

"*And I saw the dead, small and great, stand before God.*" This seems to indicate a general resurrection of all mankind. The sea and death, and hell, or the grave, as the word hell in this place evidently means, delivered up the dead that were in them; so that without discrimination, the small and the great, alike are amenable to God, and all shall come forth at this call, obey his summons just as John saw them. In reality the dead and all the living always were before God, that is, they were always in his presence, or where he had a perfect knowledge of them; but this subject seems to manifest them as brought before his judgment throne, without distinction of grace or position, the small as well as the great; none so great as to claim exemption, none so small as to be overlooked.

"*And the books were opened, and another book, which is the book of life: and the dead were judged out of those things which were written in the books according to their works.*" Finite beings require books and records to preserve a testimony of facts, because we are liable to forget; but God is infinite, and all things are naked and open to the view of him with whom we have to do; consequently we understand

the books to be figuratively used in this subject. The purpose and fore-ordination of God is spoken of as a book in a figurative sense. "Lo I come, in the volume of the book it is written of me, to do thy will, O God." The Book mentioned in the tenth chapter which was sealed, and none could unseal it or look upon it until the Lion of the tribe of Juda prevailed, was evidently metaphorical; and the unsealing of it signified the development of those things which are presented in this Book of Revelation. The books which are mentioned in our text seem to signify that God has an accurate and exact knowledge of all things. The secrets of all hearts are perfectly known to him, and when he shall disclose them, it will be like the opening of volumes in which all secrets of all ages are recorded. As the poet sings -

"Chain'd to his throne a volume lies,
With all the fates of men;
With every angers form and size
Drawn by the eternal pen."

Again, the books may signify the books of the scriptures, the book of the law which we have transgressed, and the judgments and decisions which are recorded in all the scriptures, in which we are told that "He that believeth not is condemned already, and the wrath of God abideth on him." Paul says, "God will judge the world according to my gospel;" or as we understand him to mean, according to the testimony which Paul and other inspired men had before testified. So we may rest assured that however blind men may be as to the bearing of the divine testimony on this matter, in the final development which shall ultimately be made, the books shall be opened. The dead shall be judged out of those things, or according to those things, which are written in the books. We think no intelligent christians will dispute that the final and everlasting destiny of all men, both saints and sinners, will be in exact accordance with the

testimony already written in the books of the inspired scriptures. No sinner will be doomed to hell but such as the scriptures already testify shall perish; nor will any be permitted to the blissful mansions of eternal day but those who are born again. Who all these are, none can tell, until the eternal Judge shall open the books, only so far as the saints have, by revelation of the spirit, been sealed, and have received the earnest of their incorruptible inheritance above. The judgment disclosed by the opening of the books of the Eternal Judge will be according to their works. The works of all unregenerate men are works of darkness, works of iniquity, works of the flesh, and by these works they now show that they are dead in sins, under the curse of the divine law, and unless the opening of the gospel book shall disclose some works which are wrought in Christ for them and in them, they must certainly perish. If the tree is made good the fruits thereof will be good, and so witness the quality of the tree. But if the tree be evil, as all of us are by nature, if not made good by the cleansing blood of Jesus, and the quickening power of the Holy Spirit, the fruits will show that they are nigh unto cursing, whose end is to be burned. And when the sea shall deliver up its dead, and death and the grave shall deliver up their dead, they shall be judged, every man according to his works. Those who work for life, being dead, their works also are dead works, and they are called workers of iniquity. No man can bring a clean thing out of an unclean. It will not be denied that they have worked, but it shall assuredly be said to them, "Depart from me, ye workers of iniquity." And all the saints whose works are wrought in God, and in whose hearts God has worked, both to will and to do of his own good pleasure, it shall as certainly be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"*And death and hell* (or the grave) *were cast into the lake of fire.* The last enemy to Christ and his people that shall be

destroyed is death. Christ has destroyed death, and him that had the power of death; that is, the devil. O! death, I will be thy plague! O! grave (or hell), I will be thy destruction! Repentance shall be hid from mine eyes! He shall swallow up death in victory, and the resurrected saints shall put on immortality, and sing, "O! death, where is thy sting? O! grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ." The lake of fire into which death and the grave shall be cast, signify by strong figurative words their utter destruction. As fire is the most destructive element in nature, it is used to signify this final destruction.

"*This is the second death.*" According to what is written in this chapter, in the fourth, fifth, and sixth verses, there is a *first death,* in which the just as well as the unjust participate; the death of our mortal bodies is alike. But the saints are, by participation in the first resurrection, delivered from the effects of the first death; that is, they have secured to them a happy resurrection, in immortal and spiritual bodies on which the second death can have no power.

"*And whosoever was not found written in the book of life, was cast into the lake of fire.*" This book of life is the same which in the former part of our text is called "Another book, which is the book of life." It is also called the Lamb's book of life, written from the foundation of the world. And again it is called the Book of Life of the Lamb slain from the foundation of the world. It is an ancient record; and all who on the opening of the books shall be found written in the Lamb's Book of Life are secure from the power of the second death. But all whose names are not so written in the Lamb's Book of Life, whatever else they may have relied upon for acceptance before the great white throne and before him who sits thereon, from whose face the earth and heaven fled away,

shall, with death and hell, be cast into the lake of fire; that is, they shall go away into everlasting punishment, but the righteous into life eternal.

We do not assume that this text has no allusion in its figurative design, to things which shall transpire before the final consummation of all earthly things; but we have given such views as we have, and pray that God may give us all that bright and more perfect understanding that we need, in due time.

Middletown, N.Y.,
February 15, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 140 - 147

# REVELATION XXI. 1, 2.

We are aware that there is a difference of opinion among even our most enlightened brethren in regard to the application of this, as well as many other portions of the book of Revelation, particularly in regard to the period to which these portions refer. Some have understood this passage to refer to the gospel state of the church in the primitive age; others have thought it applicable to a state of primitive purity to which the church shall be restored before the dissolution of the world, while others again have regarded the language as descriptive of the final triumphant state of the church, after the resurrection of the dead. But while these differences have been held and expressed without giving the least offense, or disturbing the fellowship of brethren, all experimental christians have agreed in applying this Scripture to the church of the living God; and in understanding the striking and beautiful imagery as expressive and illustrative of the distinguishing doctrine of the gospel.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband."

Without any design to controvert the view of any brother, we will simply present such views, imperfect though they may be, as the subject suggests to our mind, and leave our readers to examine and receive or reject them, as their judgment may dictate. To us, the new heaven and the new earth which John saw, is the same which he also calls the holy city, the New Jerusalem, and both figures mean the church of Christ under the gospel dispensation. This church

has existed in such form and manner as to answer the description in the text and its connection, from the time of her organization on the day of Pentecost, to the present time, and will so continue until the end of time; but her peculiar beauty is not always apparent. Since her gospel organization, she has, to all human appearance, seemed to wax and wane like the moon. Sometimes she has been involved in clouds and thick darkness, and sometimes she has looked forth as the morning - shining in the heavenly radiance of the Son of righteousness. Sometimes driven into the wilderness, and anon, she is seen standing on a sea of glass, or appearing before the throne of God and the Lamb, and sounding her loud Alleluiahs to the Lord. John seems to have had a view of her, in his visions, in every variety of attitude and circumstance which she had then, or ever should present. As the new heaven and the new earth, and as the holy city, the New Jerusalem, her gospel comeliness, as the perfection of beauty, in distinction from the old receding heaven and earth and sea, of the legal dispensation, appears. The same figurative idea is also presented by the old and new Jerusalems. As the old Jerusalem, according to Paul’s allegory, was in connection of Hagar, or Mount Sinai in Arabia, signifying her identity with the old covenant, and her bondage with her children. (Gal. iv. 25.) The new Jerusalem is free, and the mother of us all, who, as Isaac was, are the children of promise; so the old heavens and earth which had passed away, must, if we are correct in understanding their figurative import as being the same, refer to the abolition of the ceremonial covenant, and the new heaven and earth, must refer to the new covenant and its dispensation.

Israel, under the legal covenant, embraced or embodied those elements which were destined to melt with fervent heat, when the old heavens should be rolled together as a scroll, and as a vesture be laid aside. As an old heaven, that order of things had its elements, as the sun, or inspired

revelation; its moon, or the embodied types, which borrowed light from the sun, and reflected it upon the people of God under that dispensation, and its stars, the prophets of the Lord; but all these were shadows of good things to come, the substance or body of which is Christ.

The glory of the new heaven is beautifully set forth in the sublime language of the inspired psalmist, Psalm xix. 1-6, "The heavens declare the glory of God: and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the Son; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the ends of the heaven, and his circuit unto the end of it: and there is nothing hid from the heat thereof." Philosophers, astronomers and wise men of the earth, have ever found much to admire in the contemplation of the natural heavens, where worlds of living light and beauty proclaim to all the families of the earth, the surpassing workmanship of God. But how much more sublime and elevated must be the contemplation of the new heaven and new earth, when the mind, illuminated by divine revelation, is permitted to "mount up and view the glories of the eternal skies." The church of God, under this figure, presents her sun, her moon, her stars, and all in perfect harmony pour forth their floods of living light in honor of him who has garnished the heavens, and marshaled all the heavenly hosts. In the new heaven which John saw, and which all enlightened christians may see, our Lord Jesus Christ, who is the Sun of righteousness with healing in his wings, comes out of his chamber, as a bridegroom. Riding upon the heavens in the help of his people, and in his excellency on the sky. Like a strong man, and as the man whom God has made strong for himself, the

man Christ Jesus, rejoiceth to run his race. One and identical with the Father in absolute Deity and eternal Godhead, yet filling, as Mediator, the place of Days-man, who can lay his hand on both," he is worshiped and adored by all the angels and spirits of the just, before the throne of heaven. He bows his heavens and comes down to find and fill that tabernacle which he has set in the new heaven for the Sun. His brightness, says the prophet Habakkuk, was like the light, he had horns coming out of his hand, and there was the hiding of his power. He is the brightness of his Father's glory, and the express image of his person. As the natural sun rises in the east, and pours his radiance unto the extreme west, so the Sun of righteousness is from everlasting to everlasting. His going forth is from the end of heaven, even from everlasting, and his circuit is unto the ends of it. He is the Alpha and the Omega, the beginning and the ending, the Almighty. How gloomy would be the natural heavens without the natural sun; but how much more gloomy would be the spiritual heaven without Christ. He is the fountain and source of all spiritual light. He is the light of the world; for there is no spiritual light in the world but what is in him. He shines in our hearts to give us the light of the knowledge of the glory of God. He has bespangled the new heavens with stars, which he holds in his right hand; but all their brilliancy is by the light reflected from him through them. He has given gifts for the edification of the body, the church, and these he has marshaled in their appropriate orbits, and they cannot, nor do they desire to turn either to the right hand or to the left. The apostles had their spheres appointed, and so with all the gifts of prophets, evangelists, pastors and teachers, for he holds them in his right hand; nor will he allow the voluntary associations of men, or mission boards, or ecclesiastical dignitaries to pluck them from his hand. His clouds of witnesses are in the new heavens, charged with the thunder of his word, and the lightning of his truth. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make

bright clouds.” - Zech. x. 1. Through his bright clouds his doctrine shall drop as the rain, and his speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass. (Deut. xxxii. 2.) In the clouds of this new heaven he makes the rainbow of the covenant appear. John saw a rainbow encircling the throne on which the Prince of glory presides. (Rev. iv. 3; x. 1.)

Time and space and ability fail in our attempt to describe the superior glory of the new heaven and the new earth. All the elements of the holy Jerusalem are new; nothing of the old remains, they are like a vesture laid aside, and their elements are melted with fervent heat. Behold, says Christ, I make all things new. Paul was caught up to the third heaven, and saw what he was unable to describe of the new heaven, and it is not surprising that our limited powers should utterly fail to express things which are so indescribably glorious.

John says, “And I John saw the holy city, New Jerusalem, coming down from God out of heaven.” It is impossible for the wisdom of this world to comprehend the origin of the church of God. Many imagine that it is composed of flesh and blood; that it comes by observation; that men are employed, and money invested, for the purpose of procuring from the earth a kingdom for our Lord; that men are to win a bride for the lamb. But they do not know that his bride is already betrothed, and already prepared as a bride for her husband. They do not know that this kingdom was with God, as a prepared kingdom from the foundation of the world. (Matt. xxv. 34.) The holy city was not seen coming up, but coming down from God; her origin is above, her life is hid with Christ in God. Nor does she descend to earth to procure a bridal dress, or to make preparation for the consummation of the marriage; for, like everything that comes from God, she comes already prepared. A boundless theme for contemplation is presented in the ancient preparation of the

bride for her husband. As set forth in the figure of the first Adam, whose bride was provided in his original creation and formation, so as far back into the ancients of eternity as we can trace the goings forth of Christ in his Mediatorial capacity, we may contemplate the church of God set up in him who was set up from everlasting, chosen in him, blessed with all spiritual blessings in him, by which she is not only prepared, but also adorned as a bride for her husband. She is and was clothed with salvation before the world began; for Paul says, "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Clothed in his salvation, and covered with his righteousness, and adorned with all the rich gifts of the Spirit, shed with the preparation of the gospel, wearing the helmet of salvation, the shield of faith, she is well described as the perfection of beauty. (Psalm 1.2.) And her language is, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." - Isaiah lxi. 10. He whose works were all finished from the foundation of the world, (Heb. iv. 3), hath thus clothed, beautified and adorned her; and, thus prepared, she is made manifest by revelation. So we see that this holy city, this New Jerusalem, is not only adorned for her Husband; but she is adorned by her Husband. She has not clothed herself with salvation, nor covered herself with righteousness. He hath done it all, and in thus clothing and adorning her, he hath done it all in a manner calculated to express the union and relationship of the Bridegroom and the bride. He has clothed and covered her with salvation and righteousness, as a bridegroom decketh himself, not as he decketh another; for she is recognized by him as the bone of his bones, and the flesh of his flesh; and in adorning her with ornaments, and

decking her with jewels, it is all done by him as unto himself, and not as for another. Thus the church, though viewed in any other light than that of her relationship to Christ, is black as the tents of Kedar, yet in the comeliness which Christ has put upon her, she is as white and spotless as the curtains of Solomon. (Cant. i. 5.)

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men," &c. The great voice which John heard, is the voice of the Bridegroom, and the voice of the bride; or in other words, the voice of Christ, by his Spirit through the gifts which he has bestowed upon his members; and this is truly a great voice in many respects. It is great, as being his voice by which the worlds were made, by which dead sinners are made alive in a spiritual sense, and by which all that are in their graves shall be raised at the last day. Great, as emanating from him who has all power in heaven and in earth. Great, because of the importance of the proclamation uttered, and great as being proclaimed in every nation, language and tongue, throughout the world, through the gifts bestowed upon his church. The heaven from which John heard this voice, is the new heaven of which he had a revelation as declared in this text, and evidently means the church of the living God, which is the ground and pillar of the truth. The gospel of the Son of God proclaims what John heard, namely, "Behold the tabernacle of God is with men, and he shall dwell with them," &c. The tabernacle which Moses made in the wilderness, according to the pattern which the God of Israel showed him in the holy mount, was a type or figure of the tabernacle intended in our text, and was to be set up in manner and form precisely as it stood in the mount of God when Moses first saw it, and to be made of the materials which God had before designated, and it was to be consecrated to the purpose by him ordained, and to contain the ark of the covenant, the mercy-seat, the cherubims of glory, and to be the place where the God of heaven would

meet his chosen tribes, in the person of their High Priest, and commune with them from between the cherubims, and from over the mercy-seat.

The body in which Christ appeared in his incarnation, may be viewed as a tabernacle of God, for God was manifest in the flesh, and in that body all the church of the first-born was represented. The fullness of the Godhead bodily and the church was and is complete in him. But in the immediate sense of the text under consideration, the mystical body, the church, is in our view, intended as the antitypical tabernacle of God. The psalmist says of the church, "God is in the midst of her." - Psalm xlvi. 5. And again, "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread." - Psalm cxxxii. 13-15. The application of the figure of the tabernacle in the wilderness, as designed to prefigure the true tabernacle into which Christ has, by his own blood, and through the eternal Spirit, entered, is very clearly stated in Heb. viii. 2-5; ix 2-14. It is a tabernacle made without hands. For God dwelleth in the church, as we have proven, but we are told that God dwelleth not in tabernacles made with hands, therefore the church is a building of God, a house or tabernacle not made with hands, eternal in the heavens. (2 Cor. v. 1.) A kingdom prepared for the saints from the foundation of the world. (Matt. xxv. 34.) A stone cut out of the mountain without hands. (Dan. ii. 45.) But in the revelation made to John, Behold it is with men. This holy city, New Jerusalem comes down from God, out of heaven, and is set up in gospel order, according to the pattern in the mount of God, and God, in the person of our Lord Jesus Christ, comes down to dwell in it, because he has desired it, and he will dwell in this tabernacle forever. The church is frequently spoken of as the temple as well as the tabernacle of the Lord, which signifies his special dwelling-place. In the mystical

body of Christ what wonders are revealed. The eternal God and redeemed sinners meet together there. The saints are redeemed unto God, and God is in Christ. Here the fullness of eternal Godhead is embodied, and here the church is complete; the fullness of him that filleth all in all. And he, the eternal God, will dwell with them, (Eph. i. 23; Col. ii. 9, 10,) with men redeemed from the earth. What a wonderful household is this! God dwells with his people: "And they shall be his people." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." - Mal. iii. 17. And this is the special provision of the new covenant, I will be their God, and they shall be my people. (Heb. viii. 10; Jer. xxxi. 33.) And God himself shall be with them, and be their God. He will never leave nor forsake them; and he will put his fear in their heart, that they shall not depart from him, and he will not turn away from them to do them good. He will be their God, to protect and defend them, to feed and comfort them, to wipe away all their tears. He will be their God, as the object of their worship, their adoration and praise; they shall trust atone in him, and have no other God before him. They are safe while he condescends to be with them as their God. The eternal God is their refuge, and underneath them are his everlasting arms; their place of defense is the munition of rocks; God is a wall of fire around about, and a glory in their midst. He is their Shepherd, they shall not want. He leads them in green pastures by the living waters. And "The Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." - Rev. vii. 17.

Middletown, N. Y.
Dec. 1, 1855.

Elder Gilbert Beebe
Editorials Volume 3
Pages 276 - 284

# REVELATION XXII. 1,2.

By request of M. J. Jones, of Decatur Co., Georgia, we present very briefly such views as we have on the text proposed for consideration.

*And he showed me a pure river.* This was and is a part of "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." - Rev. i. 1. In the conclusion of his vision on Patmos, John saw the holy city, New Jerusalem, coming down from God out of heaven, adorned as a bride for her husband, and gives a description of the church of God as thus presented under this sublime and glorious figure. After showing the church originated in, and descended from, God, with all that adorns her for her husband - shows her definite proportions, walls, gates, foundations, streets, provisions, &c., and among them the supply of the water of life, which in its quality was pure and vital, the same of which Jesus spake to the woman of Samaria, which shall be in him that drinketh of it, a well of living water springing up into everlasting life. In quantity it is a river. Rivers flow on from age to age, without diminishing the fullness of the fountain from whence they flow, and this with the dispensation of life and salvation from God, can never impoverish him, or lessen his resources. This is the river, the streams whereof make glad this holy city of our God, this New Jerusalem, adorned as a bride. And as to its channel, or the medium through which it flows, Isaiah says, For there the glorious Lord shall be unto us a place of broad rivers and streams, &c. All spiritual blessings and divine life are given to them in, and flow down to them through the Mediation of our glorious Lord Jesus Christ.

*Clear as crystal.* Perfectly transparent, and unmingled with any of the filthy waters which flow from the polluted fountains of poor, depraved, sinful nature. Its purity and transparency is inferred from its place of emanation, and the channel through which it flows.

*Proceeding out of the throne of God and the Lamb.* The city which is supplied with the water of this river, also proceeded from God, and her supplies must be congenial with the purity of that heavenly origin. The "throne" is the place of power, of sovereignty, and absolute authority. The throne of God and the Lamb is above all other principalities and powers, thrones or dominions. All the power and majesty of God and the Lamb, in providence and grace, is implied. In the midst of the throne of God, John saw the Lamb, in his Mediatorial character, feeding his flock, and leading them to living fountains, and wiping all tears from their eyes. Truly, the throne of the Redeemer is high and lifted up, higher than the heavens. The streams of immortality from God the Father, flow down to men through Jesus Christ alone. He is the only place of these "broad rivers and streams, which make glad the city of God." These living waters not only emanate from the throne, but their course and flowing is under the direction and power of the throne of God and the Lamb, which is signified by the throne on which God and the Lamb, and God in the Lamb, preside. How presumptuous, then, for poor, finite, sinful man to assay to send these waters forth, or to direct their course; yet they arrogantly talk of sending the gospel, sending the power of God, the water of immortality, to the distant nations of the earth, and to make such contemptible things as mission funds, the channel through which it shall flow. But it was not so revealed to John; as he saw it, its course was fixed and irrevocably directed by the throne.

*In the midst of the street of it, and on either side of the river, was there the tree of life.* The pronoun IT, refers to the city which the angel of Christ was shewing to John, as the WAY, the channel, the highway of holiness, and points us to our Lord Jesus Christ, himself as the Street of it, the Way, the Truth, and the Life. As the street of the city the saints walk in him even as they have received him, as Christ Jesus the Lord. By the midst of the street of it, we understand is signified the advent and incarnation of the Son of God. For in the Son of God centres the street, or way of salvation, and the tree of life, which is not only in him, but on either side, both before and after his advent, and embracing all who through the abounding grace of God have ever walked in this street, drank of the waters of this river, ate of the fruit of the tree of life, or felt the healing efficacy of its leaves, both before and since the incarnation of the Son of God.

Good and sound brethren have differed in regard to what is signified by the "Tree of Life," some supposing that it means Christ, and others contending that as it is here presented in the feminine gender, "yielding her fruit," &c., that it is only applicable to the church of God. We will not controvert either of those positions, for to us, both are evidently intended, for how can Christ and his church be separated or divided? Is she not one with him, even as he is one with the Father? Who then shall separate what God has joined? Jesus says, I am the vine, ye are the branches. As all the branches of a vine grow out of the vine, even so all the members of Christ, being many, are one body; even so is Christ. But to settle this matter beyond all reasonable controversy, in verse sixteen, of this chapter, we have the words of our Lord, "I Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David," &c. David and his seed were used to signify Christ and his church, and from this figure we learn that as the tree is but a development of the root from which it grows, so the church

had her spiritual creation in the Lord Jesus Christ, has proceeded from him, and are members of him, even as the branches are members of, and compose the vine. The church which John is describing as coming down from God out of heaven, not only had her origin in Christ, and is a manifestation or development of him, as the fully developed tree, with its spreading branches, its wholesome fruits and healing leaves, are but the manifestation of the life and virtue of its root. We, therefore, understand the Tree of Life, which is in the midst of the Paradise of God, which was typified by the tree of life in the garden of Eden, and which in our subject is seen by John in the midst of the street of New Jerusalem, and on either side the River of Life, signifies the Head and body, the Vine and branches, the root and offspring, which embrace Christ and his church, which is his body and the fullness of him that filleth all in all. The church in the fully developed Tree, in her vital union with her immortal Root, is by the Root made fruitful, and as bearing fruit, the feminine gender is applied, for she is the mother of us all; that is, of all the children of the free woman. But separate her from her living Root, and she becomes barren and dead. In her union with the Son of God, as her life-inspiring and life-giving Root, she "bears twelve manner of fruits." Whether the number twelve in this case, referred to the twelve apostles of the Lamb, as is generally supposed, or not, it is certain that all the fruits of this Tree of Life are fruits of Life clearly developed from a vital union with the immortal Root, and do embrace all the peaceable fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, &c., against which there is no law; and they are periodically (every month,) presented in striking contrast with the fruits of the flesh, which are the development of the earthly, fallen, depraved Adam, or root from which our earthly nature sprang. By her fruit she is known. A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. Every tree that bringeth not forth good fruit is hewn down

and cast into the fire. However prolific professed churches or religionists may be, if the tree be evil, and the fruits, unlike those of the Tree of Life, which only spring from Christ, as the Root, the axe which is laid at the root of the trees, shall cut them all down, and devote them to burning, and fuel of fire.

The centre of the street of the New Jerusalem, in which the immortal germ of this tree is found, having allusion, as we have supposed, to Christ, in his coming in the flesh, and the "either side of the river," to mean the two dispensations, the tree in its development is found under both the old and new, like the cherubs on the mercy-seat, on each extremity, but with their wings meeting at the centre, and their eyes towards the mercy-seat. As the street or way of access to God under the figurative dispensation was between the Cherubim and over the mercy-seat. There the God of Israel met the high priest of the chosen tribes, and held communion with Israel through Israel's priest, so signifying the advent of Christ at the end, or winding up the former, and as the beginning of the latter dispensation. Here the two olive trees cease to be known as twain, for the wall of partition is abolished, and of the twain Christ has made one new man, so making peace. The patriarchs and prophets, with all the Old Testament saints, are component parts of the tree, or kingdom of Christ, for the Gentile portion is brought in under the gospel, and sit down in the kingdom with Abraham, Isaac and Jacob. Thus all the church of God, from righteous Abel, to the last vessel of mercy that shall be brought to the unity of the faith, and knowledge of the Son of God, form but one body, and all live by virtue of vital union with Christ as the Root and Life of the body, the church.

*Yielding her fruit every month.* The variety of her fruit, twelve manner, shows that, as in nature, God has provided and caused the trees of the earth to bear their fruit periodically,

so he in the kingdom of grace has his set and fixed times to favor Zion. Every revolution of the ponderous wheels of nature, every waxing and declining moon, shall witness the development of the Tree of Life. All the means using in our power would not enable us to gather fruit from the trees of nature, except in their decreed seasons, and so in a spiritual view, we cannot change the immutable laws of the kingdom of Christ. When the vision tarries we must wait for it, for it will come at its appointed time, and it will not tarry.

*And the leaves of the tree are for the healing of the nations.* The foliage of the trees as clearly indicate a vital union with the root, as does the fruit, but it is the fruit that shall demonstrate the quality of the tree. Of the saints it is said, Ye are the salt of the earth, and it is for the elect's sake that the world stands. But the visible walk, deportment, doctrine, and practice of the saints here are brought to bear against the delusions and abominations of the Gentile nations of the earth; but in a more special sense those of God's quickened children, who feel and lament the depravity of their carnal nature; for it is only the sick who need a physician, so it is the sick who can be benefited by healing medicines. Quickened heirs of God, and joint-heirs with Jesus, the Root, shall all be healed, and perfectly and permanently cured of all their diseases, and there shall be no more curse; but the throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be written in their foreheads.

"Blessed are they that do his commandments, [that is the commandments of Jesus] that they may have a right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Middletown, N. Y.
July 1, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 244 - 249

# REVELATION XXII. 1, 2.

"ELDER G. BEEBE – DEAR FATHER IN ISRAEL: – Will you please give us through the SIGNS your views on the first two verses of Revelation xxii., more specifically on the words *leaves* and *nations*, and oblige the writer and many others?

Yours in hope of a better resurrection.
T. V. WARE.

REPLY. – Such views as we have on the subject proposed may be found in volume xxvii., No. 13, Pages 101 and 102, for July 1, 1859. But as our brother may not have access to that paper, we will briefly state for his satisfaction that the nations to be benefited by the healing virtue of the leaves of the tree of life we understand are those nations spoken of by the prophet Zechariah, ii. 10, 11: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." These nations may represent the people of God among the Gentiles, which are healed by the living waters which flow from the throne of God and the Lamb; or as in the vision of the prophet, from the sanctuary of the Lord, of which it is said, "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine." – Ezekiel xlvii. 12. The healing virtue in the leaf is from the saving virtue of the pure waters of life, which nourish and invigorate the root,

permeating the tree and all its branches, causing it to bring forth its fruits according to his months, and supplying its foliage with medicinal virtue for the healing of the nations.

Only the pure waters from the throne of God and the Lamb can give life to the nations of those who shall be joined unto the Lord, of whom it is said, "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." – Micah iv. 2.

We are inclined to believe that while the fruits of the tree of life are the fruits of the Spirit, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," &c., the leaves of foliage which adorn the tree, and possess healing virtues, may represent the order, ordinances, conversation, and strict obedience of the saints, in which they adorn the doctrine of God our Savior in all things, and thereby let their light so shine before men that they may see their good works, and glorify our Father which is in heaven. – Matt. v. 16. The people of God in all the nations of the earth, especially among the Gentiles, are in their natural and fallen state prone to idolatry, and will-worshipers, and followers after the traditions of men; and among such all who are now recognized as saints "had their conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." But being redeemed by the blood of Christ, called by grace, quickened and born of the Spirit, they require the healing virtue of the leaves of the tree of life, and all the gifts and graces which adorn and beautify the tree of life, the gospel church, which are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of

the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. – Eph. iv. 12, 13.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
Volume 49, No. 6
March 15, 1881

# REVELATION XXII. 2,3.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

In this connection we have an illustration of the kingdom of our Lord Jesus Christ, as a holy city, New Jerusalem, coming not up out of the sea, like the seven-headed beast described in chapter xiii. 1, or the two-horned beast which came up out of the earth, in the same chapter, nor like the scarlet colored beast ascending out of the bottomless pit, described in chapter xvii.; but in this vision the church of God, as the bride, the Lamb's wife, is seen coming down from God out of heaven, prepared as a bride adorned for her husband. All her preparation, and all her adorning comes with her from God, from heaven, and needs none of the trappings of earth to make her the perfection of beauty. Under the similitude of a city, her foundations, gates, streets, light, and all her internal glory, order, provision, security and happiness, is beautifully described in chapter xxi., and the description is continued in the xxii. and last chapter of the New Testament. The pure water of life flows clear as crystal from the throne of God and the Lamb, for her abundant supply. And, "in the midst of the street of it." That is, in the midst of the street of the holy city, or church of God, and on either side of the river, was the Tree of Life. A street is a thoroughfare, a way, a passage by which the citizens have intercourse with each other, and enjoy the privileges of the city. Our Lord Jesus Christ is the way, and all the citizens of the new Jerusalem abide in him. He is the Truth, and they all walk in him. In the midst of this street, that is, in the Lord Jesus Christ, who is God and Man, and

Mediator between God and men. His Mediatorial identity being the centre or midst of him, in which dwells all the fullness of his eternal Godhead, and in which the entire church of God is complete.

By the Tree of Life, we understand the whole church in her vital and eternal union with Christ, for he is the Root and the Offspring of this Tree of Life, while the Church and all her branches are brought into manifestation by their vital union with the Root. He is the true vine, and his members are the branches. Centering in him all the family of God exist.

"And on either side of the river." Not only subsequently to his advent into this world, but throughout the patriarchal and prophetic ages, and even from everlasting, this Tree of Life has existed; and subsequently to his manifestation in the flesh, this Tree of Life has been revealed in her gospel organization. As in Zech. iv. 3, Two Olive trees supply the bowl of the lamp or branches of the golden candlestick, with golden oil; the one on the right side of the bowl, and the other on the left side thereof, so this Tree of Life is on both sides of the River of Life, which John saw. This tree, as we are told, bare twelver *manner* of fruits, and yielded her fruits every month. The number twelve agrees with the number of months in a year, also with the number of the tribes of Israel, apostles of the Lamb, of the gates and foundation of the city, &c. By the twelve *manner* of fruit we do not understand a difference in the nature or quality of the fruit, for our Lord has informed us that a good tree cannot bring forth evil fruits, and as this is a good tree, a Tree of Life, all its fruits must be good and vital. But in *manner* its yielding is adapted to the varied circumstances and condition of the citizen of the New Jerusalem. As the seasons of bearing, *every month,* show that there is no time or vicissitude of the church or of her members, in which this Tree of Life fails to supply with the fruits of immortality or life. These fruits, the apostle

informs us, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c., against which there is no law. God has his set, or appointed times to favor Zion. She has her winter and summer, her seed time and harvest, but she has never yet found a time or season in which the grace of God has not been sufficient for her.

"And the leaves of the tree were for the healing of the nations." The leaves, as well as the fruits of a tree, are the productions of the tree, and show that the tree is in a healthy and vital state, and that the life or sap from the living root is diffused throughout the tree, and all the branches where the leaves appear. The tree is clothed in verdure and beauty. So the Church of God in her living union with Christ her Root, from spiritual life derived from him, is invigorated and made to flourish like the Palm Tree, and to grow as the Cedars of Lebanon. While the exhibition of truth, righteousness, and purity in doctrine, order, ordinance, and in all her practice, resists the corruptions of our fleshly nature, reproves the disorders and abominations contracted from the world, and heals those who are made partakers of its medicinal virtues, of those inordinate affections, hatred, variance, emulations, wrath, strife and seditions, wherein we once walked, and produce in them a love of holiness, a desire to be more conformed to the image of their divine Lord, to mortify the deeds of the flesh, to put off the old man with his lusts, and to put on the new man, which after God, is created in righteousness and true holiness. The kingdom of Christ is indeed but one nation. "A chosen generation, a peculiar people, a holy nation." But her members are redeemed out of every nation and kindred, and require the healing virtues of the leaves of the Tree of Life.

"And there shall be no more curse." The holy Jerusalem is the vision of peace. No wrath can enter: For this, saith the Lord, is as the waters of Noah unto me; for as I have sworn that

the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. (Isaiah liv. 9,10.) Although the Lord has chosen his people in the furnace of affliction, and ordained that in the world they shall have tribulation, and although he rebukes those whom he loves, and chastens every son whom he receiveth, yet it is always in love, never in wrath. His word, his oath is pledge that he will not be wroth with them; therefore it is impossible that there shall be any more curse. All things do work together for good to them that love him.

"But the throne of God and of the Lamb shall be in it. "The throne is the place of power, and the throne of God must be the place of Almighty power, of Divine Omnipotence, the power by which he governs the armies of heaven and the inhabitants of earth, while the throne of the Lamb more immediately refers to his spiritual dominion over his subjects as the King of saints. Still, as all power in heaven and in earth to reign in providence and in grace, is vested in our risen and exalted Redeemer, and as he is ever in, and inseparably identified with his church, the throne of God and of the Lamb is in this holy city. Whatever, therefore, the saints may need in providence, or to protect, support, and defend them in temporal matters, as well as all the spiritual government of the church, is in him, and he with all power and grace is in the midst of Zion, so that she shall not be moved. Truly he is the head over all things to his church, which is his body, the fullness of him that filleth all in all.

"And his servants shall dwell there." Happy then to be a servant of the dear Redeemer. All his subjects are children, but the relationship of a son is demonstrated by birth, that of

a servant by obedience. His servant ye are to whom ye obey. Neither obedience, nor any act of ours, can make us sons, but if God has made us sons and heirs, is it not our duty and privilege to obey him? We enter in through the gates of this city, and have a right to this Tree of Life, by our obedience, if we are subjects of his grace, for he who proclaims himself Alpha and Omega, the beginning and the end, the first and the last, says in verse fourteen of this chapter, "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Those who obey are his servants, and they shall dwell there; Jerusalem shall be their abiding place, and they shall go no more out forever.

Middletown, N.Y.
October 15, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 267 - 270

# REVELATION 22:14

**Dear Brother Beebe:** - Will you gratify me, your unworthy brother, by giving your views on Rev. 22:14? "*blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*" More particularly on the *city.* What city? Where is it? And when do we enter it?

Yours, as ever,
Hiram Campbell.
Brunswick, Maine, Oct. 31,1861.

**REPLY:** – The names and description of the city as given in the connection, leave no room to doubt that the city mentioned in our text, is the holy city, New Jerusalem, which descended from God out of heaven, and is a presentation of the church of the living God, which is also called the bride, the Lamb's wife. It is also called the tabernacle of God, with men, in which God dwells, owning the citizens as his people and manifesting himself to them as their God; wiping away the tears from their eyes, and shielding them from sorrow, crying, pain and death. In this case we have a singular combination and blending of figures. A city, a bride, a wife, a tabernacle, etc., all of which are elsewhere in the Scriptures used to represent the church of God in her union with and subjection to our Lord Jesus Christ. We should not forget that figures familiar to us are employed by the Spirit to set forth and illustrate to us things of a spiritual and heavenly character. The figure of a city presents the subjects of grace as a congregation of the Lord, in their congregational capacity, as fellow-citizens in the church or city of God, and of the household of faith, and all under the regulations of a well disciplined community, under the same government, protected by the same walls and bulwarks which fortify and

defend all who have the privilege of citizenship. And in this city are the common provisions which are so amply provided, for meat and drink, for light and comfort, for protection and safety. In this city the laws of naturalization exclude dogs, sorcerers, whoremongers and idolaters, and whosoever loveth and maketh a lie; admitting only those who are blessed of the Lord, and who as a manifest evidence that they are blessed, cheerfully take Christ's yoke on them, and show their allegiance to him by doing his commandments. As he said, Then are ye my disciples indeed, if ye do whatsoever I command you: and for a more manifest token to all, if they obey his new commandment: for, By this shall all men know that ye are my disciples, if ye love one another. As citizens they all have certain rights of citizenship, such as the right to the tree of life, which is in the midst of the street of the city, and on either side of the river, which bears twelve manner of fruits, and yields her fruit every month; the leaves of which are for the healing of the nations. Instead of being forbidden and kept back from the tree of life by the cherubim and flaming sword, which turneth every way to keep the way of the tree of life, as under the legal dispensation, in the earthly paradise, or in the Jerusalem which is in bondage with her children, in this New Jerusalem all who are written among the living in Jerusalem, whose names are registered in the book of life, have a right to the tree of life, and to the pure river of water of life, which is clear as crystal, which proceedeth out of the throne of God and the Lamb. For unto all such the Spirit and the bride saith, Come, and they have the privilege of taking of the water of life freely. While as citizens they are a multitude which no man can number, as the bride, the Lamb's wife, they all make but one bride, one church, one body. For ye are all one in Jesus Christ. There is one body and one Spirit, even as ye are called in one hope of your calling. Here then is identity, Christ himself is the Head of the body, the church, and the church is his body, the fullness of him that filleth all in all. As the bride of Christ, her

creation was in him, as the creation of Eve, in the figure, was in Adam. She is one with him, They twain shall be one. Bone of his bones, and flesh of his flesh; and she shall be called woman, because she was taken out of man. She is not merely the bride, but the married wife of the Lamb. For thy Maker is thy Husband, the Lord of hosts is his name, and thy Redeemer is the holy One of Israel; the God of the whole earth shall he be called. The testimony of John the Baptist, when he identified and pointed out the Husband, saying, Behold the Lamb of God that taketh away the sin of the world, was, He that hath the bride is the bridegroom: but the friend of the bridegroom standeth and rejoiceth because of the bridegroom's voice; thus my joy is fulfilled. This city is the city of God, and Ezekiel says, (48:35) The name of the city shall be, The Lord is There. And God has said, by Isaiah, And they shall call them the holy people, the redeemed of the Lord. And thou shalt be called sought out, a city not forsaken (Isaiah 62:12).

From this last mentioned passage we learn that the city is composed of the redeemed of the Lord, whom the Lord has not only redeemed, but whom he has sought out; he found this people as he did Jacob, in a waste-howling wilderness, and led him about and instructed him, and kept him as the apple of his eye. These are redeemed from among men, out of every kindred and tribe of mankind, and they are redeemed to God, and made priests and kings, and they shall reign with Christ on the earth. They shall all of them come with singing to Zion, the holy city, and they shall sit down in the kingdom of God with Abraham and Isaac and Jacob, and they shall sing this song, We have a strong city; salvation will God appoint for walls and for bulwarks. God himself is a wall of fire round about, and the glory in her midst. This is the city of which God has said, Here will I dwell forever; for I have desired it for an habitation. He will abundantly bless her provisions, and fill her poor with bread. The Lord God is her

Sun and her Shield; he will give grace and glory, and no good thing will he withhold from them that walk uprightly. God is in the midst of her; she shall not be moved. God will help her, and that right early. Truly, glorious things are spoken of thee, O city of God: not one of her stakes shall ever be removed, not one of her cords shall ever be broken.

"Her ancient walls appear to be
The workmanship of Deity.
Founded in grace, they still appear,
Without a flaw or chasm there.

Oft has this city's strength been tried
By mighty foes on every side;
But all in vain it yet hath been,
She baffles Satan, hell and sin.

Count ye her towers, how high they rise,
Her golden spires, they reach the skies;
Her golden streets are fair to view,
Her palaces and bulwarks, too.

Then round her walk, her turrets tell,
Mark all her brazen bulwarks well;
Spread far and wide her deathless fame,
Her pearly gates, and walls of flame."

Much more might be written in answer to the first inquiry of brother Campbell, What city? But we trust enough has been said to show that we understand the city mentioned (Rev. 22:14) to be the holy city, New Jerusalem, which John saw in his vision, coming down from God out of heaven, and which he describes in and throughout the last two chapters of the New Testament, and which is designed to describe her in her glory organization and primitive purity, as the spiritual kingdom of our Lord Jesus Christ.

Second. Where is it? We reply, it is where two or three are gathered together in Christ's name. It is in all places where God has revealed his name. It is in the holy place of the tabernacles of the Most High. Of her locality the psalmist has said, Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north. Her locality is marked by stakes that shall never be removed, and confined by cords that shall never be broken. The sacred records of eternity show that God has been her dwelling-place in all generations. She dwells in the secret place of the Most High, and abides under the shadow of the Almighty. Her life is hid with Christ in God. Her place of defence is the munitions of rocks. The eternal God is her refuge, and underneath her are the everlasting arms. We find her in the eternal, immutable love of God; she is found in his decrees, wrapped up in the bundle of eternal life, which is in his Son. She has her place in the eternal purpose of God, which he purposed in himself before the world began; which purpose shall unshaken remain when the world shall be no more. She is found in the election of grace, chosen of God in Christ before the foundation of the world. She has her standing in the redemption which is in Christ Jesus, and in his justifying righteousness she outshines the sun, is more fair than the moon, and terrible as an army with banners. She inhabits the Rock, is in the secret places of the stairs, and she sits in the heavenly places in Christ Jesus.

But in regard to the house of her pilgrimage, God has chosen her in the furnace of affliction. In this world she has tribulation, but in Christ she has peace. The place assigned her by the world is as the offscouring of all things, unto this day. Hated by the world, tried and tempted by the devil, opposed by the flesh, a jest and a byword to all the children of the bondwoman. But her home is in Jesus Christ, and in the earth she has no abiding place or continuing city. As to her sorrows, trials, persecutions, and her triumphs and

victories, she is sometimes encompassed about by the armies of God and Magog; but sometimes she is seen upon Mount Zion, with the seal of God indelibly marked in her forehead, or on the sea of glass, which is mingled with fire, singing a song which none but the redeemed can learn or sing. She has had a place prepared for her in the wilderness, to be nourished and protected from the serpent. Whatever of sorrow, affliction, persecution or tribulation may be appointed for her here below, she has the assurance that she shall ultimately triumph through the blood of the Lamb and the word of his testimony. For we know that all things work together for good to them that love God; to them who are the called according to his purpose.

Third. When do we enter the city? As we view the whole church of God, existing in Christ, and chosen in him before the foundation of the world, according to Eph. 1:4, we regard the citizens as natives of the holy city. Sanctified by God the Father, preserved in Christ Jesus and called (Jude 1). Who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began (2 Tim. 1:9). Jerusalem which is above is free, which is the mother of us all (Gal. 4:26). And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there (Psalms 87:5,6). Judicially the saints entered when they were quickened together with Christ, in his resurrection, when they were raised up together, and made to sit together in the heavenly places. For they are risen with Christ and are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the

Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel (Heb. 12:24-26).

But in what we regard as the immediate sense of the text proposed (Rev. 22:14), the saints come when they do his commandments; and thereby manifest that they are the blessed of the Lord. This coming in through the gates is an experimental matter. Except a man be born again he cannot see the kingdom of God; and, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God (John 3:3-5). The city in which the tree of life yields her fruits is a spiritual city, and can only be entered by the gates which are called Praise (Isa. 60:18). The Lord loveth the gates of Zion more than all the dwellings of Jacob (Psa. 87:2). David says, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." (Psa.122:1-4) As the tribes of Israel went up to the Old Jerusalem to worship, and entered the city by the gates of that city, so the tribes of the Lord go through the gates of the New Jerusalem, experimentally in their devotion, to worship the Lord in his holy temple in the spiritual Jerusalem. As the names of the tribes of Israel are written on the angels of the gates (Rev. 21:12), we learn that the ministry of praise, embracing gospel experience, gospel doctrine and ordinances, and all gospel privileges, belong to the tribes of the Lord, to the children of God, and to them exclusively. The gates of Zion which are called Praise, are used to signify wisdom, honor, power, counsel and peculiar privileges. And when the hearts of God's people are led by the Spirit in their heavenly exercises of worship and praise, they enter into the spiritual privileges of the kingdom, into the counsels of wisdom, and contemplate the glory of their

Redeemer's kingdom, and talk of his power. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isa. 26:1,2) The gates of the holy city are only open to the righteous nation, for who else can enter by the gates of Praise? They are not accessible to those who love and make a lie, but to the righteous nation that keepeth the truth.

"Those holy gates forever bar
Pollution, sin and shame,
None shall obtain admittance there,
But followers of the Lamb."

"Blessed are they that do his commandments." The commandments of him who says in the preceding verse, "I am Alpha and Omega, the beginning and the end, the first and the last." Who also says, in verse sixteen, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." He is the King of Righteousness, the King eternal, and our only wise God and Savior. His commands are proclaimed from his throne in the holy city, and are applicable to all who are under law to Christ. Their faith and obedience are the evidences that they are his disciples, and that they have a right to the tree of life, and to enter into their peculiar privileges through the gates of the city; for the gates are open to the righteous continually, and his blessed people who know the joyful sound of his voice, shall go in and out and find pasture. They have right to the tree of life, and eat of its fruits freely, and live forever: for their right is a birthright, it is their inheritance, and it is their Father's good pleasure that they shall inherit the kingdom. There is a manifest entering into the holy city, by the gate of christian recognition and fellowship, not only when the new

born babes in Christ declare in Zion what God has done for them, and when they publicly espouse his cause and take on them the profession of his name, and by the gate of baptism, declare their allegiance to Jesus as their King.

Finally, whenever the saints are enabled to worship God in the spirit, to rejoice in Christ Jesus, having no confidence in the flesh, in their social songs of praise, their prayers and supplications, in their love and fellowship, union and communion, in walking in the ordinances and order, the doctrine, discipline of the house of God, then we conclude they enter in through the gates, and enjoy their right to the tree of life.

We have been somewhat lengthy in our remarks, and perhaps have failed to meet the wishes of brother Campbell, but if any of our readers are edified or comforted in what we have written, our labor will not be in vain.

Middletown, N.Y.,
November 1, 1861

Elder Gilbert Beebe

# REVELATION XXII. 18, 19.

ELDER BEEBE AND SON: – Please give your views on Revelation xxii. 19, and oblige a reader of the SIGNS, who is a friend to the Old School Baptist cause.

G. R. WAGGONER.
Fancy Hill, Ark., July 31, 1880

REPLY. – On this text, and the preceding verse, we have published our views in volume xxvii., No. 12, page 93, for June 15, 1859; but as our friend may not have access to that paper, we will endeavor to reply to his request.

The two verses referred to should be considered together, and in connection with their context. They read thus: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This is a most solemn admonition, in which the fearful and inevitable consequence of tampering with the inspired record which God has given, either by adding to or taking from it, is clearly stated, and should be duly observed and reverently regarded by all unto whom it is addressed. Let us considered the admonition in the order in which it is presented.

First, the witness: "For I testify." In the sixteenth verse it is written, "I Jesus have sent mine angel to testify unto you these things in the churches." The testimony of the book of this prophecy, which is to be thus sacredly regarded, is given by no less authority than that of him who as the Son of God

is David's root, and as the Son of man is David's offspring. The eternal Word that was with God, and the Word which was and is God, and whose name is and shall be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." – Isa. Ix. 6, 7. Into his hands, as the only and blessed Potentate and sole Arbiter, all judgment is committed, and from his decisions there is no appeal. He has sent his angel to testify these things in the churches. His angel we understand to be his spirit, which was in all his prophets, "who sought diligently what manner of time the spirit of Christ which was in them did signify when it testified beforehand of his sufferings, and of the glory that should follow;" the same angel by whom Jesus sent and signified the Revelation of God unto his servant John. – Rev. i. 1. This angel or spirit is unquestionably the same which he promised to send to his disciples after his resurrection from the dead and ascension to glory. "Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "But when the Comforter is come, whom I will send from the Father, he shall testify of me." – John xv. 26. In verification of this promise the angel of his presence was sent down in the outpouring of his spirit upon the disciples on the day of pentecost. This is the Holy Spirit and Comforter that shall abide with the saints forever, bearing witness with their spirit that they are the children and heirs of God. This we understand is the angel or spirit which the risen, exalted and glorified Jesus has sent to testify in his name, by his authority, these things in the churches, and to every man that heareth the words of the prophecy of this book.

Three questions of importance are suggested: the book, the prophecy which it contains, and the men unto whom the

words of the prophecy of the book are addressed. John was "in the spirit on the Lord's day, and heard a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia." – Chapter i. 10, 11. John, "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw," said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." – Chapter I, 2, 3. As the record of this book was the revelation of Jesus Christ, committed to him to show unto his servants, and contained the testimony of Jesus Christ, and of things signified by the vision which John saw, may it not be the same book which is held in the right hand of him that sat upon the throne, which was written within and on the back side, sealed with seven seals, of which it is said, "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon?" Of this wonderful book we are told that "The Lion of the tribe of Judah, the Rood of David, hath prevailed to open the book, and to loose the seven seals thereof." – Chapter v. 1-5. The book, does not necessarily mean the parchment or paper on which earthly records are written; for this being the record and testimony of Jesus, and revelation of all things which are summed up in him, and must be the record of eternity, for he inhabits eternity, and his name is holy. This is the book in the volume of which it is written, "Lo! I come to do thy will, O God." It being a perfect testimony and revelation of the Son of God, is the book in which all his members are written, and so perfectly sealed that none in heaven or earth can open the seals or make known its mystical records but the Lion of the tribe of Judah, the Son of God, and only medium through whom the revelation of the secrets of eternity is by his angel or spirit made known to any of the children of men. What John wrote and sent as he was commanded to the seven churches of

Asia was in significant metaphors, which Jesus by his angel sent and signified to him, of the revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass. As this revelation related to things which were to come to pass, it was a prophecy of those things. God, who gave the words of the book of this prophecy, speaks of the things which are not yet accomplished with the same unerring certainty that he speaks of things which in the order of time are past.

We have noticed somewhat lengthily the book, and the prophecy or revelation of Jesus Christ which it contains, and from what we have written we may well infer the sacredness and inviolability with which it should be regarded. The solemn warning against adding to or taking from the testimony which God himself has given, and unto which the Root and Offspring of David has set his signature, in the words, "I Jesus have sent mine angel to testify these in the churches," gives warning of the fearful consequence of any mutilation, addition or diminution of what God has spoken. "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." – Heb. xii. 25-27. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" – Heb. ii. 1-3. "For if we sin

willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." – Heb. x. 26-31.

The admonition of our text is testified "unto every man that heareth the words of the prophecy of this book;" and as none hear the voice of the Shepherd but the sheep, and "they that hear shall live," so we conclude that the living people of God are those who hear these words. They are forbidden to add to or take from the words which are spoken unto them. If they transgress, a sorer punishment than Moses could inflict on those that despised his law will surely be visited on them. Moses, as the minister of the law of a carnal commandment, could exclude the transgressors of his precepts from the congregation of the Hebrews, and for capital offenses could inflict on them the death penalty, but all of his inflictions were temporal; but, as we have shown, "It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire;" and temporal death is far less to be dreaded by the children of God than the sorer punishment which the wayward children of God feel when he "visits their transgressions with the rod, and their iniquity with stripes." "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." – Heb. xii. 6. The discipline of the children of God under the gospel dispensation was foreshadowed by the ministration of Moses to the carnal

Israelites under the law, which is but as a shadow to a substance, to the discipline of the saints in the true tabernacle, which the Lord pitched, and not man.

The plagues which are written in the words of the book of this prophecy are fearfully sore and painful to the children of God when they rebel against him, and truly they shall be beaten with many stripes; but still he has assured them that they shall never perish, neither shall any be able to pluck them out of his hands. No plague written in the prophecy of this book can annul their vital relation to him as sons and heirs of God, or as joint heirs with our Lord Jesus Christ. He has written nowhere in this prophecy that he will in any case disinherit them, and plunge them into the perdition of the ungodly. “Once has he sworn by his holiness” unto David, that his seed shall endure forever. And with the inspired Paul, we “are persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus.” Yet, if they add to the words of the prophecy of this book, plagues such as are written in this book are in store for them, and such plagues as they cannot escape. This has been known and sorely felt when we have been lured or tempted to add any of our own plausible traditions, or the doctrines or commandments of men, to the words which he has given. If we sow to the flesh, we shall of the flesh reap corruption. The churches of Galatia were induced by Judaizing teachers to add circumcision and the law of Moses to the perfect rule which Christ by his apostles had given them, and the plagues of disorder and witchcraft were added to them. The plagues which shall be added to those who add to the words of the prophecy of this book are all plainly written in the book, but among them there is no such plague as perdition. For their transgressions God’s children shall be

beaten with many stripes; but his loving-kindness God will not utterly take away, nor suffer his faithfulness to fail.

The fearful consequences resulting from any departure from the perfect rule which God has given to his people as a standard for their faith and practice in the scriptures, either by adding to or taking from its perfect instructions, provisions, admonitions or decisions, have been terribly realized by the Baptists of the present century. About seventeen hundred years from the setting up of the gospel kingdom had elapsed before any such had appeared, or been taught or practiced religiously, as Sunday Schools, Missionary Societies, and their kindred institutions, as religious organizations, or any other organization distinct from and yet patronized by the Baptist church; but since these popular idols, which have come newly up, have been added, and the words of the book of this prophecy, which require a strict conformity to what is written in the scriptures, have been ignored by those who still claim to be the church of God, yet, like some of old, say, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach," (Isa. iv. 1,) all the plagues written in the book as the certain consequence of their presumptuous apostasy have been visited upon them.

And those who have wantonly taken from the words of the prophecy, and made void the law of God by their traditions, and by teaching for doctrines the commandments of men, have been expelled from the communion and fellowship of the holy city, so that their names are no longer enrolled among the living in Jerusalem. The book of life, from which the disorderly are taken out, is the record of the church of those who are held in fellowship. In the thirteenth and fourteenth verses of this chapter the Alpha and Omega says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the

gates into the city." This is the holy city of our text, from which those who add to or diminish from the divine rule shall be expelled. They who do the commandments of Jesus have right to enter her gates and partake of the peculiar privileges of citizenship; and it follows of course that they who add to or take from his commandments have no such right. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." &c. "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder [or OFF, in the margin], and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." – Matt. xxiv. 45-52. As the entrance into the holy city to which the text alludes is restricted exclusively to those who keep the commandments, so those who are admitted to fellowship and communion in the church, or holy city, if they depart from the faith, giving heed to seducing spirits and doctrines of devils, they are likened to salt that has lost its savor, and is cast out and trodden under foot of men. While walking orderly in obedience to our Lord, they have part in the holy city, the church, and have right to the tree of life which is in the midst of the street of the city, and on either side of the river of water of life, which proceeds out of the throne, the place of the power and government of God and the Lamb; but "if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." – 2 Peter ii. 20, 21. "And that servant, which knew his lord's will,

and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." – Luke xii. 47, 48. We cannot more appropriately close this lengthy article than by copying the words of the apostle: "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." – 2 Peter i. 5-11.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
Volume 49, No. 8.
April 15, 1881.

# REVELATION 22:19

**Elder Beebe:** Please give your views on Revelation 22:19, and oblige an

Inquirer after truth.
December 17, 1866.

**Reply:** The words on which we are requested to write our views are as follows, “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

We have, if we mistake not, on former occasions given our views on this text, and on the verse preceding it, but as some of our present readers have not read what we have published, we will give such light as we now have on the subject.

In closing the sacred volume of the inspired testimony, the Son of God, as Alpha and Omega, the Beginning and the End, the First and the Last, sets to the entire volume the broad seal of his power and immutability, in the solemn words of the sixteenth verse, “I Jesus have sent my angel to testify unto you these things in the church.” From which we cannot easily mistake the source from which the solemn admonition has emanated, nor the subjects to whom they are addressed. The whole testimony and revelation comes from God, to the churches of the saints, as golden candlesticks, among which he is seen, as holding their stars in his right hand, and from the Eternal God through the Mediation of our Lord Jesus Christ, through whom alone all divine revelation is made; as he is the only Mediator between God and men. In the

introduction of this book, these remarkable words are given, “The revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” Then the words immediately follow, “John, to the seven churches of Asia, etc.” John was the messenger to whom Jesus Christ sent his angel, (or his Spirit) and signified (by figures and dark sayings) in a manner to be understood and witnessed by him, and recorded, and sent to the churches for whom they were designed. Hence in the last chapter Jesus says, “I Jesus have sent mine angel to testify unto you these things in the churches.” Of the awful importance of the things thus signified to John, and testified by the angel, or Spirit of the living God, we may infer, not only from the manner of the communication and revelation, but from the startling admonition contained in the eighteenth and nineteenth verses of the last chapter. The plain and unmistakable import of which is that nothing is to be added to, or diminished from the precious words of the prophecy, in which this testimony is given by revelation from God, through Christ, signified and attested by the angel of the presence of the Lord God of Hosts.

In signifying to the churches to whom this testimony is directed, as branches of the kingdom of Christ, the entire church is brought to view, as the “holy city, New Jerusalem,” which in the words of the prophecy of this book, is very clearly described, as descending from God out of heaven, adorned as a bride prepared for her husband. The perfect organization of the gospel church, is
beautifully *signified* under the similitude of the perfectly

organized and regulated city. Her exact boundaries are measured; her length, breadth and height, are equal, her walls, her gates, her streets and internal regulations are given with the most exact precision, and her supplies of all that can contribute to the comfort, safety and glory of this city minutely declared. No natural or artificial light is either needed or allowed; for the Lord God, and the Lamb are the light of it. The waters of life are clear as crystal, and flow from the throne of God and the Lamb. The fruit of the tree of life, of which Jesus is both the Root and the Offspring, is yielded every month, and those who are admitted within her gates have right to eat of its delicious fruits.

As we understand the church of our Lord Jesus Christ to be signified by this city, and in her gospel organization and discipline, we shall see that by the laws of her King, there are rules for admission, and also for expulsion, through her gates.

The law by which members are to be admitted through her gates to the fellowship and fellow-citizenship of the city, are thus stated in the fourteenth verse of this chapter, “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Revelation 22:14).” This regulation agrees with the prophecy of Isaiah also, “Open ye the gates, that the righteous nation which keepeth the truth may enter in (Isaiah 26:2).”

By special instruction given to the apostles by our Lord Jesus Christ, in their commission, they are authorized to recognize such, and only such, as “believe and are baptized,” as subjects of church fellowship. So the apostles were governed at the day of Pentecost. They that gladly received the word preached were baptized, and added to the church. Professing to believe the doctrine as held and taught by the apostles,

and bowing their necks to take on them the yoke of Jesus, they were baptized on the profession of their faith in Christ.

Those who are admitted through the gates into the city, on profession of their faith and obedience to the laws of the kingdom, are required to continue steadfastly in the apostles' doctrine and fellowship. Their feet are to abide within the gates; that is, to walk orderly in all the laws and institutions of the house of God. The same law of Christ by which they were admitted to fellowship requires that the fellowship of the church shall be withdrawn from them, and their part from the book of life, (or record of the living in Jerusalem), God will take away from them, by the discipline of his church. The margin reads, *from the tree of life,* or from holding a name and place, and from enjoying the privileges of orderly members of the church, who have a right to the tree of life.

This text does not certainly mean that those who are born of God can be unborn, that the children of God can ever cease to stand in that relation to God; but it does, as we understand the subject, mean precisely what it says; their part shall be taken from the family record, that is from the registry of the names of those who are entitled to recognition as orderly members in fellowship. Thus for the heresy of adding to the doctrine, laws or ordinances authorized by the laws of Christ, and for rejecting any part of the words of the book of divine inspiration, the apostles delivered such over to Satan, that they might learn not to blaspheme.

It will not be disputed that there are subjects of grace who have not entered in through the ordinance of baptism to the church relation which is signified, and who while living in disobedience to Christ cannot be admitted to the communion of the church, or to participate in any of the privileges whereby orderly disciples are recognized as having right to the tree of life.

It is also a well established order in all gospel churches that when any who have been received deny the faith, or defy the authority with which Christ has invested his church, by repudiating any of his laws, or rejecting any part of the word and laws of Christ, they are excluded from the fellowship of the church, and no longer allowed any of the privileges of the church, until they shall be convinced of their disorder, confess their faults, and be restored to the fellowship and privileges of the church. They are to the church when, and while put away, as the publicans and sinners were to the Jews. Thus debarred from church fellowship and church privileges, they are cast into outer darkness, and into outer company; for the division wall which separates between the orderly disciples, and those who do not the commandments, as marked in the fourteenth and fifteenth verses of this chapter, shows that the walls encircle only the orderly members, while those who are cast out by the laws of Christ, have to associate with dogs, and sorcerers, whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. It is a fearful and lamentable state indeed for a disobedient child of God to be expelled from the fellowship of the saints, and find their portion with hypocrites. May we take heed to the solemn admonitions of our Lord, and see that we take no liberties which are not granted, by adding to the word; or transgress the law of Christ by repudiating any part or portion of his sacred word.

Middletown, N.Y.
March 15, 1867.

Elder Gilbert Beebe
Editorials Volume 6
Pages 461 - 464

# FRUITS OF THE REVIVAL.

The religious excitement which has engrossed the public mind to an unusual degree for the past few months, is called a ***Revival***, and we have no objection to its being so designated, if it be clearly distinguished from those seasons of refreshing which the Lord is pleased to send from time to time, from his presence, to revive his saints; causing the north wind to awake, and the south wind to blow upon his garden, or church, that the spices may flow out. To reanimate, or produce activity in anything, may be called a revival, and so the term is applied to commerce, science, agriculture, &c., and may be as properly applied to the revival of the corruptions of anti-Christ, as to the refreshing seasons which come to the Zion of God when his presence is sensibly felt and enjoyed by the saints. Paul speaks of the revival of sin, and gives solemn warnings to the saints of these latter days, of perilous times for the saints, when the revivals of the powers of darkness prevail. In the present *revival*, (for so we will call it,) there is no new life or new principle developed. Some new resolutions to give some new direction to the fleshy powers and energies before in possession are apparent. Among the great multitude recently *revived*, which are counted by thousands, we have not yet heard of a single instance of any being brought to the knowledge of the truth, or to a knowledge of the true God, much less to a love of truth, and reverence for what God has spoken. So far as our personal knowledge of the *revived* extends, they have simply been converted from the state of Gallio, who cared for none of these things, to that of bitter opposers of the gospel of Christ, the sovereignty of God, and of all who contend earnestly for the faith which was once delivered to the saints. This may truly be a revival, but it is nothing new; the world, the flesh and

the devil were always opposed to the cause and people of the living God.

The Redeemer, when with his disciples on the Mount of Olives, admonished them to beware of false prophets, and the apostle John says that many of them had at that day gone out into the world. The Redeemer also intimates that they wear the guise of sheep, or of christians, but they are none the less savage and destructive when they, by deception, gain the confidence of the flock of the Good Shepherd. The simple rule laid down, Matthew vii. 16-20, is applicable in all cases, and throughout all time, for the detection of wolves when they come in sheep's clothing: "Ye shall know them by their fruits." It is not said, Ye shall know them by their dress, by their professions, or by their respectable standing in the world, but simply by their fruits. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." In attending to this admonition of our Lord, three points require special attention.

**First.** What are we to understand by *good* and *evil* fruits?
**Second.** The total inability of false prophets to produce good fruits.
**Third.** That the children of God shall, no others can, detect false prophets by this rule.

Good fruits in a gospel sense, are fruits of that spirit which is born, not of blood, nor of the will of man, nor of the will of the flesh, but of God. The fruits of that spirit are love, joy, peace, gentleness, faith, &c. On the other hand, the fruits, or works of the flesh, are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. The true prophet of the Lord cannot bring forth these, nor can the

false prophets bring forth the fruits of the Spirit. As many as are led by the Spirit of God, they are the Sons of God, and produce fruits unto holiness, the end of which is everlasting life. But, "If any man has not the Spirit of Christ, he is none of his," and all the fruit he can bear is the fruit of the flesh. The good fruits of the good tree are produced as a consequence, and are an evidence that the tree has first been made good, by vital and conjugal union with Christ, as the apostle instructs us, Romans vii. 4, 5: "Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto death." Hence we learn the impossibility of carnal men who are in the flesh, and serving religiously only in the *oldness of the letter*; bringing forth any other fruit than that which is unto death. And as all men are by nature in the flesh, and strangers to that Spirit of which Christ said, "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." - John xiv. 17, they are without ability to bring forth fruit unto God. Lastly we designed to notice the qualification of those who are exclusively truly born of God, (and not of the will or works of man, or of the flesh,) and who are led by that Spirit of truth whom the world cannot receive, to detect false prophets, by their fruit. Unto them it is given to know the things of the Spirit, the mysteries of Christ's kingdom, but unto them which are without it is not given. To all those who only possess the wisdom of this world, all these things of the Spirit are in parables. The apostle John says concerning these false prophets, "They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error." - 1 John iv. 5, 6.

The prophet Habakkuk, in his prayer expresses the desire of all who know the Lord: "O Lord revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." But the revival of God's work is infinitely beyond the control, management or comprehension of men.

The popular revival, which is now in its full blast in many places, is only, as far as we can perceive, a revival of the works of men. Hence the clerical engineering of its whole machinery. We use but their own language, which they publish to the world, when we say, They can get these revivals up and maintain them by their own agency, and when they contend that the number of the saved and of those who finally perish, depends upon the efforts and contributions of men. But when God quickens the dead, that birth which is by his power, is as far removed from the power, influence and agency of men, as is the blowing of the wind: "The wind bloweth where it listeth, and thou [Nicodemus] hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." - John iii. 8. But such is very far from being the case in the revivals which are gotten up by men. This wind bloweth as they direct, and they know whence it cometh, for they can sow to the wind, and reap the whirlwind.

Middletown, N.Y.,
June 1, 1858.

Elder Gilbert Beebe

# REVIVALS.

It is cheering to learn from our numerous correspondents that the Lord is graciously manifesting his saving power and grace in various parts of his Zion. For several years past the church of God has been in a peculiarly trying condition; few indeed, comparatively, have come to her solemn feasts, and her ways have seemed to mourn. But God has promised to make her an eternal excellency, and when he shall build again Zion, he will appear in his glory.

The churches in this vicinity have also experienced some seasons of refreshing from the presence of the Lord. Some few have recently experienced the quickening power of the Holy Spirit, while others show some convincing evidence that the arrows of the Almighty are sharp in the hearts of the King’s enemies, whereby the people fall under him. Two Sundays of this month, in succession, it has been our privilege to enter the frozen stream, and administer the ordinance of baptism, which has been witnessed by many whose streaming eyes and solemn countenance betray the deep interest they have felt on those occasions. Our meetings at New Vernon, Wallkill, Howell’s Depot, and at this place, are well attended, and we have enjoyed some precious seasons, which will be long remembered. We confidently hope that the gracious indications of the divine presence with us may be continued, and that the arm of the Lord made bare for the salvation of lost and perishing sinners, may be still more gloriously displayed.

Middletown, N.Y.
January 15, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 295 - 296

# THE REVIVAL.

The good work of our Lord is still progressing in the churches of this vicinity. On the last Sunday in April it was our happy privilege to lead seven joyful converts down into the baptismal waters, at New Vernon. Nearly twenty-five have been baptized and received into the New Vernon and Middletown and Wallkill churches during the past winter and spring, and we hope there are others about to own their Lord and Master, by a public espousal of his name. Although for a portion of the time we have been disabled by illness, to preach or to administer, still the work of the Lord has not in the slightest degree been retarded. His arm was made bare, so that nothing but his arm could be seen in gathering his sheep, and carrying them in his bosom. O, may his work continue, and spread far and wide, and all the churches of his saints be made joyful in the God of their salvation.

Middletown, N. Y.
May 1, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 341-342

# REWARDS AND DEATH.

**Elder Beebe:** Will you or some of your able correspondents give through the "Signs of the Times" a Bible answer to the following question, Do the dead receive their reward at death, or at the resurrection? And oblige

A Friend to truth.

**REPLY:** We would not anticipate what any of our correspondents may have to say in reply to "A friend to truth," for we are by no means sure that we understand the question. Death may be properly regarded as a *reward;* for the wages of sin is death. In this application of the term, the reward, so far as the dissolution of our mortal bodies is concerned, is received at death. But if your friend alludes to the joys of heaven, and the pains of hell, which are most commonly denominated by the Arminians, *rewards and punishments,* we believe those who die enter immediately into that state of happiness or woe to which they are destined. But we do not regard the resurrection or everlasting happiness of the saints as a *reward* for anything they have ever done to merit the favor of God. It is true that God told Abraham that He was his exceeding great reward; but the term thus used cannot mean a reward of merit, but rather an inheritance by vital union with Christ. And this was not said of something in anticipation, at death, or at the resurrection, for He said to him, "I *am*," not, I will be. This is a gracious provision of the new covenant which God has made with the seed of Abraham, "I will be their God, and they shall be my people, and I will be merciful [not to their righteousness, for if they were righteous they would not need mercy, but] to their unrighteousness; and their sins and their iniquities will I remember no more."

This new covenant state is not reckoned of debt, but of grace, and all the saints enter into it as soon as they are brought into manifestation by the new birth, as children of Abraham. They have not to wait for it until the death or resurrection of their mortal bodies. The very moment that a sinner is quickened by the Spirit, he is a recipient of Eternal Life, and shall never perish nor be plucked out of the hand of Christ (John 10:28). His body must go down to the grave, according to the great decree, “Dust thou art, and unto dust thou shalt return.” But that eternal life, which is the gift, not reward of God through our Lord Jesus Christ, is immortal; it cannot die with the body, nor go down with it into the grave, for it is hid with Christ in God. The earthly bodies of the saints in which this immortal life is implanted, are to be put off. This mortal is to put on immortality, and death to the saints is to be swallowed up of life. This earthly house shall be dissolved and fall, and the saints shall be clothed with their house which is from heaven, which house is not made with hands, but is eternal in the heavens.

When men die they pass into a state of existence where time is unknown. Our association with time and things of time in this earthly state of our existence disqualifies us for a just conception of an eternal state, or of eternal things. How hard for us now to comprehend that time is a creature brought into existence with all other created things, to continue for a limited duration and then cease to be. Beyond its limitation, where time is not, there is no difference between the twinkling of an eye and all the years appointed for the duration of nature. As soon as we leave this world, we enter that world to which we are hastening; as soon as we leave these shores of time we launch into that boundless eternity which we are now so incompetent to comprehend. But however inconceivable the difference to our minds, we may rest assured that the very moment we pass from hence we

enter upon our final destiny, unmeasured by days, months or years; fixed in an eternal state.

The joys of the saints, of which we have but an earnest here, will be complete as soon as we leave this world; and the perdition of the ungodly will be equally consummate and instantaneous. Such are our views, and only as our views have we expressed them; believing they are sustained by the Scriptures; if not so sustained they should be rejected as worthless; but if taught by the Word and Spirit, nothing can overthrow them.

Middletown, N.Y.
May 1, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 17 – 18

# THE RICH MAN AND LAZARUS

We have been requested to give our views on the parable of the rich man and Lazarus, in Luke 16:19-31, but have delayed our response for several months, partly because we have been absent much of the time, and closely occupied when at home, but principally because we have no very special light on the parable. Even now we propose only to offer a few general remarks on the subject.

Like most of the parables in the New Testament, we believe this one had a special reference to the covetous Pharisees, who were present when it was spoken. The prophets had foretold of our Redeemer that he would open his mouth in parables, and utter dark sayings, and the evangelist informs us that, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." (Matt. 13:34) And when the disciples asked him concerning the application of the parables, he told them, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (Luke 8:10) This parable of the rich man and Lazarus was addressed to the Pharisees, and was doubtless intended to apply to them. Jesus had been speaking a parable to his disciples of the unjust steward, in the presence and hearing of the Pharisees. And it is said, verse 14, "And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God." He then told them that the law and the prophets were until John, but now the kingdom of God is preached, and all men (Gentiles) press into it, and the impossibility of justification on an imperfect obedience to the law, and

illustrated by the law of marriage, and then added the parable under consideration, all of which was addressed immediately to the Pharisees. We therefore understand that the Pharisees were the certain rich man in the parable. They were clothed in purple and fine linen, and fared sumptuously every day. They claimed to be exceeding rich in the works of the law, in self-righteousness, in ability to secure the favor of God. They prided themselves greatly in being the children of Abraham, never in bondage to any man; disdaining the idea of being saved by the imputed righteousness of Christ, as they had so much of their own. They claimed to have the covenants; to them had been given the law, and they lived as sumptuously on their own righteousness as their descendants, the Arminians of our day, do at the present time. Like the rich man in the parable, they were covetous, unwilling that publicans, sinners or Gentiles should feast with them. Although possessing so much, not even the crumbs wasted at their banquet would they allow to be given to publicans and sinners at their gate. Circumcision and the law with its ceremonies, carnal ordinances and divers washings, were the wall of partition between them and sinners, who could not be admitted through their gates. The pitiful condition of Lazarus, hungry and sore, wretched and perishing, excited no compassion, he was left to the brutal kindness of the dogs.

Lazarus, in the parable, must represent those poor, perishing Gentiles and Samaritans, publicans and harlots which were shut out from the privileges of Judaism, who could not be justified by the law of Moses, and who were treated with contempt by the Jews.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments," etc. The time of these deaths seems to have been

indicated in the context, when the kingdom of God began to be preached by John, and all men pressed into it. The term of Lazarus' existence in degradation expired at the opening up of the gospel dispensation, in which lost, helpless, sick and sore, wretched, hopeless and dying sinners were to come from the east, west, north and south, and with publicans and harlots sit down in the kingdom of God with Abraham, Isaac and Jacob, and the children of the kingdom, the carnal seed of Abraham be cast out.

When the middle wall of partition was abolished, and when the hour arrived in which the true worshipers of God should no more worship at Jerusalem, nor at the mountain of Samaria, but in spirit and in truth; when he should no longer be a Jew who was one outwardly, nor that circumcision which was outward in the flesh, then died the rich man, and he was buried. But Lazarus, or those who are ready to perish from the land of Assyria, and the outcasts from Egypt, came to worship the Lord in his holy mount at Jerusalem; not the old Jerusalem which was in bondage with her children, but the Jerusalem which is above and free, which is the mother of all those who are of the faith of Abraham. If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Now their conditions are changed. The rich man's house is demolished, his sumptuous fare is discontinued, his days of luxury are numbered, he dies with the expiration of the ceremonial dispensation, is soon buried in pagan idolatry and engulfed in Gentile nations. In hell he lifted up his eyes. Hell sometimes means the grave, or repository of the dead; it also means darkness and torments, etc. It is here used figuratively as a part of the parable, and signifies the rejected state of the carnal Jews, who, like their cities which had been exalted to heaven, were cast down to hell. The Pharisees are thus tormented, and having been only Abraham's children after the flesh, are now cast forth from

his embrace, while those who are born of God are by angels (messengers) carried to Abraham's bosom, and are blessed with faithful Abraham.

The carnal Jews are now nationally dead, scattered and buried among the Gentiles, but from their place of torment they see the Gentile church, borne by the apostles, in the doctrine of the gospel, to the bosom of Abraham, and comforted, while they are destitute of even a drop of consolation from the Lord by prophets or apostles to cool their parching tongues. Vainly now they cry unto Abraham to relieve them, by an acknowledgment of their fleshly descent from his loins. This he acknowledges by recognizing this rich man as his son, but says he can do nothing for them, as their day of exultation has expired by the abrogation of the covenant of works, and, like John the Baptist, he tells them to "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." The plea of the rich man for a missionary arrangement cannot be entertained by Abraham, as the faith of Abraham cannot admit that missionaries sent from the dead will be more efficient than was Moses and the prophets whom the carnal Jews had been amply supplied with, and which the five brethren (who probably represent all the Pharisees or legalists of subsequent ages, including the present time,) still profess to adhere to. None but those who are born of God can have the faith of Abraham, and without that faith they cannot understand the spirituality of the law or the prophets; and should one arise from the dead, he could not make them wise unto salvation. In confirmation of the testimony of Abraham in the parable, the history of all the missionaries sent from the dead, or of dead missionaries from the apostolic age, has utterly failed to convince Arminian legalists of the fatal delusion they are under, as there is a great and impassable gulf fixed between those who are born of the

flesh and those who are born of the Spirit, which effectually and forever cuts off all communication between the parties.

Middletown, N.Y.
November 15, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 419 - 422

# RIGHT HAND OF FELLOWSHIP.

Brother Uriah Trumbo, of Albion, Indiana, asks for our views in relation to the proper time to give the right hand of fellowship to candidates for church membership; whether it should be done before or after their baptism.

In reply, we can only say that we know of no rule laid down in the New Testament, either by precept or example, for the giving of the right hand of fellowship in any formal manner as essential in the reception of members. It is, however, requisite that the church and ministers of the church should gain a satisfactory evidence that the candidate is a believer in Christ, and desirous to obey his commands; for it was said to the commissioned apostles, "He that believeth and is baptized, shall be saved." Faith in and obedience to Christ are evidences of discipleship, and both are required as prerequisites to church membership. The church should express by unanimous vote her confidence in and fellowship for the experience of the candidate. But the hand of fellowship of the church, or the fellowship of the church, by whatever mode she may express it, is an acknowledgment that the person to whom it is given is cordially received into the communion of the church, and is now regarded as a member entitled to all the privileges of the church. This cannot be done consistently until the person is baptized. A person may give the most unquestionable evidence of being born again, and of faith in Christ, and never be baptized, and therefore not qualified to receive a welcome to the communion, and to all other privileges of the church.

As we understand and practice, a candidate is examined by the church, and if satisfaction is obtained that he is a gospel subject, that satisfaction is to be determined by vote, or by such other expressions as may signify that the person is

cordially received as a candidate for baptism, and that when baptized is to be regarded as a member in full standing; and as soon as the command of Christ is obeyed by the baptism, which is an indispensable prerequisite to membership, the baptized believer is a member. The giving of the hand of fellowship, the baptized believer is a member. The giving of the hand of fellowship is nor required, as a ritual by which he is received, for it can only express the recognition of one who is already a member, and an expression of hearty welcome to the newly received member. It has been our practice for almost sixty years to give the right hand of fellowship to newly received members, to express publicly the recognition and cordial welcome with which they are received by the church, and to give such admonition and counsel as seems appropriate on such occasions.

We fail to see the force of the argument of which brother Trumbo speaks, that baptism, like the Lord's supper, is an ordinance in the church, and that the candidate for baptism must be a member of the church; nor do we know of any scripture to sustain such an argument. If the candidates for baptism must first become members, then baptism cannot be an indispensable prerequisite to church membership, and the church must contain some unbaptized members. Such an organization could not be a Baptist church, nor a chirstian church; for a Baptist church is composed only of baptized believers, and a christian church is an organization of disciples of our Lord Jesus Christ. The disciples of Christ, we are told, were first called christians at Antioch, and subsequently were so recognize by an inspired apostle, (1 Peter iv. 16). And our Lord has informed us that none can be his disciples but those who take up their cross and follow him. Jesus was baptized by John in Jordan; and he that believeth and is baptized, is a follower of Jesus, and shall be saved. And we are further informed that they who gladly received the words which were preached on the day of

pentecost, were baptized and added to the church, and continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer. Christ is himself the door of his sheepfold, or church; but the entering is that door by his redeemed members is by a recognition of Christ as the Head of the church and King of saints, by obedience to his commandments, submission to his authority, and following his example.

Thus, according to our view of the subject, the believer publicly acknowledges his allegiance to Christ, and is baptized into the one body or church of Christ, and thus puts on Christ by a public profession of discipleship; and it seems to us highly appropriate on the part of the church to give equally as public a recognition by an open expression of fellowship and welcome. This is generally done, by the churches in this section, by the pastor in behalf of the church; but the accepted believer, when baptized, is a member, whether the hand of fellowship be given in any formal manner or not.

Elder Gilbert Beebe,
Middletown, N.Y.

Signs of the Times
Volume 48, No. 13
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# THE RIOTERS.

WE are pleased to learn through our exchange papers that the excitement at Philadelphia and vicinity has abated, and to appearance subsided; and that the authorities are arresting some of those who took part in the disgraceful war against law and order. This is, so far at least, certainly right; but while those of the miserable clan of low and ignorant rowdies, who have been inflamed by cunning and designing men, are made to smart for their folly, madness and crime, we hope the leaders may be made to feel the dreadful responsibility that rests bu them. To arrest and punish the real actors in the late riots, and suffer those who led them on to deeds of murder and arson to go unrebuked, would be like fighting the smoke without resisting the fire which had caused it. We have watched the movements of certain dignitaries in and about Philadelphia, ever since the organization of what they were pleased to call the "Protestant Association," an organization of several of the most popular religious interests in the country, for the express purpose of operating against the Catholics.

That every sect should enjoy the full liberty of speech, and a right to expose what it conceives to be the errors of other sects, is in perfect harmony with what we understand to be the spirit of our republican institutions; but their efforts should be directed by fair arguments and scripture testimony, and always accompanied with meekness and a desire to promote the advancement of that cause which breathes "Peace on earth, and good will towards men." The union of several denominations for the express purpose of exterminating their religious opponents, while manifesting but little confidence on their part in the justice of their cause, the power of their arguments, or in the God whom they profess to worship, displays an attitude of decided hostility,

which is eminently calculated to excite the worst passions of depraved human nature. Those clerical gentlemen who hare conceived the plan for the proscription and extermination of Catholics, should they succeed in butchering them down in our streets, or in driving them out from our country, would next proceed against all other sects and denominations. The Jews, the Friends, the Old School Baptists, and such of other denominations as should be found dissenting, would in their turn have to share the same fate: The example of Cain, in attempting the establishment of his religion by brute force, was never given to be imitated by the followers of the meek and lowly Lamb of God. And it is certainly very unbecoming in those who assume to be the "truly evangelical," to meditate the suppression of their religions opponents by hurling bolts of vengeance which they, or an exasperated and an infuriated mob which they have power to raise and inflame, are able to throw. Such a course as the dominant religionists of Philadelphia hare pursued, very illy comports with their high sounding professions of benevolence, charity, christian zeal, humility, &c. Was it very benevolent to burn down the temples where their neighbors professed to worship God, because those who burned them could not agree in sentiments held by the worshipers? Was it christian-like to demolish the quiet dwelling-houses of unoffending citizens, and drive some hundreds of wretched families with their sick, their aged and their infants, destitute, into the neighboring woods for shelter from their cruel violence? Was it in keeping with their professions of zeal for the promotion of literature, to burn down the seminary of the "Sisters of Charity," and commit to the flames the library of the Catholic priests? Yet streaming on the banners of the rioters were mottoes declaring the attachment of the murderers to the bible! Could anything be calculated to do greater injustice to that blessed book, or to bring it into greater discredit, than to present it as teaching men to murder each other? When the Catholics slaughtered seventy thousand Protestants in France, it is said

they carried a dagger in one hand and a crucifix in the other; and when the Protestants mowed down the Catholics in the city of Philadelphia, they used the bible as their motto and password.

But why, some may inquire, do we charge the Protestants with being the cause of the frightful riots of Philadelphia? Because it is our firm conviction that they were the primary cause of it. King David was justly charged with the murder of Uriah, although he slew him with the sword, of the children of Ammon. And although the Protestant Association did not turn out as an organized body to destroy the Catholics or their property, yet they did, for several weeks prior to the outbreak, do all in their power to incense the mob, and are therefore, in our opinion, as guilty of the blood of the victims that perished through their instigation by the sword of the mob, as was king David of the death of Uriah by time sword of the children of Ammon. It cannot well be disputed that the clergy were in attendance in the public squares of the city, from day to day, with all their powers of eloquence, laboring to produce an incendiary spirit against the Catholics, by representing to them that the pope of Rome had issued orders to banish the bible from our schools, and to deprive our children of the use of that sacred book. That this was the prime cause of all the riot and bloodshed in the city cannot be successfully denied; for we have files of the Philadelphia papers in our office by which we were advised for eight weeks before the outbreaks, of those incendiary meetings, and of the inflammatory harrangues of the clergy which were in attendance. The clergy could not themselves have believed what they were representing to the people. They had no idea that the pope had sent over any such bulletin as they had described to enrage the people, and there fore the blood of those slaughtered victims is found in their skirts.

That the Catholics of the city and its environs had objected to the Protestant religion being incorporated as part of the system of popular education in those common schools which they were compelled to support by tax, we do not dispute; and to this they had a constitutional right to object, as it is a flagrant violation of the constitution or our country to impose a tax upon one portion of our citizens, under any pretext whatever, to support the sectarian dogmas of another. The constitutional right of which the Catholics availed themselves, or rather *attempted* to avail themselves of; is a right which the Protestants would sooner die than yield. Would the Protestants, under any consideration, suffer the Catholic bible and the Catholic religion to be taught in the common schools for which they are taxed? They would die first. Why then impose, or attempt to impose on the Catholics a burden which is worse than death, or violently take from them rights which are dearer than life? The Protestant Association is as destitute of an availing apology for attempting to deprive the Catholics of their civil and religions rights, as David was for coveting Uriah's wife, or the rich man in the prophet Nathan's parable, for seizing the ewe lamb of his indigent neighbor. The Protestants are by no means dependent on the common schools for opportunity to teach their children the bible or any creed they choose. They can read their bibles at home, or they can send them to schools which are taught at their own expense: they have Sunday Schools, Private Schools and Theological Schools, besides their church establishments for teaching what religion they choose. Nor have the Catholics ever, to our knowledge, attempted to deprive them of the full enjoyment of them. But still their language is, like that of Haman, "What does all this avail me, while I see Mordecai the Jew sitting at the king's gate?" They cannot enjoy their privileges, unbounded as they are, unless they can see the Catholics and all non-conformists proscribed.

We neither intend to make or even imply any charge against the Protestant Grand Jury, which investigated the cause of the riots in May, for we know-not what testimony led to their decision; nor do we pretend to judge of the motives which governed them in making out and presenting their verdict; for aught we know, they may be the most conscientious, disinterested, and enlightened jury that could have been charged with the responsibility of that investigation, but from the moment we read their report, we expected the second riot. That verdict virtually justified the Protestants in those incendiary proceedings, in which, as we have shown, they labored for weeks to exasperate the mob against the Catholics, by attributing the cause of the riot to the attempt of the Catholics to remove the bible from the common schools. We hope, in the investigation of the cause of the late riot, which is now in progress, measures may be taken to ferret out the real originators of the disorder, and while their silly dupes are brought to merited punishment, their leaders may receive such rebuke as shall teach them forever hereafter to enjoy their own rights, without attempting again to infringe upon the equal rights of their fellow-citizens.

New Vernon, N.Y.,
August 15, 1844

Elder Gilbert Beebe
Editorials Volume 2
Pages 478 – 482

# RISEN WITH CHRIST

## Colossians 3:1 – Part I

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Colossians 3.1)."

Before we can with certainty determine that we are the people of whom this apostolic admonition is applied, it is important that we should know something experimentally of Christ, and of the power of his resurrection, and of the fellowship of his sufferings, and be conformed to his death. We presume that no one of all the saints will dispute the necessity of a saving acquaintance with the crucified and risen Christ, before any sinner is competent even to seek those things which are above, where Christ sitteth on the right hand of God. In the depravity of our polluted nature we cannot see the kingdom of God, nor receive the things of the Spirit, which can only be spiritually discerned. Two questions are here involved. First, Has Christ risen? Second, Have we risen with him?

On the first question, we think there can be no doubt that allusion is made to his resurrection from the dead, and in that resurrection from under the law, to meet and cancel the demands of which, he was crucified and slain. When he was made flesh, we are told that he was made of a woman, made under the law. And being made under the law, he learned obedience, and in obedience to that law which he humbled himself to come under, he laid down his life, that is, he was put to death in the flesh, bearing our (all his people's) sins in his own body on the tree. This body in which he suffered was a body which was prepared for the sufferings of death, that he by the grace of God should taste death for every man; for

every one whose sins were laid on him. For this mediatorial sacrifice he took not on him the nature of angels, but he took on him the seed of Abraham. Not that seed which is merely the natural progeny of Abraham; for we are told that the children of the flesh are not the children of God; but in Isaac his seed should be called. "So then, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "We, then, as Isaac was, are the children of promise." These, then, which are Christ's as the seed of Abraham, were under the law, involved in transgression and guilt, and required to be redeemed. These were the people of whom it was said, "He was made under the law to redeem them that were under the law, that they might receive the adoption of sons." In taking them on him he must needs take on him their sins; but this was done that he might put away their sins by the sacrifice of himself. It was for this "The Lord laid on him the iniquity of us all." And for this great and gracious end, "It pleased the Lord to bruise him; he hath put him to grief," that with his stripes they might be healed. In this body then in which he was put to death, we see was embraced all those who by virtue of being Christ's are Abraham's seed, and heirs according to the promise; and the death which was inflicted on him in that body was inflicted on him as the seed of Abraham. How could it possibly have been otherwise? For what else could he have suffered? Had he not taken that seed on him, no sin could have been found on him; only in his relation to and identity with them could the sword of justice smite him, nor could his sufferings and death have effected their redemption on any other conceivable ground. In this body "We see Jesus, who was made a little lower than the angels, for the suffering of death (Hebrews 2:9)." For this very purpose, for the nature of angels was not quite low enough to reach our case, he must needs take on him the seed of Abraham, that the grace of God to usward might abound.

In speaking of his ascension to glory it is said, In that he ascended, what is it but that he first descended into the lowest parts of the earth? So in that he has risen from the dead, what is it, or how could it be, except he had first bowed his sacred head in death?

The resurrection of Christ with which the apostle in our text connects the children of God, as having risen with him, must be his resurrection from the dead. He says in the preceding chapter, "And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross (Colossians 2:10-14)." This same apostle, in writing on the same subject to the Romans, says, "How can we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin

once: but in that he liveth, he liveth unto God (Romans 6:2-10)."

Now, in the light of these Scriptures, shall we inquire, first, Was Christ buried (or immersed) into death when he died on the cross for the redemption of his people? Second, Were all the seed of Abraham which he took him, and for whose sins he was delivered up, buried with him by that baptism into his death? Both questions seem to us to be clearly met and settled in what we have copied from the apostle in the foregoing quotations. But in addition, let us accept what further light is given in the Scriptures on this subject.

First. That Christ's baptism into death was accomplished by his death on the cross is still more fully confirmed by his own application of the figure of baptism. "But I have a baptism to be baptized with, and how am I straitened till it be accomplished (Luke 12:50)." This baptism was prospective, and could not mean his baptism in Jordan by John, for that had been accomplished at the beginning of his public ministry. It was still to come, and he was pained until its fulfillment. It must have been that baptism described by the Psalmist, when he said, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me (Psalm 42:7)." Also in the sign of the prophet Jonah 2:3, "For thou hast cast me into the deep, into the midst of the seas, and the floods compassed me about; all thy billows and thy waves passed over me." The ordinance of Christian baptism figuratively sets forth the death, burial and resurrection of Christ, together with the doctrine of salvation, the experience of the saints, and their final resurrection from the dead. All these strikingly impressive figures would be rendered unmeaning to us if inapplicable to the death and resurrection of our Lord and Savior Jesus Christ.

Second. Were the seed of Abraham, embracing all who are Christ's, baptized with him into this death? No person of common intelligence, we think, will understand us to inquire if we were all literally and personally put to death with Christ when he suffered on the cross. What we mean is, Were we as the seed of Abraham, which he took on him, embodied in him, so that the sins which he bore were our sins; the flesh in which he suffered the just penalty of our guilt was our flesh, or, in other words, was that our flesh against which the wrath of the divine law was poured out? If this question be answered negatively, how shall we understand the express declarations of the Scriptures already quoted? How, on any other ground, were we buried with him by baptism into his death? Jesus said of the sons of Zebudee, "Ye shall drink of my cup, and be baptized with the baptism that I am baptized with (Matthew 20:22; Mark 10:38; and Luke 12:5)." Paul says, "For I through the law am dead to the law, that I might live unto God." What! Dead; Paul? When did you die to the law? "I am crucified with Christ." Paul did not mean that his earthly body was defunct; for he adds, "Nevertheless I live." But does he mean that his fleshly body is, or was at the time when he made this declaration, animated by the resurrection life and immortality of Christ? Certainly he did not; for lest he should be so understood, he says, "Yet not I, but Christ liveth in me; and the life that I now live in the flesh" (not the life of the flesh, but that living Christ which was in him) "I live by the faith of the Son of God, who loved me, and gave himself for me." This death with Christ for him was indispensable to his salvation, that he might live unto God; being redeemed from the body of the sins of his flesh, by the circumcision of Christ, and his relationship to the law of sin and death annulled, and he "dead to the law by the body of Christ," that he might be married to him that is risen from the dead, and partaker of his immortal resurrection life; that in this new, regenerated state he might bring forth fruit unto God. "If one died for all, then were all dead." And henceforth it is said of

all who are buried with Christ by baptism into death, that the body is dead because of sin, but the spirit is life because of righteousness.

As we cannot think any of our brethren will dispute the position of the apostle, that the saints were buried with Christ by baptism into death, we will now inquire, Were they also raised with him by baptism into life? We say by baptism, for that word signifies not only immersion, or burial, but resurrection, or rising again. No one will deny that Jesus rose again from the dead on the third day; but did he leave those for whom he suffered still under the law, under the curse, and in the dominion of death? Or did he not rather destroy death, and him that had the power of death? The trump of triumph proclaims a victory over death, hell and sin, and loudly heralds forth the triumph of him who has abolished death, and hath brought immortality to light through the gospel. Hence the words of our text have meaning in them. "If ye then be risen with Christ." And those in the context, "And you being dead in your sins," etc., "hath he quickened together with him, having forgiven you all trespasses." This accords with the testimony thus stated, "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places;" "and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, and the fullness of him that filleth all in all." This fullness of the body of Christ, we are told, he hath quickened from a state of death in trespasses and sins. And let it be observed, this quickening is given by the apostle as exemplifying the mighty power of God in raising Jesus from the dead. There is a deep meaning in the words of I Peter 1:3, when read in connection with Paul's testimony in the first and second chapters of Ephesians, showing how "God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins,

hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

We are not disposed to dispute with brethren in regard to the application of the words washing and regeneration, as used in Matthew 19:28, and Titus 3:5. But certainly, whether these passages refer to it or not, baptism, to our mind, not only implies, figuratively, death, burial and resurrection to newness of life, but also a washing, cleansing and purging, by putting away the body of the sins of the flesh, by the circumcision of Christ, and also a regeneration or begetting of a new, spiritual and immortal life. If in the flesh and nature of the seed of Abraham Christ died, and that seed was buried with him by baptism into death, it was also quickened and raised up in new, resurrection life by his resurrection. Therefore, as Peter affirms, the God and Father of our Lord Jesus Christ, from whom this immortal resurrection life proceeds, hath begotten us by his resurrection. That immortality which came from God the Father, and quickened and raised up Jesus from the dead, entered the body, the church, in the resurrection of Christ, just as sin had entered the posterity of Adam by the transgression of one man. Thus the church of God was begotten by the communication of life from God the Father to the body in which Christ had suffered death. The infallible conception of immortality in the body of flesh in which he suffered, it being the flesh of the seed of Abraham, embracing all who are Christ's, secures with unfailing certainty the spiritual birth, and manifestation of all his members into the life and liberty and perfection of the sons of God, in due time, all in their appropriate order; Christ the first fruits, as the First Born among many brethren, and afterwards them that are Christ's at his coming. The descent from God of this life and immortality to the body of Christ, is figuratively presented to John, thus: "And he shewed me a pure river of water of life, clear as crystal, proceeding from

the throne of God and the Lamb. In the midst of the street of it (the city), and on either side of the river, was there the tree of life," which is quickened and made fruitful by the river of life. See Revelation 22:1,2. "And it shall be in that day that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea, in summer and in winter it shall be. And the Lord shall be King over all the earth, in that day shall there be one Lord, and his name One (Zechariah 14:8,9)." This resurrection life in Christ, begotten of the Eternal Father, in his resurrection, raises up from the curse and dominion of the law, and from the power of sin and death, all the seed of Abraham, or in other words, all his saints under both dispensations, before and subsequently to his death and resurrection. And his resurrection life is developed alike in going towards the former and the latter or hinder sea.

Resulting from the begetting of the Father, by the resurrection of Christ, and the conception of the same in his mystical body, like leaven hidden in three measures of meal, until all is leavened, this river flows, broad and deep, excluding all gallant ships and galleys with oars, imparting immortal life, first, in the new birth, by which we receive the first fruits, and finally in the resurrection of the bodies of all the saints from natural to spiritual bodies, from corruptible to incorruptible, from mortal to immortal bodies, from terrestrial to celestial, and from the image of the earthly to the image of the heavenly Adam. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren (Romans 8:29)."

We see no cause of strife or contention on this subject. All sound Old School Baptists believe that the children of God, in the regeneration, are begotten of God the Father, quickened and born by his begetting power by the Spirit, and that our

new birth seals and secures to us our final deliverance from all corruption and corruptibility, in a glorious resurrection of our bodies, in which they shall be made spiritual, pure, holy and heavenly, and capacitated for the immortal joys of God's right hand.

In a subsequent number, we propose to urge on all the children of God, being the children of the Resurrection, the admonition of our text, "Seek those things which are above, where Christ sitteth on the right hand of God," etc.

Gilbert Beebe
Signs of the Times June 1, 1868

# RISEN WITH CHRIST: THE HIGH VOCATION

## COLOSSIANS 3:1-4 (CONCLUDED)

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory (Colossians 3.1-4)."

Having dwelt somewhat elaborately on the resurrection of our divine Redeemer from the dead, and of that immortality which he brought to light for all his members when he abolished death, and when he, having spoiled principalities and powers, made a shew of them openly, triumphing over them in it. Rising from the dead, he ascended up on high, bearing to the realms of glory the life and immortality of all his members, having obtained eternal redemption for them, is sat down on the right hand of God, angels and principalities being made subject to him. Fully accepted in the courts of glory in his mediatorial work, he forever lives as the Resurrection and Life of his people, all of whom, having part in his resurrection, in him have reached their heavenly places, are presented in him, are in him accepted of the Father; as under the law the whole harvest was accepted in the acceptance of the first fruits, or first ripened sheaf, so his people are in him presented without spot or blemish, and their resurrection, their life and immortality within the veil is hid with him in God, and so perfectly identified with him that when he shall appear they shall also appear with him in glory. We will in this article attempt to urge upon the consideration of the saints the admonitions of our text as

based upon these divine assurances. "Seek those things which are above, where Christ sitteth on the right hand of God." In perusing this subject there are several inquiries suggested requiring to be answered, and among them, First, The place or seat which is occupied by our risen and exalted Prince and Savior, on the right hand of God. Secondly, The things which are with him, and after which we are to seek, and how they may be distinguished from the things which are on the earth. Thirdly, Why we should seek the things which are above, and why we should not seek the things which are on the earth. Fourth, How, or in what manner we are instructed to seek the things which are above, by setting our affection on things above, and by repudiating the things which are on the earth, and by mortifying our members which are upon the earth.

First. That our Lord Jesus Christ ascended up into the heaven of eternal glory, where all the glorified saints and holy angels dwell, and where all his children shall ultimately find the consummation of their happiness, the sacred Scriptures do not allow us to doubt. But still the seat which he now occupies at the right hand of God the Father is the seat of his Mediatorial glory. That seat is upon the throne of his spiritual kingdom. The inspiration of the Holy Ghost has testified through the apostle that God has "raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all (Ephesians 1:20-23." It is as the Mediatorial Head of the church that he is thus "exalted to be a Prince and a Savior, to give repentance unto Israel, and the remission of sins (Acts 5:3 1)." In his eternal Godhead he could not be exalted to any higher glory than that which he eternally possessed. But

in his mediatorial relation to his church, he had bowed his heavens and come down; had descended to the lowest parts of the earth; was made flesh, made of a woman, made under the law, had humbled himself; though he were a Son, yet learned he obedience, and became obedient unto death, even the death on the cross, had slumbered in the grave; but now being raised from the dead by the glory of the Father, by the immortality of his own indwelling and eternal God-head, he is made both Lord and Christ. He is as the risen and exalted Savior inaugurated in his throne as King of saints and Priest unto the Most High God, and wears his imperial crown, and sways his sovereign and irresistible sceptre over all principality and power, having all power in heaven and in earth, extending over all flesh, that he may give eternal life unto as many as his Father has given him. God has given us the record of his Son. In that most sacred record we find it written that "the heathen raged, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed," etc. "Yet," saith God, "have I set my King over his holy hill of Zion, and hath given him the heathen for his inheritance, and the uttermost parts of the earth for his possession, and he shall break them with a rod of iron, and dash them in pieces like a potter's vessel." (Read the second Psalm.) In his exaltation he ascends up where he was before, to the glory which he had with his Father before the world was made, and is made higher than the heavens. Unto him, as the Son, the Father has said, "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Nor is this all. God hath said to him in the same connection, "Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou remainest, and, as a vesture shalt thou fold them up, and they shall be changed;

but thou art the same, and thy years shall not fail (Hebrews 1:8-12)." But still in all this amazing exaltation, grandeur and supreme glory, he does not leave the precincts of his kingdom; all this indescribable glory is the glory of his kingdom, and the fullness of his mediatorial power. His kingdom being spiritual comprehends all his spiritual subjects in heaven and in earth, as he is from everlasting to everlasting and his throne is forever and ever. Those who are redeemed from the earth and quickened by his spirit are brought from the East, and from the West, and from the North, and from the South, and sit down in this kingdom with Abraham, Isaac and Jacob. Our natural birth develops in us no capacity to see this spiritual kingdom; no human excellence can fit us to enter it: for "except a man be born again, he cannot see the kingdom." "Flesh and blood cannot inherit it (John 3:3; I Corinthians 15:50)." Those who are gathered into it do not leave it when they die. The Savior did not leave it when he ascended up to where he was before. The apostles are still in his kingdom, and still occupy their thrones of judgment. Their flesh may slumber in their graves, but no place can be vacated in the kingdom where the risen and exalted Jesus presides in the throne of his everlasting kingdom. Death shall depose all earthly kings and time sweeps all their thrones and powers away. The elements of nature must be dissolved, and even the natural heavens shall depart. But to the Son of God, and to him only is it said, "Thy throne, O God, is forever and ever."

In this spiritual kingdom are the heavenly places, or the many mansions, to which our exalted Savior has raised his people, and in which he makes them sit, in him. All whom he has redeemed and raised up have in their earthly relations occupied earthly places, legal places, places of pollution, sin, condemnation, wrath and death; but in him who is our Resurrection and our Life, we are raised up from under the law, from guilt, from wrath, from death and from the grave,

and with him we now occupy the place of his feet, which he has made glorious, the place where his honor dwelleth; these, in distinction from our places in the flesh and under the law, are truly heavenly places in Christ Jesus. All the vicissitude of the children of God, in being changed from glory to glory by the Spirit, all our spiritual emotions, enlargements and abasements, in the spiritual life, are heavenly places. In the closet, or in the banqueting house, in songs of praise, in the fellowship of the saints, in communion with God, and in all the order and ordinances of the gospel we find and fill our heavenly places in Christ Jesus now; and when we shall quit this militant state we hope to sit in heavenly places of more unmingled and uninterrupted bliss, and to be perfectly released from all the trials, sorrows, tribulations, doubts and fears to which we are now subject. But what pen shall describe the heavenly places of our final triumphant state, when leaving the streams which now make glad the city of our God, we shall bask in the fullness of immortal joys at the Fountain Head above? It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him. Then shall we reach the mark of the prize of our high calling in Christ Jesus our Lord to which we now are pressing forward.

This heavenly kingdom where God has set his King is on the right hand of God. David in spirit saw the Queen, the bride, the Lamb's wife, brought to the King, all glorious within, with clothing of wrought gold, and shining in raiment of fine needle work, and standing at the right hand of the divine majesty, in gold of Ophir (Psalm 45:7-14). The seat of Christ on the right hand of God shows that all the perfections of eternal deity approve the Mediatorial work and government of our heavenly King, and where he is, there shall his children be.

Secondly. We are to speak of the things which are above, and after which we are exhorted to seek. What things are they? First of all in the order laid down, our Lord has instructed his disciples to seek the kingdom itself, and God's righteousness, and leave it for God, who knoweth all our need, to supply all of earthly comforts that in his wisdom we require. We have shown that the kingdom of God and his righteousness are above, and where Christ sitteth on the right hand of God. The imperative command to seek it first shows that with his saints it is to have the precedence of every thing else. Worldly cares, necessities, and wants for the body, as to what we shall eat, or drink, or wherewith we shall be clothed, can never be of sufficient importance to justify a disciple of Jesus Christ in neglecting the kingdom and government of our blessed Lord and Master. Therefore our obedience to Christ should always be first and paramount. As soon as we are born of the Spirit, this charge is upon us. Until we are born of the Spirit, we are destitute of the necessary capacity to seek the kingdom of God; because it is spiritual, and totally invisible to all who are not born again. "Verily, verily," saith Jesus, "except a man be born again, he cannot see the kingdom of God." "Marvel not that I said unto thee, Ye must be born again." The kingdom is spiritual, and all the things which are above in the heavenly places are spiritual, and the Scriptures positively testify that none of the faculties, senses, and avenues of intelligence to the natural understanding of man can possibly know the things of the Spirit. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The things of the Spirit can only be known by revelation of the Spirit. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned (I Corinthians 2:9,14)." But as

soon as a man is born again, "That which is born of the Spirit is spirit," and all such children shall be taught of God; and God, who has hidden these things from the wise and prudent of mankind, has revealed them unto babes. As soon then as we are born of the Spirit, we are first of all things commanded to seek the kingdom of God and his righteousness. As the new born babe requires the care, nurture and affection of its mother, so all who are born of the Spirit require the protection, watch care and maternal offices of that Jerusalem which is above, which is the mother of us all. The direction is not to seek some kingdom, or some church, or some religious establishment organized by men, but the kingdom of God. There is no time to spare; not a moment can we delay without disobedience, and disloyalty to our King. The place to serve him is in his kingdom, and that kingdom is his church. He says, "If ye love me, keep my commandments." As soon as his love is shed abroad in our hearts, we have the reliable evidence that we are born again, and that it is time to fly to the arms of that Jerusalem which is the mother of all those who, as Isaac was, are the children of promise. But beware of her whose house is the way to hell, going down to the chambers of death; for "Now she is without, now in the streets, and lieth in wait at every corner (Proverbs 7:12,27)." The kingdom of God differs widely from all other kingdoms, as God's righteousness differs from filthy rags. When you find the kingdom of God, you will also find his righteousness. His kingdom is where he reigns, where he rules, where his laws, ordinances, doctrine, and order prevails, and no where else. Find his kingdom, and you will find there your best friends and kindred, and there God your Savior reigns. You are not to seek his kingdom and your own righteousness, for they will not agree. Some of the children have feared to take the yoke of Jesus, and obey their Savior's commands, because they are not satisfied with their own righteousness. Poor erring child, that is not the kind you are directed to seek. Could you find as much of your own

righteousness as the old Pharisees boasted of, it would do you no good.

"Nothing in your hand you bring
Simply to his cross you cling."

Nothing short of God's own righteousness can justify us in his sight; and the more you accumulate of your own to prepare you for his kingdom, the worse off you will be. Cast from you all the filthy rags of your own righteousness, and if you be risen with Jesus, seek his kingdom and his righteousness, and strive to enter in, and to abide within her gates; for Jesus has said, Many shall seek to enter in and shall not be able. But, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Revelations 22:14)." The things which are above, and which all who are risen with Christ should seek for embrace all spiritual things, the bread of life, the waters of salvation, the light and liberty of the gospel, the fellowship of the saints, the laws, ordinances, and institutions of the house of God, the doctrine, discipline, walk and deportment enjoined upon the saints; these are all spiritual, and all pertain to the kingdom of heaven which is above, where Christ sitteth on the right hand of God. Finally, all spiritual blessings in heavenly places in Christ Jesus are above. And "Every good and perfect gift cometh down from the Father of Lights, with whom there is no variableness, nor shadow of turning." Abundant encouragement is given to the children of the resurrection to seek those things; for in rising with him, they are partakers of those characteristic marks which belong to and distinguish the heirs of promise from all others, as the blessed of the Lord. They are poor in spirit to whom the kingdom of heaven is given, for it is their Father's good pleasure to give it to them. They are mourners whom God has promised to comfort. They are the meek who shall inherit the earth. They hunger and thirst after righteousness,

and they shall be filled. They are merciful, and they shall obtain mercy. They are peace makers, and shall be called the children of God. They are persecuted and reviled for righteousness sake, but great is their reward in heaven. To the people thus described by our Lord, he gave the gracious assurance, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened (Matthew 5:3, and 7:7)." The things which are above are essential to our comfort, and to God's declarative glory; they are worthy of our highest aspirations; so that to seek them is a duty as well as a privilege to all who are risen with Christ. But those who are not risen with him are still among the dead, and have neither the desire, knowledge, life nor ability to seek; therefore, to them no such command or encouragement is given.

Thirdly. Why should we seek those things which are above? Some of the reasons given are these: "For ye are dead, and your life is hid with Christ in God." In what sense are we dead? We have not yet laid off the body of our flesh, for we are still subject to the strife and enmity of our fleshly passions, lusts, affections, and the vain desires of our old carnal and depraved nature, and still find a law in our members warring against the law of our mind, bringing us into captivity to the law of sin which is in our flesh. If we were delivered from this, and our mortality were already swallowed up of life, we should no longer require to be admonished to mortify our members which are upon the earth, or to crucify the old man with his affections and lusts. When freed from the body of this death, we shall require no exhortations to seek the things which are above.

Still, those who are risen with Christ are dead in the sense of what the apostle is dwelling in the context. They are crucified with Christ. "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried

with him in baptism, wherein also ye are risen with him," etc. "Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are subject to ordinances, which all are to perish with the using, (Colossians 2:11,12,20,22)." Elsewhere the same apostle has testified that the saints are dead to the law by the body of Christ, and married, and now under law to him that is risen from the dead; and now as risen with him, we are not to dig up Moses, the dead husband, whom God has buried, nor touch, nor taste, nor handle those ordinances which belonged, in their time, to a worldly sanctuary, as carnal ordinances, which all were to perish with the using. Dead, henceforth and forever to the law, and risen with Christ to a higher and more exalted state, we are above the rudiments of the world, and are to count ourselves dead indeed unto sin, but alive unto righteousness. By the circumcision of Christ, the flesh is cut off, and we who are of the circumcision are to worship God in the spirit (not in carnal ordinances), rejoice in Christ Jesus (not in Moses, or the law of carnal commandments represented by him), and have no confidence in the flesh. "Ye are dead," possessing no quickened principle, faculty, or element of our fleshly nature by which it is possible for us to serve God acceptably; for the body is dead because of sin, and is put off by the circumcision of Christ. Without this circumcision we cannot arise with Christ into his spiritual kingdom; for with our flesh we always serve the law of sin; and "This I say, brethren, that flesh and blood cannot inherit the kingdom of God." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the spirit of Christ dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you (Romans 8:8-1 1)."

Our flesh has not risen with Christ; it is still flesh, carnal nature, corrupt and mortal, and in it there can nothing good be found; but if in spirit we are risen with Christ, having the Spirit of him that raised up Jesus, as the quickening, resurrection life and spirit of God, then have we the assurance that our mortal bodies shall by that indwelling resurrection spirit be raised up from the dead a spiritual, incorruptible, and immortal body, changed and fashioned like his glorious body. Have we not, on this division of our subject, presented sufficient reasons why we that are dead unto sin should not continue in sin, or we that are dead to the law should not attempt to serve God in the oldness of the letter, or on any legal workmongrel principles, or why we who are risen with Christ to a higher, holier state should seek those things which are above? It may seem gratuitous and uncalled for to show or attempt to give any further reason why we should obey the admonitions of the word; it is enough to know that it is enjoined by the authority of our King.

Fourthly. We close this extended article with a few remarks in which we call the attention of the saints to the manner of seeking, as marked out by the apostle. Both affirmatively and negatively, we are instructed as to the course enjoined. Affirmatively, "Set your affections on things above." On the very things which we are commanded to seek; things pertaining to the kingdom and exaltation of Christ, the things of the Spirit, in the enjoyment of which our carnal or fleshly nature cannot participate; cherish an affectionate regard for them; count them your peculiar treasure, more to be desired than choice gold. Bind them to your heart; let not the remembrance of them slip from your mind, or be displaced by the cares, trials, reproaches, crosses or persecutions which may intercept your pathway. Like Moses, choose rather to suffer the afflictions with the people of God than to enjoy the pleasure of sin; and esteem the reproach of Christ

greater riches than the treasures of Egypt. In setting our affections on Christ and the things of his kingdom, he has said: "If ye love me, keep my commandments." And we are to love one another with a pure heart fervently, love his courts, the assemblies of his saints, his house of prayer. Preferring Jerusalem above our chief joys. Preferring the society of our kindred in Christ to that of earthly society. Esteem our place in the church of God as more honorable, more sacred, more pleasant, and of infinitely greater worth than thrones of power or records of earthly fame. And with the psalmist, reducing and condensing all our desire in one, let that one thing be that we may dwell in the house of the Lord forever, enquiring in his holy temple.

"Not on things of the earth." If we love the world, the love of the Father is not in us. True, we have a nature which is of the world, which has not risen with Christ, and which loves the world, and would allure, captivate and draw us away from God, and from the contemplation of those heavenly things which are above. But these are the vile affections of the flesh; and the love of the Father is not in our flesh. The carnal (fleshly) mind is enmity against God, it is not subject to the law of God, neither indeed can be. Hence the Christian is admonished to put off the old man, crucify, mortify, and resist all the carnal propensities of our fleshly nature, deny ourselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. The things of this life which are needful, we should receive from the hand of God with thanksgiving, and use them in his fear, as not abusing them, knowing that their fashion passeth away. But we may not make idols of them by bestowing our affections on them, so as to neglect our high and holy vocation, or sell any of our birthright privileges in the house of God for their tempting pottage. How is it with us, brethren? Are we walking according to this divine rule? Are our affections withdrawn, as they should be, from the world

and its vanities? Do we never neglect our spiritual privileges to secure some earthly object? Let us heed the admonition of the word, "Forsake our vain delights, and bid the world farewell." Renounce it with its alluring charms and vanities, and see that our affections rest on things which are above.

How desirable the state suggested by our subject. Our affections withdrawn from the earth, our conversation in heaven, swerved by no worldly attraction or allurement, from the pathway of holiness, and saying in our hearts,

"Our joys are all packed up and gone,
Our eager souls would follow them
To our eternal home."

Gilbert Beebe
Signs of the Times June 1, 1868

# ROMANS I. 18

Brother J. A. Davis, of Olney, Mo., asks for our views on Romans i. 18: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Ungodly men, and even devils, may by the evidences of things which are seen be convinced in their judgment that there is a God, and of his eternal power and Godhead by such irrefragable testimony as they see, while totally destitute of the faith of the Son of God, by which the children of God are taught by the Spirit. The ungodly are convinced by the things which are *clearly seen*, and therefore walk only by sight; while those who are born from above, and are led by the Spirit, walk by faith, and not by sight. But whether the conviction is held by the external things which are made, and are clearly seen, or known or held by special and experimental revelation to the faith of God's elect, the fact is in itself a truth, an eternal reality. There is a supreme God, who has written the evidence of his eternal power and Godhead indelibly on all the things which he has made. The heavens declare his glory, and the firmament showeth his handiwork. The starry sky, with all its numberless lights, the teeming earth, with all its animal, vegetable and mineral productions, present such incontestable evidence of the existence of God that none but the fool is left to deny his existence. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." His power is seen as displayed in the creation, his eternity, in which he must have existed before he created the world, or put in motion the revolving wheels of nature or of time. All this is clearly seen

by all intelligent beings, and this conviction is held, even by the ungodly, as a truth. But with the ungodly and devils it is held in unrighteousness, as shown by the connection of our text: “Because that when they knew him,” (in that which may be known of him, and as manifest in them,) “they glorified him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.” Thus what truth they held of his being and attributes, they held in unrighteousness, plunging into the vilest depth of idolatry and unrighteousness.

Against all ungodliness and unrighteousness of men the wrath of God is revealed from heaven, in the way, manner and forms described in the chapter, as it is said, “Wherefore God also gave them up to uncleanness, through the lusts of their own flesh,” &c. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” Thus showing his wrath by suffering them to act out the lusts and abominations of their depraved nature until they should fill up to cup of their iniquity, and receive their final doom; as this apostle shows in the ninth chapter of this epistle how God’s wrath from heaven is displayed: “What if God, willing to shew his wrath, and to make his power know, endured with much long-suffering the vessels of wrath fitted to destruction.” To be suffered to rush on unrestrained in the gratification of our own lusts, fulfilling the desires of the flesh and of the mind, is a signal demonstration of the wrath of God, in its terrible revelation from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
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# ROMANS 2:1

**Elder Beebe:** - Dear sir, as I have received much consolation in times past in reading the *Signs* and especially your expositions of portions of scripture, I would humbly request, although personally not acquainted with you, that you give your views through the *Signs* upon a portion of Scripture found in Romans 2 chapter, 1st verse, particularly what it is to judge another.

Yours, G.W.H.

**Reply:** - The text proposed for consideration reads thus, "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things."

The apostle had been speaking of his calling as an apostle, and as such, of his indebtedness or obligation to preach to the Gentiles as well as to the Jews, to the barbarians as well as to the Greeks, and of the common level of guilt and condemnation to which mankind had fallen. Those who were of the circumcision had made manifest their depravity by sinning against law which had been given to them as such, while the barbarians unto whom the Sinai law had not been given were also convicted of the same depravity of their fallen nature in that the clear manifestation made of the eternal power and Godhead of Jehovah displayed in the visible things of the creation did not secure their veneration or worship of him as God. Had they not been depraved in their nature every manifestation of the power and Godhead would have filled them with reverence and love, but their aversion to the rational contemplation of the power and all pervading providence of God seen in every blade of grass, and in all the works of God, was indisputable evidence of

their guilty state. They did not like to retain God in their thoughts, for when they know him, that is, as displayed in the things that are made, they worshipped him not as God, but grew vain in their imaginations and ran into gross idolatry, for which severe judgments were visited upon them. It is a thoroughly demonstrated truth that no amount of knowledge that a natural man has ever attained to, or ever can attain unto in their natural or unregenerated state, can ever lead them to love to retain God in their thoughts or tend or qualify them to worship him as God. And it will remain forever true that "Except a man be born again he cannot see the kingdom of God." While such was evidently the deplorable condition of the Gentiles, the Jews were making their boast in the law, in that law which had been given specially to them as the children of Israel, and trusted in the law. They inferred from the peculiar privileges which they enjoyed over the Gentiles that they were more holy in the sight of God, and that they, being of the circumcision and the descendants by immediate generation from Abraham, were fully justified before God; under this delusion they did not hesitate to judge the heathen, or the Gentiles. Hence their prejudice against the Gentiles was so great that they concluded that there was no salvation for them, and the prejudice so frequently manifested by the Jews, when our Lord condescended to associate with publicans or sinners, and against the apostles when they were charged with bringing Greeks into the temple, and thereby defiling the holy place. Now the apostle is showing the obligation resting on him to declare, even among the Gentiles, the unsearchable riches of Jesus Christ, makes the declaration of our text, and confirms it by arguments and testimony throughout the chapter. "Therefore thou art inexcusable, O man" - Who? What man? Whosoever thou art that judgest another. The Jew in judging the Gentiles as being sinners, heathen, idolators, barbarians, and under the wrath of heaven, were condemning themselves for notwithstanding all

their boasted advantage of the law dispensed to them, the apostle says they were also guilty of the same things. Did they judge the Gentile guilty because they worshipped idols? They, the Jews, also committed sacrilege. Therefore while they judged and condemned the Gentiles for idolatry, stealing, adultery, etc., they condemned themselves in the judgment they gave against their neighbors because they themselves were guilty of the very things which they judged others to be guilty of. Indeed this is expressly given in the text, as the reason why they were inexcusable, "for thou that judgest doest the same thing."

And it is also true if the Gentiles judge the Jews, in condemning them as sinners, if we are found guilty of the same things, we condemn ourselves. Hence the general application of the rule, "O man, whosoever thou art," whether Jew or Gentile.

Rivers of blood are now flowing in defense of the various kinds of religion of the earth. The war between Russia and Turkey, involving France and England and nearly all of Europe, is a religious war. Each party has judged the other heterodox. The Mohammatan, the Papal, the Protestant and the Grecian religions are all involved and each party in defense of what they regard their holy religion. While both parties in the Celestial Empire are fighting for their religion, and in every instance, in judging each other, each party named condemns itself for all humanly invented religions are of a piece, and all are wrong. None but the religion of Jesus Christ, as revealed from heaven, is approved of God. To those who possess that religion which is from above, judgment is given. The saints shall judge the world; yea, he that is spiritual judgeth all things, yet he himself is judged of no man.

Middletown, N.Y.,
April 15, 1854

Elder Gilbert Beebe
Editorials Volume 3
Pages 61 - 64

# ROMANS 3:7

**Dear Brother Beebe:** Some three weeks ago my attention was called, by Brother Symmond's, to the seventh verse of the third chapter of Romans, which reads: "For if the truth of God hath more abounded through my lie unto his glory, why am I also judged as a sinner." And at the time, nor yet, is my mind so clear on the intention of the Holy Ghost by the apostle as I desire, and although asking much of you, I would be glad to have you, through the "Signs" give your views, especially on the first clause. Likely it may meet Brother Symmond's eye, although I cannot say he takes the "Signs." From your brother in a desire to know the truth.

J.G. Williams.

Reply to Brother J. G. Williams on Romans 3:7: According to this text, it should be read in connection with the verse which immediately follows, and in its connection also with his general argument presented in the preceding context. God is true, though every man be a liar: that is, God is justified in all his sayings, though his sayings are disputed by wicked men; their disputation and opposition shall show the contrast, and make the glory of God's truth more clearly manifest; as triumphing over all error. And the righteousness of God shall be commended by contrast with our unrighteousness. Yet, although God will be glorified in the salvation of sinners; and the very fact that they are poor lost, guilty sinners, shall more abundantly show the riches of God's grace in their salvation, than it could be if Christ had come to call the righteous, and not sinners to repentance. To illustrate this proposition Paul supposes a case. All men, himself included, are liars; that is, all have sinned; the saints are in no wise any better than those liars, and slanderers whose damnation is just; yet "the truth of God has more

abounded through my lie." God's truth, though opposed by our lies, cannot be annulled, is made more apparent, and its power and majesty is more abundantly manifested by the violent opposition it is able to encounter and to triumph over. Yet, as we all know, the effect of our lie, in it being made to commend the truth of God, does not justify us in lying. Paul does not take the position that he is any less sinful in lying because through his lie the truth of God hath abounded to the glory of God; for if he had, it would have been no slander for their enemies to affirm of him that his doctrine was that we should sin that grace might abound. But he takes the position that although God's truth hath the more abounded to God's glory through "my lie," yet I am none the less guilty for lying; and am therefore judged as a sinner. This would not be the case if we were justified in lying, or sinning, that grace might abound; if the end could justify the means.

"If our unrighteousness commend the righteousness of God, what shall we say?" Shall we say because God is able to over-rule our wickedness for his own declarative glory, that therefore it is wrong for him to hold us guilty and to take vengeance on us for that which has resulted in his glory. Upon such a principle, why would Paul be judged as a sinner for telling a lie, if that lie had made God's truth and glory abound? Or why were the Jews and Romans guilty in the crucifixion of him who was delivered by the determinate counsel and foreknowledge of God? Were his persecutors any less guilty of murder because God is glorified in the death of his Son, and in the great salvation resulting from his death?

Ungodly men in Paul's day, like wicked men of our day, "slanderously report," and some of them affirm, or swear, that the tendency of the doctrine of the apostle is that men should sin, that God may be glorified. But Paul repels the spiteful slander, and in the text, shows that although God's truth should the more abound to God's glory by my lie, yet I

am no less a sinner in lying. I am still judged, by the law which forbids me to lie, as a sinner. Otherwise, or on any other view of the subject, “How shall God judge the world?” It is true that “the wrath of man shall praise God, and the remainder of wrath he will restrain.” And that neither men nor devils shall ever be able to go one step in wickedness beyond the fixed bounds or limitation which God in his inscrutable wisdom ordained, yet he will nevertheless judge the world in righteousness, and hold every sinner amenable for every transgression and disobedience to his eternal law. Paul then admits that if he lies he is judged as a sinner, although that lie be overruled for God’s glory; and why, or how could this lie, if he were required to sin, that the grace of God might abound?

Middletown, N.Y.
October 1, 1865.

Elder Gilbert Beebe
Editorials Volume 6
Pages 251 - 252

# ROMANS V. 3-5.

Agreeable to a desire of sister Peck, we offer a few remarks in regard to the working of tribulation, &c., in harmony with all other things, for the special good of God's people, and the glory own great name. The inquiry is made, "How does tribulation work patience, and patience experience, and experience hope that maketh not ashamed?" In reply, suffer us to ask, What could christians know about the grace or the action of patience, if we had not trials or tribulation? Suppose that we were placed in circumstances of perpetual joy and ease, we should know something of gratification, but in that condition we could never become acquainted with patience. Nothing short of tribulation can call forth into exercise the principle and grace of patience, and it is on that account the apostle says, "Tribulation worketh patience," and in the same connection, of one of the graces of the Spirit working in harmony with all the other graces, that "patience worketh experience." This was illustrated in the case of poor old Job. The apostle says, "You have heard of the patience of Job, and seen the end of the Lord." The end, or design of Lord, in Job's tribulation, was that in the final issue, Job might have occasion to record his experience of the dealing of the Lord with him, throughout that dreadful conflict. "I have heard of thee, by the hearings of the ear; but now mine eye seeth thee." This is the difference between theory and experience. He had heard before, but now he had actual experience. And it is so with us; our patience in tribulation stores our mind with rich experience of the divine goodness. Jeremiah also had tasted the wormwood and the gall, and had, like David, waited patiently for the Lord, and this had given him experience which strengthened his hope. My soul, said he, hath them still in remembrance, therefore, I have hope. Thus his tribulation worked patience, and patience experience, hope. But what kind of a hope would we have if we were

destitute of experience? We remember our experience, and all the way the Lord our God has led us, and our hope is revived, and we say with the poet,

"His love in times past, forbids me to think He'll leave me at last, in trouble to sink; Each sweet Ebenezer still rising to view, Confirms his good pleasure to help me quite through." This hope being well grounded, and supported by actual experience of the loving-kindness of our covenant God, will never fail, or make us ashamed. The makers of idols shall be ashamed, and they shall all go to confusion together. But they that trust in the Lord shall be as Mount Zion. They shall not be ashamed nor confounded, world without end.

Middletown, N. Y.
September 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 370 - 372

# ROMANS 5:12

**Brother Beebe:** - I wish to call your attention to an idea which I find near the bottom of the last column of page 187, No. 24, Vol. 31, which reads thus, - ”By the offence of one man sin has entered into the world, and death by sin.” etc. I cannot see, by the light I have, how that can be. I read that “By one man sin entered into the world, and death by sin.” I know it is a generally received idea; but there seems to be something in it that is not altogether clear to me; and, I therefore wish you to take up the subject as soon as may be convenient, if in your judgment the request is worth noticing; otherwise lay it aside and all will be right with me.

Yours in the best of bonds,
Abraham Foutch.
Vandalia, Iowa.
Jan. 12, 1864.

**REPLY:** Any scriptural subject on which our brethren desire to be enlightened, we deem worthy of notice; and when in our power, to afford any light, it is a pleasure to do so. In this case however, we are unable to comprehend the difficulty in the mind of our brother. The words which he refers to were used by us in our article on the end of Volume thirty first; and were used as an argument to sustain the position assumed that, as the creatures of God, we, (the human family) have all sinned. We did not mark the argument as a literal quotation; but used it as a generally conceded deduction from the scriptures, especially from several declarations of Paul, in Rom. 5:12,17,18,19. “Wherefore. As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” This text brother Foutch refers to as being clear; but our deduction from it, that by the offence of one man sin has

entered into the world, and death by sin, is obscure to his mind. We may be wrong; let us examine.

It is then understood and admitted that, “By one man sin entered into the world, and death by sin - and so death passed upon all men,” etc. Now how did sin enter by one man? Was it not by that one man’s offence? The words, sin, offence, and disobedience, are used as interchangeable, and in their bearing on this subject, of synonymous signification. In verse 12: He says that death came upon all men by sin, and that sin entered into the world by one man: in verse 16, he says by one that sinned, in verse 15, he says, “For, if through the offence of one many be dead,” etc., inverse 17: “For if by one man’s offence death reigned by one”: and in verse 18: “Therefore as by the offence of one judgment came upon all men to condemnation.” We have misapprehended the meaning of these scriptures if they do not justify the conclusion, that, by the offence of one man sin entered into the world, and death by sin. That death entered by sin, and by the sin of one man, is positively affirmed by the apostle, and that the sin by which death entered, is called the offence of one man, is equally clearly stated. Sin entered by one man; that is by one man’s offence, and brought condemnation and death upon all of his then unborn posterity; for as they were all in him undeveloped at the time of the offence, they were in him partakers of the transgression, and consigned to death as the consequence.

Observe, in this *fifth* chapter of Romans, Paul was comparing and contrasting the two Adams, the one of the earth earthy; the second is the Lord from heaven. The earthy Adam, Paul says, is the figure of him that was to come. The earthy Adam then embodying all his undeveloped posterity. The whole human family were a unity in him; consequently they all acted in him, sinned in him, and were made sinners by his

transgression, and in this way, sin, and judgment to condemnation, and death entered into the world.

The second Adam, the spiritual progenitive head of the spiritual family or posterity, or seed, embodied them all in himself before the world began, and as sin, condemnation and death came by the one earthly Adam, so justification unto life and immortality came by the second, or anti-typical Adam; to all his seed. The seed of the earthly Adam embraced all who are born of the flesh, his whole posterity. The seed of the second Adam, who is the Lord from heaven, embraces a chosen generation, a royal priesthood, a holy nation; a peculiar people, who shall show forth his praise. “A seed shall serve him, it shall be counted to the Lord for a generation.” (Psalms 22:30) “And he shall see his seed.” (Isa. 53:10)

Middletown, N.Y.
March 1, 1864.

Elder Gilbert Beebe
Editorials Volume 5
Pages 468 – 470

# ROMANS 5:12,18,19

**Elder Beebe:** I have been a reader of your paper for the last few years, and am pleased with them. I would like to have your views on Romans 5:12,18, and 19. By giving them you will oblige,

Yours, respectfully,
John W. Ferguson.
Milton Ia.
March 4, 1866.

**Reply:** The scriptures referred to read thus: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (Romans 5:18-19)."

These scriptures have often been so perverted by those who neither know nor love the truth as to perplex the minds of some of the children of God. Universalists and Arminians exultantly repeat them, as insuperable obstacles in the way of establishing the doctrine of election and sovereign grace, and scoffing skeptics and infidels use them to prove a want of harmony in the testimony of the Bible. It would seem unaccountably strange to find Paul, in these passages of his testimony, laboring to prove that what he had, in the eighth and ninth chapters of this same epistle, and in his epistle to the Ephesians, first and second chapters, positively asserted, was not true; but such would be the case if these scriptures were justly liable to the constructions which the Arminians are anxious to establish. To prove their unscriptural dogma of

general provision and offered salvation, they blindly seize these passages without observing that they are as fatal to their cherished heresy as are all other portions of the word. If the words *all,* and *all men,* in these passages, are to have the universal application they are so eager to establish, they would prove quite too much for their purpose. Instead of leaving the matter of justification to be brought about by the will and works of men, it would establish the justification and salvation of all mankind quite as independently of the volition, instrumentalities and works of men, as does that doctrine of the Bible which they desire to refute. And if Universalist can satisfy their own minds, and even succeed in perplexing the minds of others in regard to the true import of these scriptures, their delusions would not change the truth, nor better their condition. It could make them neither wiser nor safer, while to those who know the truth it would give fearful evidence that these perverters of the word were among those to whom God has sent strong delusion that they may believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness.

In replying to our correspondent, who asked for our views on these passages, whether we can clearly, truly and fully elucidate them or not will not alter their true import and scriptural meaning; therefore our views will give no just ground of assurance or comfort to those who live in darkness and unbelief. As a safe maxim for us to adopt and observe, we should accept as true that the scriptures being inspired by the Holy Ghost, must be in perfect harmony whether we can understand them or not. Any interpretation therefore which conflicts with other portions of the whole volume of the divine testimony must be wrong; and if we can persuade ourselves to believe such interpretations, it only shows that we are permitted to believe a lie.

In the discussion of our subjects, and in giving our views on the passages proposed, it will be necessary to observe the grand theme of our apostle in the whole connection; that he is stating and demonstrating the doctrine of the redemption, and free, full, and everlasting justification of all the people of God, through the redemption that is in Christ Jesus, and not by the good works which are or were found in them who are justified. (See Chapter 3:24.) And of this justification he says that he whom God has set forth to be a propitiation, through faith in his blood, that he, and not ourselves, is the justifier. That he, in his righteousness, as declared by the apostle, is just and the justifier of him which believeth in Jesus, and in such a way as to effectually exclude boasting; "not by the law of works, but by the law of faith." And summing up, he draws the conclusion "that a man is justified by faith, without the deeds of the law."

In illustrating this doctrine of justification by the faith of the Son of God, the apostle brings to view the two distinct headships of the natural and the spiritual creations. The one is a natural, the other a spiritual man. The first is of the earth earthy, and the head and embodiment of all his posterity as such; the second Adam, he says in I Corinthians 15, is the Lord from heaven. The one was made a living soul, and the natural progenitor of all living souls as his natural descendants. The other is a "Quickening Spirit," and the life and immortality of all who are born of God. In the same chapter, which contains the passages under consideration, and inseparably connected with our subject, he says that Adam is the figure of him that was to come; and in pointing out the analogy disparity and of the figure to that which it represents, has employed the passages on which our views are required. Observe, when the term *man* is applied to Christ, except when applied to his incarnation, it is in speaking of his Mediatorial character as the Man, Christ Jesus; the Man which is the fellow of the Lord of Hosts, and

is designed to identify the Head, body, and all the members of the church of God. It is in this mediatorial sense that he is called the "Second Adam," for in his eternal Godhead, he is the Lord from heaven, in which character he can be resembled by no figure, for nothing in earth or heaven can or may be compared to him. Then as the Second Adam, there are points of analogy to which the apostle calls our attention, and at the same time carefully instructing us of those points of disparity wherein the figure is not applicable.

In the creation of man, God said, "Let us make man in our image, after our likeness." God is represented by no image but by him alone who is the brightness of his glory, and the express image of his person. Christ is the only image of the invisible God; and the making of Adam in "our image" was the making him the type of Christ, who is that image; and Paul, as we have seen, sets that matter at rest by declaring in our context that he "is the image of him that was to come;" and Christ is him that was to come. Adam was not like the invisible God, in infinity, self-existence, independence, spirituality or immutability, but he was clearly a type of Christ as the progenitive or seminal head of a progeny and the embodiment of a race, and in many other particulars which we will not now trace.

As the seminal head and progenitor of mankind, all the tribes of the earth were created in him, and were all embodied in him when he offended. He comprehended all the race of human beings which were created in him, and he was personally the whole human race before any of his sons or daughters were developed. Thus Adam and all his born or unborn seed or members are called *man,* and are embodied in the *one man.* It was thus, as a unit, the offense *of one man* was committed by us. "Wherefore, as by one man (embracing all his posterity), sin entered into the world; and so death passed upon all men, for that all have sinned." This

declaration was made some four thousand years after the offense was committed, and all that had been born in that time had sinned; and all who have been born since this declaration was written by Paul, and all who are yet unborn, sinned. It takes them all to make this one man. They are this identical one *man,* by whom the offense was committed. And so *death passed* upon all men; for that all *have* sinned. Those who are yet to be born *have* sinned. So death passed. When God said to Adam, he said to us in Adam, and to us *as* Adam, "Dust *thou* art, and unto dust *thou* shalt return." Death, in its irrevocable sentence then and there passed on all the kindreds of the earth. The dreadful reality *is* upon us. Our belief or disbelief cannot alter the fact. We cannot parley or argue to the contrary with death. From the decree by which death has passed on us, there is no available appeal. Passing now from the consideration of the twelfth, we come to the eighteenth and nineteenth verses:

"Therefore, as by the offense of one, judgment came upon all men to condemnation," or death passed; for that was the judgment which came to condemnation in this case. "Even so," or "*exactly* so." After this similitude, according to the true import of this figure, "by the righteousness of one," which one, he says in verse 17 is Christ, "the free gift (not offer or sale) came upon all men unto justification of life." Now, how must this be, to have the thing pre-figured agree precisely with its figure? Why it seems to us more difficult to pervert than to understand that as all the human family were in Adam, and were Adam, in committing the offence, and receiving the judgment or sentence of death, so all the spiritual family in heaven and earth were in the second, spiritual and anti-typical Adam, when he performed that righteousness of obedience by which the free gift came upon them all, unto justification of life. The grounds of relationship and identity by which Christ and his members are vitally and legally connected are two-fold. First, as their spiritual

Progenitor, they have and do exist in him, as the human family existed and do still exist in the earthy Adam, and have so existed in him as long as he has held the Mediatorial office, which we understand to be from everlasting, or ever the earth was. And secondly, in his having assumed their nature and law place, by taking on him the seed of Abraham; being made flesh, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

I. As the "Second Adam," and the "Lord from heaven," his church existed in him from the beginning, just as Adam's wife and posterity existed in him from his beginning. Hence, we read that "God has blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Sanctified by God the Father, preserved in Christ Jesus and called." The vitality of this relationship is that eternal life which John says was with the Father, and was manifested. Jesus says, "I give unto them (his sheep) eternal life, and they shall never perish." This imperishable and eternal life "is the gift of God, through our Lord Jesus Christ." "And this is the record that God hath given us eternal life, and this life is in his Son." And his Son is eternal life. "He is the way, and the truth, and the life." He is the "Resurrection and the life." "He that hath the Son of God hath life; he that hath not the Son of God hath not life." This life is manifested by a new and spiritual birth. Christ is the spiritual progenitor of all his members, as the earthly Adam was the natural progenitor of his posterity. But no progenitor can develop life that is not in him. Our very existence in the flesh proves that

God gave us natural life in the natural Adam. And our possession of spiritual life demonstrates that God gave us spiritual life in Christ before the world began. By virtue of this, we are in due time "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." As this eternal life cannot be separated from Christ, it is hid with him in God, and Christ liveth in us. Now, if any man have not the spirit of Christ, he is none of his. But as many as are led by the spirit of God, they are the sons of God; "a chosen generation;" "a seed that shall serve him, and that shall be counted to the Lord for a generation." As in the book of the generations of Adam, God called *their name* Adam in the day when they were created (see Genesis 5:2). So, "in the book of the generation of Jesus Christ, all his members are written, which in continuance were fashioned, when as yet there were none of them (Matthew 1:1)." When none of them had been brought into manifestation, and when none but the omniscient eye of God could see them (See Psalm 139:15,16). And as all the natural seed of the first Adam constitute but the body and fullness of the man Adam, so all the seed of Christ are but the fullness of Christ's body. For God "hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all (Ephesians 1:22,23)."

II. As the law which Christ's members had transgressed, and from which they required to be redeemed was given them in their earthly or Adamic standing; to redeem them required that Christ should be made flesh and dwell among them; that he should come under the same law. Hence we are informed that "He was made of a woman, made under the law, that he might redeem them that were under the law." In doing this, we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the

power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Hebrews 2:14,15)." In this chapter the first Adam is referred to as the type or figure of him that was to come. We see not all things put under the earthly Adam, "But we see Jesus, who was made (in his incarnation) a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren." Here again cavilers harp upon the words *every man,* as in our text, they play upon the words *all men.* But every man of whom? He is here brought to view as the second Adam, representing his own chosen generation and royal priesthood; not representing all the seed of the first Adam. He is the captain of the salvation of every man that is saved by him. But there can be no captain of the salvation of such as are not saved. A captain always represents a definite company, and when he says every man, it is understood every man of his company or command; but not every man in the world. Besides, these are more clearly and unmistakably designated as being one with him by whom they are sanctified, and his sufferings were to bring *sons,* not aliens, to glory. He took part of that same flesh and blood which his children were partakers of, and to deliver them. Instead of taking on him the seed of the first Adam, he took on him the seed of Abraham, which is comparatively a small part of the seed of Adam; but it embraces as many as the Father has given him; and he has given his word that they shall all come unto him, and he will raise them up again at the last day. And as their captain, he will bring them all to glory. "For he took not on him the nature of angels, but he took on him the seed of Abraham." And who are they? Not the children of the flesh; these are

the children of God. But, “If ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.” Who, then are Christ’s? As many as are led by the spirit of God, they are the sons of God; and if any man have not the spirit of Christ, he is none of his. Who, then, have the spirit of Christ? Only they who are born of the Spirit; for, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

Well, Christ took on him the seed of Abraham, as thus defined, them that were his; his sons, his seed, his sanctified or set apart, his members, his body, over which he presides as the head in all things; those for whom he, by the grace of God, has tasted death, and whom, being made perfect through sufferings, he will bring to glory.

“Therefore as by the offense of one, judgment came upon all men to condemnation.” All being in him, all are guilty, for judgment cannot righteously pass to the condemnation of the innocent, therefore the passage of this judgment from the infallibly just and holy Judge is proof sufficient of their guilt, and the certainty that all die is positive proof that all have sinned. “Even so, by the righteousness of one”, (or as the margin reads) “by one righteousness, the free gift came upon all men.” That is all his seed, all whom he had taken upon him; all whose iniquities were laid upon him. As Adam, by the offense, plunged head and body, all his seed or members, into condemnation and death, even so Christ, identified with all his body, seed, or members, which he took on him, and of whom he was the progenitor, high priest, captain of salvation, has raised up, and through him as their living head the free gift, which is eternal life has come to justification of life; for, “The gift of God is eternal life through Jesus Christ our Lord,” even as the wages of sin is death, through our earthly head. “For as by one man’s disobedience many were made sinners.” As a unit, Adam and all his

posterity, by a single offense, were made sinners, guilty and subject to the judgment of condemnation and death, so as a unit, Christ and all his posterity or seed, by his righteous obedience, were made righteous. His blood cleansed them from guilt, took away their sins; for he was delivered for their offenses, and was raised for their justification.

Middletown, N.Y.
June 1, 1866.

Elder Gilbert Beebe
Editorials Volume 6
Pages 335 - 342

# ROMANS V. 14.

**Brother Beebe:** Will you please give your views on Romans v. 14? Who were those who had not sinned after the similitude of Adam's transgression? May the Lord abundantly bless you, and enable you to conduct the press to the honor and glory of his great name, and to contend earnestly for the faith which was once delivered to the saints.

Yours, as I hope, in tribulation, and in hope of immortality,
JOHN S. BRINSON.
Newberne, N.C., Feb. 4, 1858.

**Reply:** The word "similitude" in the text referred to, as in other passages of the Scriptures, simply means *in the same manner.* In this fifth chapter Paul proves that the family of mankind were under law to God before the Mosaic dispensation, or before the Sinai law was given to Israel through Moses. As sin is a transgression of the law, and death is the wages, or consequence of sin, so the fact that death reigned from Adam to Moses, demonstrates that sin was in the world, and, sin being the transgression of the law, the law must have existed before sin entered, for where there is no law, there can be no transgression. That all the family of man were involved in Adam's transgression is proved from the fact that infants as well as adults died before Moses proclaimed the Sinai covenant to Israel. Adam was not deceived; he had a knowledge of the authority against which he rebelled, and the precept which he transgressed, when he followed our mother Eve in the transgression. But those, either infants or idiots, who do not after that manner or similitude sin, are equally subjects of mortality, because they were in Adam, and were Adam, when he ate of the forbidden fruit.

Again, Adam *is the figure of him that was to come;* that is, Adam is the figure of Christ, and consequently his transgression was a similitude of the manner of Christ's assumption of the guilt of his church. Paul says that Adam was not deceived, but the woman being deceived, was in the transgression. "This is a great mystery, but I speak concerning Christ and the church." Christ, the second Adam, being the Lord from heaven, could not have been deceived when he followed his bride (to redeem her) into the transgression, when he was made sin for her, who knew no sin, that she might be made the righteousness of God in him. The type or figurative import of Adam's transgression pointed to the coming of Christ to put away the sin of his bride, by the sacrifice of himself. But death reigned from Adam to Moses over all his posterity, whether they had sinned in the manner, form or similitude of Adam's transgression or not.

Middletown, N.Y.
September 1, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 263 - 264

# ROMANS 5:14

**Brother Beebe:** If you have light upon the subject, please give your views on Romans 5:14, especially who were the *them* there mentioned, and by so doing much oblige yours in great tribulation,

John Hargrove.
Gibson Co., La.,
February 18, 1864.

**Reply:** The whole verse reads, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The grand theme of the apostle, as we understand him, was to show how sinners are justified and saved by grace through their vital relationship to our Lord Jesus Christ. In his illustration he refers to their being made sinners in the earthly Adam, by his transgression of the law of God under which he was created. All who have, or hereafter shall descend from the earthly Adam were created in and identified with him. As his descendants they are partakers of his nature; and as their entire development is subsequent to his transgression, his posterity all participate in the sin of his offense, by the which judgment came upon all men unto condemnation. Being in him from his creation, we sinned in him before any of us were brought into personal manifestation. Hence when death passed upon him, it passed on all that he was, as the embodiment of his entire race. In this as in many other important things, Adam is, as our text affirms, the figure of him that was to come. As Adam's offense brought judgment unto condemnation and death upon all his seed as such, so the righteousness of our Lord Jesus Christ, who is the Lord from heaven, and whose righteousness is the righteousness of God, is after the same

similitude, imputed to all his seed, that to all who are or ever shall be born of God as his chosen generation, unto justification of life. As it was totally impossible that any who were in the loins of the earthly Adam to escape the guilt and consequences of his disobedience, so it is also and equally impossible that any who were created in Christ Jesus, chosen and embodied in him before the foundation of the world, should fail to participate in his righteousness, and the free gift by it, unto justification of life.

Incidentally, in the elucidation of his subject, he shows that, although from Adam to Moses the divine law had not been presented fully in its perceptive form; yet, the descendants of Adam were included in his condemnation. This is proved by the unremitting reign of death. As the sting of death is sin, and the strength of sin is the law, and sin is the transgression of the law, and death the consequence of sin, so death has passed on all men, "for that all have sinned." "For until the law," that is, until it was given by Moses, sin was in the world; it did not require that a law should be given, and again transgressed, in order to involve those of Adam's children who lived from Adam to Moses. Sin being during this lapse of about twenty-three hundred years, in the world, as it proved was the case, by the reign of death as the consequence of sin shows clearly that all the posterity of Adam were sinners and doomed to die, as they had all sinned in him, in the first transgression.

By those who "had not sinned after the similitude of Adam's transgression," we understand those who had not during that period transgressed any express command in the manner in which Adam had. The word *similitude,* simply means likeness, or manner. The one offense, or transgression of Adam consisted in his doing what God had expressly forbidden him to do. Paul says, in verse thirteen, "sin is not imputed where there is no law." For instance, if man had

been created a free agent, or actor, having liberty to do as he pleased, he could not have been convicted of sin in following the inclination of his own mind. But being a restricted agent, and having received an express command from his Creator, his disobedience to that command was sin. If the liberty to eat of all the trees of the garden had not been abridged by the express exception of the tree of the knowledge of good and evil, Adam's eating of that tree would have been no transgression; hence the strength of sin is the law. It is sin for us to do what God has forbidden us to do; and equally so, for us to leave undone what he has commanded us to do. There were many thousands who died in the space of time indicated, from Adam to Moses; and of that number we may reasonably conclude there were at least some who died as soon as they were born, who had not sinned after the manner, likeness or similitude of Adam's sin; having been conscious of no law or commandment to them expressly given, and deliberately disobeyed. For Adam was not deceived, although the woman was; but Adam knew that his eating of the tree was a transgression of the command of God. To sin after the similitude of his transgression could not then have been possible for unconscious infants, or any others who were unconscious of disobedience to God. Yet they died, as well as all others of their race; which proved that they were sinners; although incapable of what we sometimes call actual personal transgression, after the manner of Adam's transgression. Had death only reigned over those who sinned in the manner or similitude of Adam's transgression, Adam would not have been as striking a figure of him that was to come. Adam's transgression landed all his posterity in guilt, judgment, condemnation and death; thus showing in the nature of the figure that the righteousness of Christ should deliver all his seed from condemnation and death. The argument of the apostle that those who had not sinned after the similitude of Adam's transgression demonstrates the position by him assumed, that all have

sinned in Adam, and that sin being upon all his race, death, which is by sin, reigns over them all. It does not require that we should in our own individuality be born into the world and in our own persons actually transgress the law, as Adam did, to make us sinners, for we were involved in sin and death at the very moment that Adam was; for we were there, and to us in him was the command given and transgressed; consequently death, in passing on him, passed on us all. It therefore follows that we were conceived in sin, and go astray from the womb, speaking lies; for, "Who can bring a clean thing out of an unclean? Not one (Job 14:4)." Hence we see the throne of death set up, and his cruel reign extended to all the seed of Adam: even them who had not sinned after the similitude of Adam's sin. It is certain that his unborn posterity had not sinned after the manner or similitude of Adam's transgression; that is, they had not in their individual persons consciously transgressed any law or commandment, in the way, manner or similitude of his sinning; but were all held, as involved in the sin which they committed in him, and so death passed upon all for that all have, and had sinned.

"Conceived in sin, O wretched state,
Before we drew our breath;
The first young pulse began to beat,
Iniquity and Death."

Thus as guilt, condemnation, ruin and death came on all the children of the earthly Adam before the first of them were born, and allowed no exemption to any of his then undeveloped seed so the free gift of justification to life comes by the second Adam, on every one of the seed of Christ; and was extended to them in him, before the world began, consequently before any of them were brought into manifestation as the sons of God by a spiritual birth. "That as sin hath reigned unto death," by the earthly Adam; "Even so might grace reign through righteousness unto eternal life by

Jesus Christ our Lord.” So as our sin by Adam reigned unto death; so *our* righteousness in Christ, the righteousness of God given to us in him, has reigned by him unto eternal life, to as many as the Father hath given him.

Middletown, N.Y.
March 15, 1864.

Elder Gilbert Beebe
Editorials Volume 6
Pages 7 - 10

# ROMANS 5:14.

**Brother Beebe:** If it not asking too much, I would like to have your views on Romans 5:14, especially on this part of the verse: "Even over them that had not sinned after the similitude of Adam's transgression." I very well know that you are troubled much in this manner, and if it is not entirely agreeable, pass it by, and all will be right. I am very desirous to have your views on this Scripture, because it has given me much thought and trouble. May the good Lord spare your life many years yet, and enable you *us* the future to proclaim his truth, unbiased by any earthly consideration, as you have in the past.

Your brother, if a brother at all.
Isaac W. Kelly
Louisville, Ky.
July 11, 1869.

**Reply:** In the transgression of Adam, we have a very instructing similitude; for the apostle says, he "is the figure of him that was to come." That is, of our Lord Jesus Christ, who, answering to that similitude, or figure, is called the second, or anti-typical, Adam. Not only in the similitude of his transgression, but, as the apostle has clearly shown, as the seminal head and progenitor of a posterity. The figure being natural, but the anti-type spiritual; the figure is of the earth, earthy; the anti-type, the Lord from heaven. So that the earthly Adam is emphatically "the figure of him that was to come." Of this most grand and sublime figure, we need only now to speak of the similitude of Adam's transgression, or the analogy which Adam's transgression bears to that which it was designed to prefigure and represent.

The guilt of Adam's transgression came from the devil. The serpent beguiled Eve to eat of the fruit of the tree of

knowledge of good and evil, which God had forbidden on pain of death. She ate, and thus stood the case. She must die, and in death be forever separated from Adam, as she had no power to return to that state of innocence in which she had with him. But one way was possible for the perpetuation of their unity and identity. He had power to assume her guilt, and take on him her transgression, by receiving the forbidden fruit at her hand, and assuming the penalty of the violated law of God, as she was truly the bone of his bones, and the flesh of his flesh. They twain were one flesh, and by the purpose and decree of God, identified in an indissoluble union. "The woman whom thou gayest to be with me, she gave me of the tree, and I did eat." Genesis 3:12. Thus Adam, in following his bride into the transgression, coming under the condemnation and penalty of the law that she had transgressed, is the figure of him that was to come. Although Adam had no redeeming power to expiate sin, or to deliver himself or bride, or to put forth his hand and help himself to the fruit of the tree of life, yet, his complicity with Eve, following her under the law, and his assumption of the transgression, was at least a very striking similitude.

It is not true that Adam lost the image, or ceased to be the figure of him that was to come, when he received at the hand of the bride the fruit of the tree, and did eat of it; for it is written, "And the Lord God said, Behold the man has become as one of us." Genesis 3:22. God did not say, Behold the man has lost the image; for there was in the very transgression of Adam, a similitude, indispensably necessary to complete the figure. And the inspired apostle applies this similitude throughout this fifth chapter to the Romans.

If then Adam is the figure of Christ, as the apostle says he *is,* (not was) then his bride, created in him, is a figure of the church, which is the bride, the Lamb's wife. Paul has thus testified. "For Adam was first formed, then Eve. And Adam

was not deceived, but the woman being deceived was in the transgression." I Timothy 2:13,14. Let us apply the similitude. Christ, the Second Adam and the Lord from heaven, "is before all things, and by him all things consist." Colossians 1:17. Eve was created in Adam. And of the church it is said, "For we are his [God's] workmanship, created in Christ Jesus." Ephesians 2:10. "For Adam was first formed, then Eve." I Timothy 2:13. Of Christ it is said, "And he is before all things, and by him all things consist. And he is the Head of the body, the church, who is the Beginning, the first born from the dead, that in all things he might have the pre-eminence." Colossians 1:17,18. "Adam was not deceived." When Christ came into the world, "He saith, Lo, I come, [in the volume of the book it is written of me] to do thy will, O God." Hebrews 10:7.

Adam followed his bride into the transgression; and, "He [Christ] was made sin for us, who knew no sin, that we might be made the righteousness of God in him." II Corinthians 5:21. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isaiah 53:6. The words of Adam, which we have repeated, are also applicable to Christ. "The woman [church] which thou gayest to be with me, she gave me, and I did eat."

When Eve existed in Adam before her formation, Adam loved her, for "no man ever hateth his own flesh." When she was formed and stood in primeval innocence at his side, he loved her; when she was beguiled by Satan and came under the sentence of the divine law, which forbid her return to him, still he loved her, and rather than endure a separation he gave himself for her. So we understand the church as created and chosen in Christ, was the object of his eternal and immutable love. And when he saw her ruined in the fall, he loved her, notwithstanding all. "But God, who is rich in mercy,

for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with him." Ephesians 2:4. And, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14,15. In taking part of the same flesh and blood, he was made of a woman, and made under the very law which his children had transgressed, to redeem them from under the law, that they might receive the adoption of children. The first Adam could not redeem his bride from her transgression, but as the figure of him that was to come, he could and did receive the consequence of her transgression, even as Christ received and bore in his body the sins of his people.

Thus we see in the transgression of Adam a similitude, and as the text reads, he is the figure of him that was to come.

Again, by closely observing the context we find the apostle discoursing on the subject of the divine law. From Adam to Moses we read of no law in preceptive form being given to the children of Adam; and Paul says, Sin is not imputed where there is no law. Yet until the law, or prior to the law by Moses, sin was in the world; and this is proved from the fact that death reigned during that period. As Adam's transgression was by direct disobedience to a special command or precept of God, those of his posterity which were under the reign of death did not sin after the similitude of his transgression, which proves that they were involved in his sin; for the sting of death is sin, and the strength of sin is the law. Therefore, although they had not sinned after the manner or similitude of Adam's sinning, yet, as they had sinned in him when he sinned, the reign of death was upon them, or they could not have died. The law which was given

to the Hebrews was not to give mankind a new trial or probation, for the reign of death could not be annulled but by that atonement by Christ of which the apostle is speaking. “Moreover the law entered, that the offence might abound.” The entrance of the law by Moses did not occasion the offence, but made it manifest; for the offence existed before the giving of the law. But still the law being holy, just and good, was a detector, or exposer, of sin which already existed in the human race. We do not understand that there were any, from Adam to Moses, that sinned after the similitude of his transgression, either in viewing that similitude as referring to him as the figure of Christ, nor in that similitude, in its application to the manner of his transgression of a direct precept. In the space intervening from Adam to Moses, many died in infancy and in maturer life, who had not sinned by any direct transgression of, or want of obedience to any precept, prohibition or command, as did Adam, and therefore not after the likeness or similitude of his transgression; thus demonstrating that they had sinned in him, as their seminal head, and were consequently under the reign of death.

In replying to brother Kelley, we have taken a wider range, and made this article more lengthy than we had intended.

Middletown, N.Y.
September 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 479 – 482

# ROMANS V. 18.

“Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”

This, like all the inspired epistles, was addressed to the people of God expressly, and to them exclusively. Paul, after announcing himself as a servant of Jesus Christ, and his official character, an apostle separated unto the gospel of God, &c., thus defines the subject of his address: “To all that be in Rome, beloved of God, called to be saints.” Although this department of the church was in Rome, and probably the members were generally Gentiles by nature, still they, as well as the Jews, were strongly inclined in their natural judgment to the legal notion that has always prevailed among carnal men, that the salvation and justification of sinners, depends, at least to some extent, on works to be by them performed as the condition on which they are to be saved. No error has ever been more prevalent among the fallen sons of Adam, more opposite to truth, nor more pernicious in its nature and tendency. Hence, we find the apostle Paul, in all his epistles to the saints, laboring to enlighten his brethren on this subject, and to clearly demonstrate to them that, By grace they are saved, through faith, and that not of themselves, for it is the gift of God. Not of works, lest any man should boast: for says he, “Ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them.”

The text presents only a detached part of the argument of the apostle in establishing the true ground of justification and salvation. The term “justification,” in this connection, is used in reference to the justification of the ungodly, and is therefore spoken of as being through the redemption which is

in Christ Jesus. By which redemption God's children are not only redeemed from punishment, but from all guilt. Being washed from sin and transgression in that blood which cleanseth us from all sin, and clothed in the perfect righteousness, of him who of God is made unto us wisdom and righteousness, sanctification and redemption. To justify such as have never been involved in sin, only requires an exhibition of their righteousness. Thus, in the exhibition of the holy law of God, God's righteousness appears, and he is justified, and every mouth is stopped, and all the world is guilty before him. Not that the exhibition of God's holiness is the cause of our pollution and guilt, but it is that which makes our guilt apparent. We were found in opposition to God, enemies to him by wicked works. The law, therefore, which manifests God's purity, proves that we are guilty, carnal and sold under sin. But the justification which is unto life, in our text, applies to the gracious work and righteousness of Christ, imputed to the saints, by which he has taken away their sins, washed and cleansed them in his own blood, and brought in for them everlasting righteousness. Hence, it is said, that we are freely justified through the redemption that is in Christ Jesus.

Now, in order that we may know upon what principle God can be justified, and the justifier of them that believe, we must be made acquainted with the gospel. The law, as we have seen, shows how God is just in condemning sinners; but the gospel alone can show how "Mercy and truth have met together, and righteousness and peace have kissed each other." Merely the substitution of an innocent and sinless victim in our room and stead, to suffer all the penalty of the law due to our sins, could not effect this, unless that sinless victim stood in such relationship to us that he could legally represent us. Truth says, "The soul that sinneth it shall die." Mercy cannot meet this truth in any way that would detract from the nature of truth. Truth has said, God is a jealous

God, and that he will in no wise clear the guilty. How then can mercy reach the case of guilty sinners without doing violence to truth? Such a meeting of mercy and truth is impossible, unless the guilty sinner can be made perfectly free from guilt. But, as we have said, to merely visit the penalty of the guilt of sinners on one who is spotless, innocent and pure, would not sufficiently secure the truth and justice of the law of God, for truth has said, "The soul that sinneth it shall die." Not another, that has not sinned. Hence, mercy cannot meet truth on any such ground. To condemn the righteous and to justify the guilty are alike incompatible with law, with truth, and with justice. Now to show how the law is honored, eternal justice perfectly satisfied, and truth maintained inviolate in the justification of the ungodly, is the very point which the apostle has clearly established in the text under consideration, and its connection.

In the latter part of the fourth chapter, and immediately connected with our subject, Paul shows that the righteousness of Christ is imputed to the saints, and that Christ was delivered for our offences, and raised again for our justification. And to show how, and upon what ground, his righteousness can be accounted, or imputed to us, he refers, in the parenthesis, from verse 13 to 17th, inclusive, to the figure divinely authorized, for the illustration of this most important point. In elucidation of the doctrine of atonement, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God,

and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one judgment came upon all men" &c.

Now, let us carefully examine this illustration. "Adam is the figure of him that was to come." And in applying this figure the parallel is run of the imputation of sin, judgment, condemnation and death by and through Adam, who is the figure, and of the imputation of righteousness, justification and life by and through him that was to come, as the antitype of Adam, or as the second Adam, the Lord from heaven.

As Adam is the figure specially provided and given by authority of God himself for the illustration of this mystery, it is very important that we observe the scriptural testimony of this important figure. Who and what is Adam? We are informed, Gen. v. 1, 2, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Adam, as the figure of him that was to come, is a plural being, in the day when God created him. Embodied in his person was his wife, and in his loins were all the families of the earth. And God called their name Adam, in the day when they were created. This one form, into the nostrils of which God breathed the breath of life, was all the human family condensed in one bodily form. This unit by the decree of the Creator was to be fruitful and multiply, until all that was in that unit should be developed. It was Adam in the

unit, and it is still Adam in multiplication or development. That which is born of the flesh is flesh, and that which is born of Adam is Adam. Before any of the sons and daughters of Adam were born, while the whole human race was a unit, by one offense or transgression of the authority of the Creator, sin entered the world. And death by sin, and death passed on all men, (that is, on all the unborn race,) because all had sinned. Not one of the posterity of man was yet born when all had sinned, and death had passed on all men. As further evidence of this, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression. Before the birth of Cain, the whole human family was driven out of Eden, and could not eat again of the tree of knowledge, and, as from the expulsion of Adam to the time of Moses, the preceptive law was not given, those over whom death reigned had not sinned after the similitude of Adam's sin, who is the figure of him that was to come; therefore, the fact that death reigned over them, and that it reigned by, and as a consequence of their being sinners, it proved conclusively that they were all identified in Adam, and all sinned in him.

It is therefore plainly to be seen that in the declaration of our text, "Therefore, as by the offense of one judgment came upon all men to condemnation." Adam was all men, and all men are Adam. All men, in this case, signifies all that Adam was, and all that Adam is, and all that Adam ever will be, sinned in Adam, judgment came upon them, then and there, while thus embodied in him, unto condemnation. All men, therefore, in this case, clearly means all that Adam represented as their natural earthly progenitor, and no more. On this principle, Paul argues that when Christ died for us, we were even then sinners. Some of us were not born into the natural world for nearly two thousand years after Christ died, yet when he died, more than eighteen hundred years ago, we were all sinners. "For when we were yet without

strength, in due time Christ died for the ungodly”; we were then ungodly, and for that reason Christ died for us. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall he saved by his life.

Now for the application of the figure to the second Adam, Jesus Christ, who is the Lord from heaven. The first Adam was not spiritual, but natural; he therefore represented his posterity, not as spiritual, but natural beings, as earthly beings, as living souls, and not as quickened spirits. Still the natural, earthly Adam, was the figure of him that was to come, namely, of Christ. As the natural Adam clearly represented and embodied an earthly race of human beings, so Christ the second Adam, who is the Lord from heaven, the spiritual Adam, and the quickened Spirit, as clearly, fully and completely embodied in his mediatorial Headship of the church, all of the spiritual family, or all of that seed which was ordained to serve him, and to be counted to him for a generation, whom he should see when he made his soul an offering for sin, and in seeing, be satisfied. As then all the members of the human family are partakers of, and involved m, the original transgression which brought sin and death upon all flesh, so all the members of Christ, whose spiritual and eternal life was given them in Christ, their spiritual Head, are as fully embodied in Christ, and as perfectly represented in him, as the great and glorious law-fulfiller; and as by relationship and identity with the first Adam, his transgression is reckoned to us, so by our spiritual relationship to, and identity with Christ, as the Head over all things to his church, all his members are represented in his righteousness, and on this ground of relationship, the free gift comes upon them all unto justification of life. In regard

to the words “all” and “all men,” which occur frequently in the apostle’s argument on this subject, they imply just what they express. All men, in relation to the natural Adam, are all the human family as such, for they were all created in him, stood in him, and sinned and came under condemnation and wrath in him. The same term, “all men,” when spiritual men are referred to, means all who are the members of Christ, or that seed of whom he is the spiritual progenitor. And farther, as the children or members of the natural Adam were made sinners, while they personally lay unconsciously in the loins of their earthly progenitor, almost six thousand years ago, so all the children of God were reconciled to God by the death of his Son, almost two thousand years ago, when he (in due time) died for them, and arose again for their justification, and while they were undeveloped by personal and experimental development or manifestation.

Again, as the decree of Jehovah went forth, saying, Be fruitful and multiply and replenish the earth, and did irrevocably secure the natural generation and perfect manifestation in time of the whole natural Adam, and all that was created in him, so the decree of God has gone forth equally firm and irrevocable, that all of Christ’s seed shall serve him, and be counted to the Lord for a generation; that they shall all be taught of the Lord; that they shall be a willing people in the day of his power; that they shall all come into the unity of the faith and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ.

As the fullness of the measure of the stature of the earthly Adam was perfectly open to the omniscient eye of the Creator from the creation, so the perfect proportion, symmetry and measurement of the mystical body of Christ was always with the Lord. Christ could and did, by the mouth of the psalmist, say, “My substance was not hid from thee,

when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." - Psalm cxxxix. 15, 16. Therefore, as by the offense of one, (Adam the first,) judgment came upon all men, (who stood and fell in him,) unto condemnation. Even so, (or exactly so, after this similitude in perfect harmony with this figure,) by the righteousness of one, (Christ, the second Adam,) the free gift came upon all men, (all the members of Christ) unto justification of life. This free gift has come, and it has effected its object, and they upon whom it has come, are fully, freely, effectually and forever justified and reconciled to God, in Christ, raised up together, and they sit together with him in the heavenly places.

"And not only so," says the apostle, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." We were reconciled to God by the death of his Son. This was when, in due time, Christ died. But now being called, quickened, born of God, we have personally and experimentally now, received the atonement, and in consequence of having received the reconciliation or atonement, "we now joy in God through our Lord Jesus Christ."

Our carnal, fleshly, Adamic nature, is still under death; for, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." - Rom. viii. 10, 11. The old Adamic man must be dissolved and fall, for dust it is, and unto dust it must return. It shall be sown in weakness, dishonor and mortality, but it shall be raised in power, honor

and in immortality. Our flesh shall therefore rest in hope. It shall be changed and made like Christ's glorious body, and mortality shall be swallowed up of life.

"This flesh shall slumber in the ground,
'Till the last trumpet's joyful sound;
Then burst its bands with sweet surprise,
And in the Savior's image rise."

Lengthy as our article is, we have but glanced at the subject. Volumes might be written, and the subject still be unexhausted. May the Lord apply truth to our hearts by the Holy Spirit and pardon error, for the Redeemer's sake.

Middletown, N. Y.
July 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 344 - 352

# ROMANS 5:18,19

“Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

The great doctrine of redemption by grace is the theme of the inspired apostle in our text, and indeed of the gospel ministry. The consideration of this subject involves the fall, guilt and just condemnation of God’s people in the earthly Adam, and their deliverance in the second Adam, which is the Lord from heaven. Treating on this subject in our text and its connections, the apostle alludes to the federal relationship of the two Adams, and their respective posterities. The first Adam, being of the earth, earthy, is unable to develop or produce a posterity of a different character or quality from himself; his offspring are consequently like himself, of the earth, earthy. The second Adam, being the Lord from heaven, is spiritual, and the seminal, or progenitive head of his spiritual posterity. Hence the earthy Adam is the figure of the spiritual Adam which was to come (see verse 14). “And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening Spirit, Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.” (I Cor. 15:45-48) The guilt and condemnation of the posterity of the first Adam bears even date with the first transgression of Adam in the garden, before the first of all his numerous progeny was born. They were all created in Adam, and they were Adam, and were

therefore righteously included in the guilt of Adam's transgression, for they all being in him, were at the same time in the transgression. For such is and unavoidably must be the nature and effect of federal relationship. Therefore, the apostle tells us, in our text, "As by the offense of one." That *one* was an entire race, embodied in one man, but to be developed by multiplication into all the tribes of mankind. "By the offence of [this] one, judgment came upon all men to condemnation." This argument Paul makes conclusive and indisputable by the fact that by one man's offense, death reigned by one. None can deny this, that from Adam to Moses death reigned over all the children of Adam, and that death still continues to reign over all the sons of men. Death cannot reign but by sin, for the sting of death is sin, and the wages of the sin is death. Therefore it is evident that the sting infused the poison which results in death, when all were embodied in the one undeveloped man. This judgment which has already come upon all men is the decision of God, the Judge of all; it cannot be reversed or annulled. It is in strict accordance with his holy law, and its execution is demanded by eternal justice. It has come upon all men; not to come, if they do not repent or reform, for it has come upon all men to condemnation. All men are therefore condemned already, and have been ever since the judgment came, which is nearly six thousand years ago; and it has come upon us who were not then born, and equally on all who are not yet born; for all have sinned in Adam. Every mouth is stopped by the law, and the whole world of mankind are guilty before God.

Now as the nature and effect of the federal relationship of Adam and his posterity has involved all alike in sin, judgment and condemnation, "even so," exactly so, or in the same manner the federal relationship of Christ and his spiritual posterity secures to all the people of God the righteousness of justification of life. On legal principles, if the relation subsisting between Christ and his members was such that

Christ could bear their sins in his own body, or that justice could inflict the penalties of the divine law, which were due to our transgressions, on him, then the same relationship must make Christ's obedience to the law, and sufferings under the law, the ground of our justification to life. The law condemned us to death, but the righteousness of Christ's active and passive obedience to the law on our behalf, takes away our guilt, and death as the consequence of guilt, and justifies us to life, as the opposite of death.

In further illustration of this, our apostle continued, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." We have shown that by the offense of Adam, all Adam's posterity are made sinners, judgment has come upon them all to condemnation. Now taking this as a divine authorized figure, we must unavoidably conclude that the justification unto life of the seed of the second Adam is by virtue of his obedience to the law on their behalf, and the analogy of the figure shows that the same law and divine justice of God, which could behold all the human family in the first Adam, and being in him partakers of the guilt of his disobedience, must with equal clearness behold all the spiritual seed in the second Adam, when he obeyed the law and bore its penalties as partakers in him of his righteousness unto justification of life. We all sinned in Adam, and in Adam we all die, so in Christ all whom God had chosen in Christ before the foundation of the world, when he was delivered up for our offenses, and bore our sins in his own body on the cross, met the utmost of the penal demands of the law; and when Christ was raised from the dead, we were raised up with him to justification of life. Our perfect justification is therefore not predicated partly on what Christ has done and partly on what his people are to do, but it is by the obedience of one, that is, of Christ, exclusively of anything and everything else, that the saints are made righteous; this is prospective of what

shall be by the obedience of one. But if Christ did not fully, effectively and forever purge away all our guilt legally when he died and arose from the dead, this prospect, assurance and certainty that all his children shall be made righteous, experimentally, would be forever cut off.

The atonement was perfect and complete in Jesus Christ our Lord, and in him we were reconciled to God while we were yet sinners in ourselves. But all that was legally fulfilled for us in Christ, shall most certainly be experimentally fulfilled in us individually at the appointed time. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom. 5:8-10)

Much confusion and jargon arises with Arminians and Universalists in consequence of their confounding the type and the anti-type, the figure with the thing signified, the shadow with the substance. General or universal atonement is inferred by them from such declarations as those in our text, because they do not perceive that the earthly Adam, as the type, is connected with his own earthly posterity, prefiguring the antitypical Adam and his chosen generation, royal priesthood and holy nation. The type is the natural progenitor of his own race which includes all his natural offspring, and Christ is the head over all things to his church; which, if we admit that by the disobedience of one many were made sinners, we must admit that many sinned in that one man. A man is made up of a body, head and many members. When we say a man breathes, we do not affirm that his hand, feet and all the members of the man respectively inhale and exhale the atmosphere. It is enough that the proper organs convey the vital air into and from the

lungs to justify the declaration that the man breathes. Personally, as the respective members of Adam, not one of his posterity was born when we were made sinners by his disobedience to God; and as none are sinners but those who have sinned, the declaration of our text proves that although unborn, we did sin in the disobedience of Adam. So in the application which the apostle makes of the figures to Christ and his seed, as antitypical of Adam and his seed, when Christ obeyed the law his people were so embodied in him that his obedience was our obedience, his death was the very death which the law consigned us to, and when he died for all his people, then were they all dead, and when he arose for their justification, they were all quickened together with him, and raised up together, and made to sit together in the heavenly places in him. Legally this was all accomplished when Christ, and all his people in him, died and arose again from the dead, they were legally all made righteous then and there; but our text reads, "So by the obedience of one shall many be made righteous," in his body, who is the fullness of him that filleth all in all.

The righteousness of Christ unto justification of life is not held up as a commodity in the market, offered to the highest bidder, nor is it offered conditionally to any, but it is the free gift. It is not offered to, but comes upon all men, that is, all the seed of the antitypical Adam. Free, because it is unconditional, without money, without price. "The gift of God is eternal life," and that gift is free, sovereign and effectual, and where God has sent it, it comes, and where it comes, and on whom it comes, it comes to justification of life. And it is God that justifies, while by the deeds or works of the law, we are positively informed, there shall no flesh be justified in the sight of God.

Middletown, N.Y.,
August 15, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 40 - 45

# ROMANS VI. 1, 16.

**Brother Beebe:** Will you give your views on Romans vi. 1, 16? By so doing you will oblige me.

Yours as ever,
WILLIAM SPRINGSTEEN.
Ramapo, N. Y., Feb. 17, 1859.

**Reply:** The first verse proposed for consideration reads thus, "What shall we say then? Shall we continue in sin, that grace may abound?"

The apostle had been dwelling on the reign of sin and death, and the redemption of the church of God from the dominion of both by the reign of grace through righteousness by Jesus Christ our Lord. The entrance of sin into the world by Adam as the embodiment and representative of all his posterity, long before the law or the Sinai covenant was given to Israel, even as early as the transgression of Adam, and the law is a detecter of sin; moreover, the law entered that the offense might abound. That is, as we understand it, that sin might appear as it really is, exceedingly sinful. The law did not make us sinful, but showed that we were so, making our sins to abound, or exposing them to view in their true magnitude, and so far as the church of God is concerned, the manifestation by the application of the law of the total depravity and just condemnation of those whom Christ came to redeem, shows the more vividly the superabounding of the grace of God. Where sin abounded, grace did much more abound. Sin, enthroned in our carnal nature, reigned unto death, but now, through the redemption that is in Christ Jesus, the principality of sin is spoiled; the strength of sin, which is the law, can no longer sustain the empire of sin, for being dead to the law by the body of Christ, they are no more under the law, but under grace, or under law to Christ.

Grace now appears in regal majesty, erects her throne in the heart, and sways her sceptre with greater might, reigns, governs and controls unto the opposite issue: life - eternal life. Sin’s reign was unto death, but grace extends her reign unto eternal life, and never can possibly fall short of that result. As certainly as it is that sin is the sting of death, so certainly the gift, or grace of God, is eternal life, through Jesus Christ our Lord. None can fail of eternal life who are subjects of reigning grace, nor can any fail of the wages of sin who are subjects of its reigning power.

This being the prominent doctrine of the inspired apostles and of the primitive disciples of Christ, their workmongrel opposers slanderously reported that they held and avowed as their doctrine that they would sin, that grace might abound. But it was a false charge, and as slanderously said of the primitive saints as it is now reiterated against the old order of disciples, and upon the same ground. But the apostle pronounces it a slanderous report, and he says of those who propagate it that their damnation is just.

Again, the enemies of God and truth have always contended that the doctrine of sovereign, eternal, reigning and saving grace is exceedingly dangerous, leading to licentiousness, for they have no knowledge of that faith which works by love and purifies the heart. Their religion depends on fear, animal excitement, terror, fire and brimstone, &c. But the operative principles of love, as an incentive to holy aspirations, is only found under the reign of grace, hence all will-worshipers are ignorant of it.

Paul could and did confidently appeal to the subjects of grace in the language of our text, “What shall we say then?” We know what our calumniators, and all Arminians say on the subject, but, “What shall we say?” Can a subject of grace be found in heaven or in earth who will say, Let us sin that grace

may abound? The very thought to them is abhorrent and repulsive; God forbid, is their language, for how shall we that are dead to sin, slain to its love, dead to its dominion, and emancipated from its reign, how shall we live any longer therein? Baptized into the death of Jesus Christ, being buried with him by baptism into death, crucified with him, dead to sin by his body, we are dead, and our life is hid with Christ in God, and with him we are risen to newness of life; Christ now liveth in us, and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us and given himself for us. The body, or that which is born of the flesh, is dead because of sin, circumcised, or cut off, so that we are no longer known in the flesh, or after the flesh, but the Spirit; that which is born of the Spirit, is life, because of righteousness. It is the new man, which after God is created in righteousness and true holiness. “Knowing this, that our old man is crucified with him,” that is, with Christ who was delivered for our offenses, and raised again for our justification. “God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with him, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Now, therefore, our element is no longer sin, but holiness. “For he that is dead is freed from sin.” Now, if we be dead with Christ, we believe that we shall also live with him. “Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.” If we were crucified with him, baptized into his death, buried with him by baptism into death, and the body of sin destroyed; if with him God has raised us up together to a newness of life, then may we reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And then the admonition of the subject applies to us. “Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.” The old mortal body is still of the earth earthy. Sin is still there striving to maintain a dominion over

our members. But being legally released from his cruel dominion, we have a right to renounce his yoke, and refuse obedience to his wicked mandates. Sin will strive to reign over our members and to control them by stirring up our passions and lusts, and to press our members into its service. But here is the true ground of our confidence, that sin shall not have dominion over us, for we are not under the law, but under grace. “What then? shall we sin, because we are not under the law, but under grace? God forbid.”

We are frequently told by the votaries of free-will and human agency in salvation, that if they could be assured that they are not under the law, or exposed to its penal wrath, they would not only sin, but give a loose rein to all their lusts, and take their fill of sin, thus proving that they still love sin as well as ever. They are not yet full, they want more, and are only restrained by a selfish fear of hell. Our case is quite different, if we are under the reign of grace; we have had our fill of sin long ago, we loathe it now, we hate it, we detest it, and love holiness, for it is now our element.

We come now to the sixteenth verse of the chapter on which brother Springsteen desired us to comment, in connection with the first.

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”

This the saints ought to know, and to thoroughly understand. Here are two opposite dominions, the one, sin; the other, righteousness; and if we are under the dominion of the first of these, we shall obey it in its lusts, yielding our members instruments of unrighteousness unto sin. But if freed from the dominion of sin, and brought under the reign of grace, we shall obey the governing principles of grace, the law of

grace, which teaches us, “That denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” This law of grace is not written on tables of stone, but written on the tables of our hearts, according to the provisions of the new covenant, or covenant of grace. “I will put my law in their hearts, and I will be their God, and they shall be my people,” &c. While a discrimination is here made between the slaves of sin, and the subjects of reigning grace, we are taught to regard a love of holiness, a spirit of obedience to God, and a relish for the word of truth, the doctrine and ordinances of Christ, as a reliable evidence that we have passed from death unto life, from the dominion of sin, to the reigning power of grace, and in the fullness of our hearts, in the assurance of this evidence, we join the apostle in thanksgiving to God that our service under the dominion of reigning sin, is among the things which were, that being now made free from sin, we become servants of righteousness.

The question may arise, Why, if I am thus made free from the reigning power of sin, am I so prone to wander, so full of vain and wicked thoughts? Why do I the things which I ought not, and leave undone the things which I ought to do? The answer of this inquiry will be found in the words of our Redeemer, in connection with those of Paul: “That which is born of the Spirit, is Spirit, and that which is born of the flesh, is flesh. And the flesh lusteth against the Spirit, and the Spirit against the flesh; for in our flesh there dwelleth no good thing.” All our disobedience and rebellion against the law of the Spirit of life in Christ Jesus, arises from the flesh, which is and always has been at war with grace. It is no more I that do it, but sin that dwelleth in me. With my mind I serve the law of God, but with my flesh the law of sin.

Here is the ground of the christian warfare; two opposing laws, two opposite principles dwell in us while we sojourn in the militant state. The flesh, or earthly, depraved nature will

never harmonize with the aspirations of the new man after holiness. The flesh is still a servant of sin, but the new man is the servant of righteousness, and each zealous for its respective master. While the sin that dwelleth in us disputes and opposes every step of the reign of grace, so that we cannot do the things which we would, grace, on the other hand, or the immortal Spirit of life, which is denominated the new man, cannot sin, because he is born of God, and his seed remaineth, and making war, uncompromising and determined, shall crucify the old man with his affections and lusts, and shall assuredly triumph over all opposition with, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

The apostle continues to dwell on this subject throughout this and the succeeding chapter, and shows that the saints are debtors not unto the flesh, to live after the flesh; if governed by the flesh, or if we walk after the flesh, we shall die. Death hath passed on the flesh, and the flesh is dead because of sin; sin has defiled it, reigns in it, and his reign is unto death. The carnal or fleshly mind is enmity against God, and to be carnally minded is death. "But as many as are led by the Spirit of God, they are the sons of God." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Much more might be written on this subject, the importance of which is demonstrated in the experience of all the saints, but we trust that what we have written will afford brother Springsteen some idea of what are our views on the subject.

Middletown, N. Y.
May 1, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 217 - 222

# ROMANS VI. 17.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

That the children of God have ever raised their hearts and hands in rebellion against him, is most unquestionably a source of deep sorrow and regret to them when born of his Spirit; and none more sensibly felt that godly sorrow for having been in opposition to God, than did the apostle who wrote the above text. But in presenting the contrast between what the saints had been and what they now are, he attributed this change in their condition to the sovereign grace of God, and instead of accrediting the glorious change to them as having been brought about by their will or work, he thanks God for the great and marvelous display of his goodness in their salvation from sin and death and hell.

Middletown, N. Y.
June 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 117 - 118

# ROMANS VI. 17.

BROTHER Isaac Wright, of Mo., has requested our views through the SIGNS on the following text:

"But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you."

That this passage of scripture is among those written by our beloved brother Paul which are hard to be understood, very few will doubt; for however easy it may be for us to conceive of the propriety of thanking God for those streams of mercy which flow so freely from his throne to us, poor helpless sinners, it is not so easy to feel ourselves under obligations of gratitude to him for our having been the servants of sin. The natural construction of these words seems to imply that sin is a blessing, and that it originated in God, and that he has bestowed it upon us and requires us to be thankful for the gift, and also that we are benefitted by it; but such a construction is at antipodes with our sense of the holiness and perfections of God, and consequently we must relinquish our understanding of the purity of his nature, or reject such a construction of these words of inspiration. To force an interpretation of such scriptures as the Holy Spirit has not opened to our understanding, must necessarily be attended with such difficulties; but this we are not required to do. It is better for us to wait on the Lord and ask counsel from him, than rashly to attempt to get along without the teaching of his Spirit which shall lead his People into all truth. But as the apostle intimates that God is to be thanked for something embraced in this passage, and as every saint is desirous of uniting in every strain of love and gratitude to God in which his children can be employed, it is both lawful and expedient that we should inquire and diligently search for that

understanding of the subject which is in harmony with both the word and the Spirit of the Lord.

As there are considerations involved in the investigation of this subject of vital importance, we could wish that the work had fallen into the hands of brother Trott, or same other brother much better qualified for the task than ourself; and after all that we may write, we hope to be favored with the views of others on this text. Some have attempted to obviate the difficulty by changing the translation, so as to make it read, “But God be thanked that, although ye were servants of sin, ye have obeyed,” &c. But by taking such liberties with the scriptures we might force an interpretation to any difficult part of divine revelation, and we should no longer need the teaching of the Holy Spirit.

To us it appears, (and we offer our present opinion, subject to any criticism which brethren may make in a spirit of kindness) from the connection of the text, that the apostle intended to be understood precisely as his words are given in our translation. He had been speaking largely on the two distinct headships sustained by Adam and Christ; the former of a natural, the latter of a spiritual seed. Adam as a natural head and representative, contained in his loins and truly represented, at the time of his transgression, all the families of the earth, so far as properly relates to what they are as natural creatures. That all the spiritual family of God were as absolutely created in Christ, and as fully represented in him as the bone of his bones and flesh of his flesh, as our natural life and human bodies were created in Adam; so that all that we derive from Adam is natural and common to the whole human family, and all that we receive from Christ is spiritual and peculiar to such as are born of God.

With the foregoing considerations premised, let us inquire whether those who stood in Christ before the world began,

have lost or gained anything by their subsequent connection with Adam. That the connection of the children of God with Adam involved them in his transgression, and caused to be entailed to them a corrupted, sinful nature, a body of sin and death, a nature adverse to holiness and to God, a disposition to do evil and that continually, together with guilt, condemnation and death, is too plainly revealed to admit of contradiction. But to oppose that God was either deficient in wisdom and omniscience to foresee, or power to prevent all this, would be a very serious reflection upon his character and attributes. He certainly did give to his people a natural life in Adam, unto whom he had previously given a spiritual life in Christ; and it follows of necessity that he either had or had not a purpose in giving them this natural life. If he had no purpose in it, how are we to understand that he worketh all things after the counsel of his own will  And if he had a purpose, that purpose was formed either with or with out taking into consideration all the circumstances or consequences involved. And to suppose that God's purposes were formed without a perfect knowledge of all the circumstances and consequences connected with them, would be to disrobe them of their wisdom and glory, and to contemplate them only as we do the purposes of men. Would this view harmonize with the revelation God has made of himself to his people  Certainly not. It was not then a mere experiment which God would try upon the children of his eternal love, to learn from actual trial what would be the result; for Known unto God were all his works from the foundation of the world; and he has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure.

To know then from revelation that God has given his people their spiritual existence in Christ their Head before the foundation of the world, and that he has given them a distinct and subsequent existence in Adam after the

foundation of the world was laid, and that all the consequences resulting from their relation to Adam was duly taken into consideration, is thus far sufficient to convince us that his purpose and work, however dark and mysterious they may seem to poor, short-sighted worms of the dust, were every way worthy of himself; and this should call forth the love and gratitude of all the heirs of glory. “God be thanked,” must and shall resound from all the chosen people of God.

But to return to our former inquiry. Have we lost or gained anything in reference to what we had in Christ before the world began, in consequence of our connection with Adam  If any answer that we have lost, let such inform us what is lost. Christ is the Life of his people; they did not lose that life or they would have been irrecoverably lost.  They were sanctified by God the Father, preserved in Christ Jesus and called.

That purpose and grace which was given them in Christ Jesus before the world began, was not lost; for opportunity is furnished by our connection with Adam, the law, sin and death, for the more full development of that purpose and grace, in the revelation of the Messiah, the fulfillment of the law, the blood of atonement, the vanquishing of death and the destruction of the grave. The love of God in Christ bestowed upon us was not lost, for it is written, “For the great love wherewith he loved us, even when we were dead in sin, hath quickened as with Christ; by grace are ye saved.” If Adam had been a spiritual man, and our spiritual life had been derived from him, as such, then all would have been irrecoverably lost, for ever lost! But in Adam we had no spiritual life to lose; that being in Christ is never communicated to us in our Adamic nature until we are born again “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.” “Marvel not that I said unto

you, Ye must be born again. All that was given us in Adam was given us since the foundation of the world, as we have shown, and must terminate with the final destruction of this world. When Death, the last enemy, shall be destroyed, and the bodies of all the saints shall be raised, they will not come forth natural bodies, but spiritual bodies: these mortals shall put on immortality, and this corruptible shall put on incorruption, and death shall he swallowed up of victory. Old Death shall then be challenged to show what, if anything, the saints have lost by their connection with Adam, the law, sin and death. "O death, where is thy sting  O grave, where is thy victory?"

When Christ was made of a woman, he was recognized by the law as the Son of man; in his relation to that nature in which his children had served sin, offended God and become children of wrath, he died; but when he arose from the dead, he rose as the Son of God, with power, and in his resurrection, being quickened by the Spirit, we shall know him no more after the flesh – when bursting the strong bars of the grave he left the chilling grasp of death, his Father hailed him, not as the Son of man – "Thou art my Son, this day have I begotten thee." Hence the inspired apostle justly infers, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised  Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." He also speaks in the same connection of a glory to be revealed in the saints, and reckons that the sufferings of this present time are unworthy to be compared with that glory; for says he, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Not for that manifestation in which we here receive the Spirit of adoption, for even the apostles and primitive saints, who had received the first fruits of that Spirit, were among the number who were thus waiting: "Even we our selves groan within ourselves, waiting for the adoption, to wit, the redemption of

our body.” And why did they wait and groan for this “Because the creature (or body) itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.” Here then shall terminate all that ever has or ever shall annoy or distress the heirs of glory. Therefore, although “The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,” seeing that all the suffering which we feel in consequence of sin is unworthy of comparison with the glory that shall be revealed in the saints, there is sufficient reason to unite with the apostle and say, “But God be thanked” that we were chosen in Christ, that we were also created in Adam, that we were the subjects of the power, providence and grace of God in all the events of our mortal existence. And as all the provisions of salvation by grace were treasured up in Christ for sinners, as he came not to call the righteous but sinners to repentance, and as it is a faithful saying that Jesus came to save sinners, of whom I am chief, have we not abundant reason to thank God that we were of that most favored number “But ye have obeyed from the heart that form of doctrine which was delivered unto you.” Those whose privilege it is to unite in this thanks giving to God, obey from the heart, where God has written his law, according to the provisions of the new covenant.

Men devoid of grace may obey any form of doctrine they please from fear of hell, or from any other impulse of the carnal mind, but such obedience is all external; they may pray by quantity so many times a day, they may fast for strife and debate, put on and wear the livery of the saints of God, but they can never from the heart obey that form of doctrine which was delivered to the saints, for that form of doctrine never was delivered to an unregenerate man. Those forms of doctrine obeyed by carnal professors of religion are not of that doctrine which was delivered to the primitive saints, but forms of doctrine of their own invention. They

make void the law of God by their own traditions, and teach for doctrines the commandments of men; and the sovereign Judge of the quick and dead, from whose decision there is no appeal, has decided that their worship of him is vain.

"But God be thanked" it is not so with his people; they are not of those who claim to have Abraham to their father, and that they were never in bondage to any man, that they always had some good desires, were not so bad as others, always had the price of salvation in their own hands, &c. God be thanked that it was not so with us; we were conceived in sin, have served sin, amid were destroyed by sin, that by the work of his gracious Spirit we have been brought to know and feel that we are the very description of character that Jesus came to save, and that he has saved, and who, by virtue of his salvation, have received a delivered form of doctrine, and by grace abounding to the chief of sinners, have been enabled to obey that form, and who, being made free from sin, have become servants of righteousness.

Sin, which is the opposite of God, hated by him, and loathed by all who possess his Spirit, is overruled by the superabundance of grace, and because we have been contaminated with it, and in consequence of that corruption, death is written in our mortal bodies. Yet by the redemption of our Lord Jesus Christ, the saints shall sing a song of redemption from sin which they could never have known or been able to sing if they had not been found among the lost, ruined, guilty sons of apostate Adam. God be thanked for the prospect before the saints, they shall sing the New Song, a song never before sung in heaven: "Worthy art thou, O Lord, for thou wast slain, and hast redeemed us." Reader, will you and the writer of this imperfect article be there to swell the immortal anthem?

New Vernon N. Y.,
Jan. 2, 1843

Elder Gilbert Beebe
Editorials Volume 2
Pages 126 – 133

# ROMANS VI. 22.

**Dear Brother Beebe:** I believe all God's people are humble and forgiving - I speak from my knowledge of them. We are strangers in the flesh, but I hope not in Spirit. I believe that christians all see eye to eye, in matters of experience; and all speak the same things. I feel a desire to say something about the goodness and mercy of God to poor, perishing sinners. It seems that the Lord is in this place, and we knew it not. I often think of the precious words of the apostle, when he said, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I desire that you would remember me in your prayers to God, for I feel that I am the most unworthy of all. Will it be asking too much if I request your views on Romans vi. 22? "But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end, everlasting life." This text has a great bearing on my mind. I heard an able minister preach from it, and he said that christians would bring forth good fruit. This set me to examining myself, and I could see no good in me; for in me dwells no good thing. I asked a brother his views on it, and he said he thought it applied to the preachers. But I must close. I remain your friend. May we meet in heaven.

MARY DYER
Henry Co., Va., June 28, 1858.

**Reply:** We have but little space at this time for remarks on this important subject. The apostle had been speaking of our old man or fleshly nature being crucified with Christ, that the body of sin might be destroyed, and that henceforth we should not serve sin. For says he, He that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised

from the dead dieth no more, death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. He asks what were our fruits, when we were the servants of sin? He has told us what are the fruits or productions of our carnal and depraved natures, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." - Gal. v. 19-21. But in our spiritual life and union with Christ, in which we are become dead to the law, by the body of Christ, and married unto him that is raised from the dead, our fruits are brought as the legitimate productions of this marriage to Christ, as the fruits of the Spirit, and not of the flesh. Now, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." - Gal. v. 22-24. *Now being made free from sin* (that is, all the family of God,) by the redemption which is in Christ Jesus, we being buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. And this walking in newness of life, is walking not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. The body, or flesh, or *old man,* being dead because of sin, can only produce dead works, such as are named in what we have quoted above from Gal. v. 19-21. But the Spirit is life, because of righteousness, its fruits are therefore spiritual and vital. Thus *we become servants of God,* for Paul says, "With my mind I myself serve the law of God, but with my flesh the law of sin." Having the Spirit of Christ in us, we learn that it is

God that worketh in us both to will and to do of his good pleasure: and consequently we work out that which his Spirit has begotten in us, which are *fruits unto holiness.* They are implanted by the Spirit of holiness, and the seed remaineth, and that seed is incorruptible, and cannot fail to produce in us the fruits of the Spirit which are named by the apostle in our quotation from Gal. v. 22-24. Sister Dyer may search in vain to find these good fruits, which are unto holiness, and which spring up into eternal life, or the end of which is eternal life, growing out of the flesh, which is carnal, depraved, dead, crucified, put off by the circumcision of Christ. And here is where many of God's dear children often become sorely tried, when we look for the fruits of the Spirit to be produced by the flesh. They seek for good fruit from a very bad tree, a tree that is dead, and poison, and only bears corrupt fruit. But when we search to see what God's Spirit has produced in our hearts, of love, joy, peace, long-suffering, gentleness, goodness, faith, &c., we find it produced by the Spirit of life and immortality, which God has implanted in our hearts. The brother was wrong in supposing this text applied only to preachers, it applies equally to all the members of our Lord Jesus Christ.

Middletown, N.Y.
January 1, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 183 – 185

# ROMANS 7:2.

**VERY DEAR AND MUCH ESTEEMED BROTHER BEEBE:** - Will you please give your views, through the "Signs of the Times," on Romans 7:2, and much oblige your brother in tribulation, if a brother at all.

William Brickey.
Red Bud, Illinois.
September 21, 1869.

**Reply:** The passage proposed for consideration reads thus: "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." The law of marriage which Moses gave to the Hebrews, as well as that law which was from the beginning, to which our Savior referred in his answer to the Pharisees, Matthew 19:3-9, was probably well understood by the saints to whom the apostle was directing his discourse, and his allusion to it was for the purpose of illustrating the redemption of the church from under the law, and her marriage to Christ, which was not so clearly understood. It was frequently the case that Christ and the apostles used subjects which were familiar to the saints to show by analogy the meaning of things which were more obscure to them. There are but few lessons in the gospel, which the saints have been more slow to learn and fully comprehend, than that of our release from the law, and marriage to Christ. The natural inclination of our carnal mind is to legality, to a system of works, and just so far as we are ignorant of God's righteousness, like the carnal Jews, we go about to establish our own righteousness, in doing which we look to the law for a rule, and to our own strength for ability to meet the requisitions, and vainly suppose that we can in that manner commend ourselves to God. But the declaration

of the Scriptures is, By the deeds of the law, no flesh living can be justified in the sight of God; And as many as are of the works of the law are under the curse.

The force of the apostle's argument will more clearly appear when we consider the nature and dominion of law. Paul was speaking to them who knew the law, knew that the law hath dominion over a man as long as he liveth. The law of the land in which we dwell extends its authority over living subjects, but cannot hold dominion over us when we are dead. So long, therefore, as we are subjects of the law which Paul in this connection calls a ministration of condemnation, and a law of sin and death, we are disqualified to be subjects of the law of Christ. No man can serve two masters. But if the law which we were under has convicted us of sin, and put us to death, it can extend its dominion no farther. If our sins were all laid on Christ, and he died our death, then we became dead to the law, and being quickened in the resurrection life of Christ, we are no more under the law that has slain us, but are under law to him who has raised us up from the dead. "I was alive once without the law, but when the commandment came, sin revived and I died." Still more clearly to illustrate this subject, the law of matrimony is used in the text under consideration. The woman which hath an husband is bound by the law to her husband so long as he liveth. That is, she is bound by the law of God. No human law can dissolve the relationship. Our legislatures may legalize adultery by granting divorcements, as they are called; but the relationship of husband and wife can only be dissolved by death. So stood the case with us in our relation to the law which held dominion over us, and which poured its curses upon our heads. No power could release us from its dominion, nor abate its severity, or shield us from its cursings. As long as we were under the law we were under its curse; and its dominion was so long as we lived under it. But when the law had exhausted all its wrath and vengeance

on us in our Head, and we were buried with him by baptism into death, the relation ceased; the law was no longer our husband; the legal covenant, by its own well defined limitation expired, and left the church in her resurrection life free from Moses, free from the ministration of condemnation, and free to be married to him that is risen from the dead, that she might bring forth fruit unto God. "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead." David loved Bathsheba while she was the wife of Uriah the Hitite, but his marriage to her could not be legally consummated so long as Uriah lived. And Christ so loved the church that he gave himself for it. She could not be legally wedded to Christ in the New Covenant relation, until every jot and tittle of the law was fulfilled. The marriage nuptials of the Lamb could not be legalized until the covenant she was under to Moses was lawfully annulled.

"So then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from the law; so that she is no adulteress though she be married to another man." As a woman who has a living husband cannot be married to another man without involving the guilt of adultery, so neither can we be married to Christ until we first become fully dead to the law, and the law dead to us. Such a union would be unlawful and adulterous.

The church under the legal covenant was in bondage, and the bond woman, in Paul's allegory, was mount Sinai, in Arabia, answering to Jerusalem, under the Sinai covenant, in bondage with her children. Galatians 4:25. But whom the Son maketh free, are free indeed. He has redeemed his

people from the dominion, as well as from the curse, of that covenant; and having removed the legal impediment out of the way, has betrothed her unto himself in righteousness. She is no adulteress in her marriage to Christ; for her obligation to Moses are fully, justly and righteously canceled; and Moses is dead, and cannot pursue her over Jordan; but Joshua is her leader. In the gospel covenant she is legally recognized as the bride, the Lamb's wife. In the individual experience of all the saints, this doctrine is illustrated. The first perceptible evidence of a quickened state is that in which we find ourselves in bondage under the law, held there by an unrelenting and inexorable power. We have heard of the heavenly Bridegroom, the blessed Savior, and fain would we fly to his arms; but the law, our old husband, holds dominion over us; and until his claims are satisfied, we cannot be wedded to Christ. All our works of obedience to the law fail to bring us any nearer to Christ. All our efforts to liquidate the demands of our old husband prove ineffectual and vain. Nothing short of death can put asunder what God has joined, and we see, and feel, and acknowledge the power of the law, until sin revives and we die. But when the law has pursued us to death, and laid us in our grave, then Christ our Resurrection and our Life is revealed in us, and then we find that we are dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead. Until Christ is revealed, the law holds us in durance, and pours down upon us its dreadful curses; its dominion over us is demonstrated by a flaming sword, which turneth every way, meets us at every point, and will be satisfied with nothing we can do. Tell us then, while thus sinking in despair, how easy it is to come to Christ and be his bride, while the very heavens lower in darkness, and the flaming sword of Eternal Justice is brandished over our devoted head, and we reply, No man can come unto him, except the Father which sent him draw them. With men it is impossible, but with God all things are possible. But when

God reveals his Son in us, as he did in Saul, immediately we confer no more with flesh and blood. In the body of his flesh we were slain by the law, and in his resurrection life we are raised up in newness of life. His resurrection life has quickened us, and brought us up from the dead. Death is abolished, and immortality is brought to light. The marriage of the Lamb to us has come, and our heavenly Bridegroom takes us by the hand, and by all that is sacred, covenants and promises to love and cherish, support and protect us as his bride, as long as the days of heaven shall endure.

"My guilt and wretchedness he knows,
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And makes his riches o'er to me.

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Who that has been slain by the law, and raised from the dead by the resurrection life of Christ, would wish to leave his sacred embrace, to go in search of the dead body of Moses? Our dead husband never blessed, but always cursed us. Our living husband always blesses and never curses. The former required everything, but furnished nothing; but the latter furnishes everything freely, and demands nothing in payment. Then let us with cheerful hearts love, honor and obey him in all things, and never seek another lover.

Middletown, N.Y.
October 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 499 – 502

# ROMANS 7:2.

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Middletown, N.Y.
October 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 499 – 502

# ROMANS VII. 9.

"For I was alive without the law once: but when the commandment came, sin revived, and I died."

Although this apostle had been brought up by Jewish parents, and after the strictest sect of the pharisees instructed in the Jew's religion, which consisted chiefly in, that to them pertained the giving the law, &c.; and although he had been no dull scholar in their theological school, but had graduated with great honor, of having surpassed many of his equals in the attainment of religious knowledge, yet his literary attainments extended only to the letter of the law. With that he was very familiar, and none could surpass him in his knowledge of or zeal for the Jew's religion. But it was like the religion of all legalists, workmongers and Arminians of our day, it filled his heart with a zeal which was not pure, and inclined him to oppose the gospel of our Lord Jesus Christ, and to breathe out threatening and slaughter against the primitive Baptists. But the spirituality and killing power of the law of God, he had never experienced, until it pleased God, who delivered him from his mother's womb, and called him by his grace, to reveal his Son in him. Then, as in all other cases where the Spirit of God sets home the law in its exceeding broadness, he saw himself a poor, convicted, guilty and justly condemned sinner before God; and that very law, on the letter of which he had depended for life and immortality, consigned him to death and everlasting wrath, for his transgressions of its precepts.

By the law is the knowledge of sin; but until we know the law, we are ignorant of our sinful and helpless condition. And this is the reason why so many are at this day relying on their own obedience to the law of God, for acceptance with him, and seem perfectly heedless of the express

declarations, “By the deeds of the law no flesh shall be justified,” and “For as many as are of the works of the law are under the curse. In this sense they are alive, as Paul had been once, not having been slain experimentally by the law.

In the illustration of this subject, Paul uses the figure of the marriage relationship, “A woman that hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law [or dominion] of her husband.” So long therefore as we are legally held under the law, we are held in condemnation. “For as many as are of the works of the law, are under the curse.” And we cannot be lawfully joined in marriage to Christ, until all the jots and tittles of the old dominion are legally canceled. This separation or deliverance could only be legally effected by death. Now to effect his release from the law, the redeemed of the Lord are buried with Christ by baptism, (or immersion) into death. (That is when Christ was buried in death, they were legally in him, so that when he died for them, they were all dead.) And hence, the apostle says, “Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another; even to him who is raised from the dead, that we should bring forth fruit unto God.” Our legal works of obedience to the letter of the law, however perfect they may have been as such, were not fruits unto God, for they were not begotten of his Spirit; they were fruits to the old husband; but in our relation to our new husband, our fruits are unto God, and not to the old husband, who is now dead to us; hence, instead of now serving in the oldness of the letter, we serve in the newness of spirit, and bring forth the fruits of the Spirit, which are these: love, joy, peace, long suffering, gentleness, goodness, faith. Still because the law, as our old husband, could not beget in us such fruits of the Spirit, we are not to conclude that the law is sin. God forbid that we should say so. “Nay, I had not known sin, but by the law: for I had not

known lust, except the law had said, Thou shalt not covet." The law is holy, just and good, but I am carnal, sold under sin. And as Paul says in chapter viii. 2-4: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The law is not sin. "But sin, taking occasion by the commandment, [or law] wrought in me all manner of concupiscence. For without the law, sin was dead." As sin is the transgression of the law, where there is no law there is no transgression. Hence, if we had been created free agents, or without law, we could not become transgressors or sinners. But the law being holy, the presentation of every one of its precepts detects the depravity of my sinful flesh, as exemplified in Paul's experience. "I had not known lust, except the law had said, Thou shalt not covet." As he had understood the law according to his instructions in the theological school of Gamaliel, he was blameless in regard to that precept, so long as he did not appropriate the property of another, to his own use. But when the commandment came, in its spirituality and power, he found to his surprise, that it took cognizance of the thoughts and intents of the heart; to hate a brother constituted him a murderer, and to look upon a woman lustfully made him an adulterer. The law had not only said, "Thou shalt not steal," but it had also said, "Thou shalt not covet." Hence the exceeding purity of the law, applied to and in its action upon all those who are under it, brings forth to light all manner of sin. "The law wrought in him all manner of concupiscence.&rsdquo; Not that the law communicated to, or implanted in him an unholy principle, but the working of the law was to expose that corruption which existed in the flesh; as the apostle says, "But sin, that it might appear sin, working death in me by that which is good; that sin by the

commandment might become exceeding sinful." Every saint can use the words of the apostle as applicable to himself: "For I was alive once without the law." That is, I had not been slain, sin did not appear to me exceeding sinful; especially my own sin; I could not see much greater sin in others than in myself I was whole, and needed no physician, and righteous, and needed no repentance. "But when the commandment came." When the righteous law of God was set home by the eternal Spirit, "Sin revived." It had been in me concealed, so that I did not believe that it was there, but the eye of the law was not dim, it detected and brought to light the hidden evils of my soul, and what I had regarded lightly before, became exceeding sinful. "And I died." Till then my strength held out, my resolutions were firm, and my fancied abilities to meet the demands of law and justice were unquestioned, but then and there the majesty of the holy law of God appeared; justice drew forth the sword of vengeance, my mouth was stopped, and I confessed the justice of my doom. The cross of Christ appeared, and I saw the gleaming blade descend in vengeful wrath to smite me; the bleeding Savior drew me to his heart, and there in him, it smote, and I died. My legal hopes gave up the ghost, and I henceforth may say, "I am crucified with him, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Middletown, N. Y.
June 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 110 - 114

# ROMANS 7:25

"So then with the mind I myself serve the law of God, but with the flesh the law of sin." Rom. vii. 25.

If Paul had in him these two opposite principles, and both so identified with his person that with the one he himself served the law of God, and with the other at the same time he himself served the law of sin, was he like all other christians in these respects? Have all christians in them a mind with which they themselves serve the law of God, or can any man be a christian who has nut such a mind? And have all christians, like Paul, a principle or law in their members which is at war with this law of sin? Or is the flesh of some christians so purified by regeneration that they are unlike Paul, and have no wicked propensities in their flesh whereby they serve the law of sin?

If all christians are like Paul in these particulars, and like serve the law of their God with the mind, and with the flesh serve the law of sin, are both of these opposites born of God; Or is that flesh in them which wars against the Spirit, only born of the flesh: or has it been born over again and made holy by a spiritual birth? And if it has, why does the apostle admonish christians to crucify it with its affections and lusts, and how can the christian with it himself still serve the law of sin? If in our flesh there dwells no good thing, and in that which is born of the Spirit there dwells no evil thing, if that which is born of God cannot commit sin, because his seed abideth in him, and he or it cannot sin because he is born of God, is it heretical or wicked for a christian to believe that all the corruptions within him are born of the flesh, and none of them are born of God, and that all that is pure and holy within him, is born of God, and no part of it is born of the flesh?

Of this mind with which the christian **himself** serves the law of God, the apostle says, "We have the mind of Christ," and another mind, or law, which he saw in his flesh he calls a carnal mind, which signifies a fleshly mind. With the mind of Christ he serves the law of God; but the carnal (or fleshly) mind is enmity against God, it is not subject to the law of God, and with the other we serve the law of God. Are both of these minds born of God, or is that mind which cannot be subject to the law of God, born of the flesh? The carnal mind is enmity against God, while the law requires love to God, and love to our neighbor, and on these hang all the law and the prophets. Is that fleshly mind which cannot obey the law of love, born of God? Or is that mind which can and does love God, with all the heart, might and strength, born of that flesh in which there is no good thing?

We think all christians will unite in the conclusion that all within them that is carnal, earthly, depraved and vile, is born of the flesh, and will continue to annoy them until they shall be by death delivered from these bonds of corruption, until this earthly house or mortal tabernacle shall be taken down, dissolved and fall, and that our mortal bodies will not be animated with immortal life until God shall change them and fashion them like the glorious body of their risen Redeemer, and that change will not come until the resurrection, when if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken their mortal bodies by his Spirit that dwells in them. Then, and not until then, shall they be satisfied: when they awake in his likeness.

Strip the subject of all vain speculations, and all futile attempts to analyze the natural soul, body, or spirit of man, in trying to make out what we possess that is born of earth, or born from above, and it will be easy for every heaven-born child to perceive that all that we possess as identified with

our persons in our present state that is born of God, bears the image of the heavenly, and all within us that does not bear the heavenly image is born of the flesh, and not of the Spirit.

With a clear understanding of their complex character, as now in an earthly body which clings to the earth, and lusts after the things of the earth, and wars against the spirit of their mind, and makes them groan, being burdened, and also clearly understanding that they also are the happy recipients through grace, of eternal, or immortal life, that Christ is formed in them the hope of glory, that God has revealed his Son in them, that God has shined in their hearts to give them the light of the glory of God, shining in the face of Jesus Christ, they will be prepared to appreciate what the inspired apostles have said of the old man, and the **new** man, the outer man, and the **inner** man, together with the admonition to put off the old man with his deeds, and to put on the new man, which after God, is created in righteousness and true holiness.

A clear scriptural understanding of this subject will serve also to obviate the difficulties which may harass their minds in regard to the nature of the christian warfare. The saints are often tempted to doubt the reality of their own experience because they find in them so much of what is earthly, sensual and devilish, so much unreconciliation to God, so much murmuring, such vile affection, and strong propensities to depart from the living God, and to run into forbidden paths. If, say they, we were born of God, would it be thus with us? Can a nature which is born of God, grovel in the dust, and be so opposite to the spirit and purity of God? Certainly that which is born of God cannot commit sin, cannot disbelieve or doubt what God has said, etc. But when they hear an inspired apostle declare that it is no more I that doeth it, but sin that dwelleth in me, that the new man in

them only, is born of God, loves God, loves holiness, loves the brethren, and serves the law of God, and that with his flesh, or earthly nature, he serves the law of sin, and does the things which he would not, and leaves undone the things which he would do, it gives them sweet relief. "From whence come wars and fightings among you?" Thus the apostle James interrogates the saints. Do they arise from that new man which is after God created in righteousness and true holiness? Certainly not. They cannot proceed from that in us which is born of God, for that cannot commit sin, for the seed abideth in him, and he cannot sin, because he is born of God. Whence are they then? "Come they not of your own lusts?" Our flesh lusts against the Spirit, and that which is born of the flesh. Here is the source of wars among christians. But as that which is assailed by the flesh is Spirit, and is born of the Spirit, it wars against the corruptions of the flesh. The life, or animation in the christian which is of the flesh, as the body is death, and it is dead because of sin, ye shall die. There is nothing else in the flesh; but if ye through the Spirit (which is born of God) do mortify the deeds of the flesh, ye shall live; for the Spirit is life, because of righteousness. "There is therefore now no condemnation to them who are Christ Jesus, who walk not after the flesh but after the Spirit." Let us remember that if we walk after the Spirit, we shall not fulfill the desires or lusts of the flesh. If the saints could at all times walk after the Spirit, there would be no wars and fighting among them; that is, no biting and devouring of one another; they would lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, and as new-born, heaven-born, spirit-born babes, we would desire the sincere milk of the word that we may grow thereby. This spiritual food is adapted to the child of the new birth; it will not nourish the child of the flesh. Our fleshly natures are of the earth, all their sustenance must come from the earth, and be obtained from thence by the sweat of the face. But that birth which is of an incorruptible seed, by the word of

God which liveth and abideth forever, must be sustained by the milk of that living and abiding word.

Middleton, N.Y.,
November 15, 1858

Gilbert Beebe

# ROMANS VIII. 20.

**Dear Brother Beebe:** Will you please give us your views on Rom. viii. 20? "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope," particularly the *him* who hath subjected the same, &c. As there are various and conflicting opinions among brethren on the subject, I would be glad to see an exposition from you, if convenient, and oblige, your brother in gospel bonds,

JOHN R. MARTIN.
Franklin, Va. March 9, 1861.

**Reply:** The text on which Elder Martin desires an exposition, is one on which we have been greatly perplexed, and we confess our mind has been somewhat vacillating for years. We have read the views of able brethren, and they have seemed to us plausible and satisfactory for a time, but some difficulties have been suggested, which have, from time to time, confused our mind in regard to the *creature* intended by the apostle. We have felt, and still feel reluctant to attempt a solution of the subject. We have not sufficient confidence in our own understanding of the subject, to willingly oppose any views we have to the views which have been expressed by others. Still, as brother Martin desires *our* views, he will receive them only as *our views;* and from our personal acquaintance we feel sure he will only indorse them so far as he feels satisfied they are sustained by the Scriptures. The particular point on which brother Martin desires our views, seems far more clear to us than some others which are involved in the text. We are satisfied that he who has subjected our vanity in hope is Christ. But who is the creature? When and how was he made subject to vanity? And what vanity was he made subject to?

And in what sense was it by reason of him who hath subjected the same in hope? And what is the hope in which it is subjected? All these questions, to our limited mind, are involved in more or less obscurity; and we now approach them in much weakness and in fear and trembling, lest we should darken counsel by words without sufficient knowledge. The preceding chapters show that Paul was speaking to and of christians, as complicated beings, brought into manifestation by a first and second birth, a natural and spiritual birth, and possessing two elements distinct in origin, nature and propensity, and yet identified as one person or individual. These two are in the context called flesh and Spirit. The one is dead because of sin; the other is alive because of righteousness. With the one we serve the law of God, and aspire after holiness; with the other we serve the law of sin, and do the things which we would not. Both of these elements are *creatures,* that is, they are not self-existent. Whatever is created is a creature, whether it be spiritual or temporal, animate or inanimate, but which of these, the *old man* or the *new man,* the spiritual or natural creature, was made subject to vanity? That the *new man* is in conflict with the flesh, annoyed, perplexed, troubled and wearied by the corruptions of the carnal, depraved and wicked propensities of his fleshly nature, is apparent to all christians; but is it true that the new man is subject to them? The christian who is an identity, and who possesses both the flesh and the Spirit, is alternately subject to some extent to each of them. If he lives after the one he shall die; if after the other he shall live. The one christian possesses both, and is subjected to the one or the other; but the two elements are essentially different, and opposite as sin and holiness, as life and death.

Our present impression is that *the creature* in our text is the christian, as personally including the two elements of which in his present state he is composed. Whether we be correct

in this position or not, it is certain that the christian as such is subject to vanity, and that he is not so, willingly, or with his consent and acquiescence, but by reason of him who hath subjected the same in hope. There are creatures of God who are not subject to vanity. The holy angels, for instance, who surround the throne of God. And had it been the divine pleasure, we cannot doubt the power of God to have placed all his children as remotely from vanity, as the angels in glory. But God has chosen us in a furnace of affliction. It is his all-wise and righteous purpose, that in this world his people shall have tribulation; for their tribulations are necessary to work patience, and experience and hope that maketh not ashamed. By *vanity,* the things of this world are intended. Vanity of vanities, all is vanity, saith the preacher; but of them, more especially the trials, tribulations, persecutions, suffering and the mortality of our bodies, from the connection, seems intended. This world, to the christian, is like Bunyan’s Vanity Fair, on a large scale. The young child of grace, in his early joys, feels like cutting loose, flying away to the arms and bosom of the Redeemer; he would not remain in the flesh,or live always, but aspires to better joys on high. But the trial of his faith requires that he shall wait all the days of his appointed time, till his change shall come. Describing this vanity, in the context, Paul shows its universal effect on the whole creation, which groaneth and travaileth in pain together until now. And not only *they,* but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit: the redemption of our body. The vanity in which the saints participate, makes the whole creation to groan and travail in pain. And we who have received, in the new and spiritual birth, the spirit of adoption, as the first fruits of the Spirit in us, which is to be followed by the fulfillment of the promise in the eleventh verse of this chapter, even we, with this spirit in us whereby we are sealed as children of God, joint-heirs with Christ, with the certain pledge that even

these vile bodies shall hereafter be changed and fashioned and made like the glorious body of Christ, even we do groan within ourselves, waiting for the adoption, to wit: the redemption of our body. And this adoption of which we have now the sealing witness, namely, the spirit of it, will be the deliverance of the creature from the bondage of corruption into the glorious liberty of the sons of God. And Paul, who was a good reckoner, reckons that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. But how is all this subjected in hope, and by whom? Christ took part of the same flesh which his children are partakers of, that through death he might destroy death, and deliver them who, through fear of death, were all their lifetime subject to bondage. He was made under the law to redeem them that are under the law, that we might receive the adoption of sons.

And because ye are sons, God hath sent forth the spirit into your hearts, crying, Abba, Father. Now read the sixteenth and seventeenth verses of this eighth chapter. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together. Unto the saints it is given, on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake. Whom he (God) did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. How could we be thus conformed if we do not suffer with him, that we may be also glorified together? If he was a sufferer while here in the flesh, and we are predestinated to be conformed to his image in suffering with

him here, and being glorified together hereafter, then do we not clearly see that our subjection to vanity (suffering) is by reason of him who hath subjected the same in hope? Well might Paul with this view of the subject, according to his mode of reckoning, say to the Philippians, iii. 8-11, Yea, doubtless, I count all things but loss (vanity) for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; if by any means I might attain unto the resurrection of the dead. No afflictions for the present seemeth joyous, but grievous, still, regarding them as the certain and infallible evidences that we shall be glorified together with our divine Lord, do we not desire, with Paul, to know the fellowship of his sufferings? All these sufferings, vanities and all things are subjected in hope by our glorious Redeemer, for whose sake we count all things but vanity. In themselves, these vanities are trying, distressing, appalling, and some of them exceedingly terrifying to christians; but when we are taught by the Spirit to reckon them all up, as Paul did, with him we say they are light and momentary; but they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, (vanities) but on the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. All things, then, which christians encounter here, are brought in subjection to Christ, and by him ruled for the good of his people, “For we know that all things work together for good to them that love God, to them who are the called according to his purpose.” This is a perfect subjection of them all, in hope to the christian. In view of the subjection of all things, by and under

Christ, in which nothing is excepted but him who hath put all things under him, even the last enemy which shall be destroyed is death. What immortal hope looms up before the suffering saints, a hope both sure and steadfast, entering within the veil, hope full of immortality; hope that maketh not ashamed.

"A hope so much divine,
May trials well endure."

A hope which defies the chilling damps of death, and the dreary chambers of the tomb. In defiance of the raging powers of hell, we may challenge the powers of unbelief to say, Who shall separate us from the love of Christ? Shall tribulations, or distress, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed, (or subject to vanity) all the day long; we are accounted as sheep for the slaughter. Nay, in all these things (vanities) we are more than conquerors, through him that loved us: For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

This is truly a great and blessed hope to those who have the first fruits of the Spirit; though still they may groan within themselves, waiting for the adoption; for being sealed with the spirit of adoption, the redemption, or deliverance of their mortal body is perfectly secure. "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you."

The hope in which this is subjected, is the hope of the resurrection of the dead, for which Paul was a prisoner, the hope of eternal life which God, who cannot lie, promised

before the world began; the hope that all our conflicts will soon be over, that these mortals shall put on immortality, that death shall be swallowed up of victory, and we shall swell the exalted notes, O death, where is thy sting? O grave, where is thy victory? Even now is Christ risen from the dead, and become the first fruits of them that slept, and in his resurrection he hath brought life and immortality to light. Those sealed bodies of all his saints in his perfect image, shall as certainly be presented before the glory of the Father, as it is certain that they have received the sealing of the spirit of adoption, and that Christ has arisen from the dead. Then let the inspired writer pronounce on all the things of earth, vanity of vanities. We shall be subject to them but little longer, and for that little moment they shall work for us a far more exceeding and eternal weight of glory.

Middletown, N.Y.
April 1, 1861.

Elder Gilbert Beebe
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# ROMANS VIII. 38, 39.

“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

This chapter begins with a declaration that there is no condemnation to them who are in Christ Jesus, and concludes with the assurance of our text, that there can be no separation from the love of God which is in Christ Jesus. This was not only the firm conviction of the mind of the apostle, but the inspired truth of the Holy Ghost. This blessed security from condemnation, and assurance of the immutable love of God, belongs to them who are in Christ Jesus, and to none other. As we are deeply interested in the subject, it becomes us to inquire earnestly, and to search diligently whether we are in Christ Jesus, and numbered with those who walk not after the flesh, but after the Spirit. If we are not in him, we certainly have no part or lot in these great and precious declarations. If we are in him, we were chosen in him before the foundation of the world, according to Eph. i. 4, for Christ Jesus is the same yesterday, to-day, and forever. (Heb. xiii. 8.) The exceeding greatness of the mighty power of God is exemplified in him; all things are put under his feet, and God has given him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all. (Eph. 1. 19-23.) Consequently if there ever was a period in time or eternity when any of the members of his church were not in him, then there has been a period when his body was not full. But to imagine the existence of a head without a body, or a body without a head, or a perfect and complete head, and an imperfect and deficient body, does not suit our understanding of the

declaration that It pleased the Father that in him all fullness should dwell. (Col. i. 19.) Again it is written, "For in him dwelleth all the fullness of the Godhead bodily, and ye the saints and faithful brethren in Christ,] are complete in him which is the Head of all principality and power." - Col. ii. 9, 10. All the members of Christ are in him, even as the eternal Father is in him. He is the dwelling place (not of one-third part of the Godhead, as some seem to understand it,) but of all the fullness of the Godhead. "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one," &c. - John xvii. 21-23. If the church is in Christ as the eternal Father is in him, must they not have been in him from everlasting? Would Christ be complete if the Father were not in him, or if all the fullness of the Godhead were not in him? Or could the fullness of the Godhead dwell in him bodily, if any part of the Godhead did not dwell in him'? Certainly not. Equally certain is it then as the church is in him as the Father is in him, and they are his body and the fullness of him, that all the members required to make his mystical body perfect and complete, must have been in him as well before the world began, as they will be when this world shall be no more.

We are not contending that our earthly, corrupt and depraved natures were in him, and were a part of his fullness before the world began; for they were not even in the earthly Adam until after the world began, nor did Christ himself come in the flesh until he was made of a woman; until his advent. "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise [or in like manner] took part of the same." - Heb. ii. 14. His children partaking of flesh and blood, shows that their relationship to God as *children* was perfect before they partook of flesh and blood; and that participation of flesh and blood no more constituted them children, than Christ's coming into the

world, and "also himself likewise partaking of the same, constituted him the Son of God, or the Head of Immortality to his body, the church. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." - Rom. ix. 8. If that earthly life which was given as in the earthly Adam could be distinctly identified so as to involve us in the guilt of Adam's transgression, almost six thousand years before we were born of the flesh, is it hard to understand in the antitype Adam, that our spiritual, immortal and eternal life which was with the Father and was manifested, (1 John i. 2,) and which was given to us in the unspeakable gift of God's dear Son, according to the record borne by the Father, the Word, and the Holy Ghost, (1 John v. 7, 11,) should so fully identify us in Christ, that it could of truth be said of us that we were chosen in him before the foundation of the world? (Eph. i. 4.) Or as still more expressly stated, Eph. ii. 18: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This term *created* has reference to the new or spiritual creation. It is not like the creation of the natural world, the creation of something out of nothing: but it is the giving of the members of Christ a place, a standing in, and identity with him who personifies their immortality, or their eternal life. This life instead of being called into existence after the manner of the old creation of the natural world, is the manifestation of a life which is eternal, which always was hid with Christ in God. For it was, as we have proven by 1 John i. 2: ("For the life was manifested, and we have seen it, and bear witness, and show unto you that *eternal life which was with* the Father, and was manifested unto us.") "And we know that the Son of God," (in whom the record of Father, Word and Holy Ghost declares that God hath given us eternal life, and this life is in his Son,) "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him* that is true; even in

his Son Jesus Christ. This is the true God and eternal life." - 1 John v. 19, 20. Thus to be in Jesus Christ seminally, as the spiritual embodiment and progenitor of a seed that shall serve him, and be counted to the Lord for a generation, according to Psalms xxii. 30; Isaiah liii. 10-12; 1 Peter ii. 9, involves the Bible doctrine of eternal Union. A union of life, love and immortality. One with Christ even as Christ is one with the Father.

But to be in him manifestatively by a new and spiritual birth, implies that we are, or must be born again; not of a corruptible seed, but of that seed which was in Christ our spiritual progenitor, from everlasting. By the Word of God which liveth and abideth forever—not of blood, nor of the will of the flesh, nor of the will of man, but of God. (1 Peter i. 23; John i. 13.) A birth is not the creation or origination of life, but the manifestation of life by what is called pro-creation. Our earthly nature which in christians is called the *old,* or *outward* man, was created in Adam, but pro-created by natural generation. But that immortality which is in the christian, and which is denominated the *new,* or the *inward* man, was given us in Jesus Christ, and is manifested by spiritual generation when born of God. As we are, and were strangers in our earthly character, to this spiritual life which is hid with Christ in God, until he who is our life appears, or is revealed in us, so when that revelation is made, we are no more strangers, we are brought forth bearing the image of the heavenly progenitor, as we have in our flesh borne the image of the earthly Adam. Hence, if any man be in Christ Jesus, manifestatively and experimentally, he is a new creature, a subject of the new or spiritual creation, and as an evidence of this, old things have passed away, and all things have become new. His old element, which was sin, darkness and death, is passed away, he is quickened by eternal life implanted, the light of life shines in his heart to give him the light of the knowledge of the glory

of God, in the face of Jesus Christ, the love of God is shed abroad in him, he is delivered from wrath, he is taken up out of a horrible pit, his going is established, and a new song is in his mouth. All these things are entirely new to him, for they are not the productions of his flesh, but they are the fruits of the Spirit of which he is now born. He is delivered from the power of darkness in which he was before held, and translated into the kingdom of God's dear Son.

As the love of God, from which the members of Christ cannot be separated, is in Christ Jesus, we have dwelt the more particularly on the unity of Christ and his members; for if the love of God is in Christ Jesus, and we are not in him also, then there is no connection between us and the love of God which is in him; and it would be preposterous to talk of the impossibility of being separated from that with which we are not and never were connected.

We think it will be admitted even by those brethren who dispute the doctrine of eternal Union, that God loved his people *even when they were dead in sins.* (Eph. ii. 4, 5.) That he even loved them as he loved our Lord Jesus Christ, whom he loved before the foundation of the world. (see John xvii. 23, 24.) Admitting then the testimony of our text that this love is and eternally was in Christ Jesus, must not the objects of it also have been in him as anciently as they have been loved of God in him? So we confess it looks to us, and for this blessed assurance we are more than willing to bear all the reproach, slander, abuse and persecution to which we have been subjected for trying to set it forth.

From the foregoing considerations it strikes us that so long as God himself maintains his eternal immutability, there can be no separation of the saints from his love which is in Christ Jesus. Paul was persuaded that death could not effect a separation. Death's boasted power is impotent and weak

compared with the love of God in Christ. Our death in trespasses and sins could not abate the love of God, since it is written that, "God, for the great love wherewith he loved us, even when we were dead in sins," &c. Death could enfold our earthly nature in its cold embrace, but all the dark floods of death could not quench its eternal flame. Again, death and the love of God which is in Christ Jesus, met in dreadful conflict on Mount Calvary, but death was vanquished, and immortality was brought to light in the sequel of the contest, and God commended his love, in that when we were yet sinners, in due time Christ died for us.

"He saw us ruined in the fall,
Yet loved us notwithstanding all."

Neither shall death in his last assault upon these mortal bodies, tend to separate us; but instead of alienating that love, it shall only remove the intervening curtain, that we may realize its eternal fullness in unclouded glory forever. The last enemy that shall be destroyed is death, and then, "He that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit which is in us."—Romans viii. 11.

*Nor life.* Young christians in their early experience of this love, desire to die, to depart and be with Jesus, not only from the powerful attractions they feel drawing them to him, but from fear that their life in the flesh may bring some reproach upon the blessed cause, and that they may by some waywardness on their part lose the sweet and heavenly enjoyment of that love. But although the children of God do not always while here in the flesh enjoy the vivid evidences of the love of God, yet in Christ, where it is treasured up for them, it is immutable, and never can abate. It is among the "All spiritual blessings with which God has blessed them, according as he hath chosen them in him before the foundation of the world." - Eph. i. 3, 4. He has established

our goings; and he controls all things, and causes all things to work together for the good of them that love him, to them who are the called according to his purpose.

*Nor angels.* Holy angels have neither the disposition nor the power, for unto the angels he [God] hath not put in subjection the world to come, of which we speak. (Heb. ii. 5.) Wicked angels have tried all their power, but never have, never can possibly produce an abatement of the love of God which is in Christ Jesus.

*Nor principalities.* Should all the governments of earth combine their forces, as many of them have, they may indeed be permitted to annoy and harrass the saints, they may, if permitted, torture these frail, dying bodies, chain them to the stake, and consume the earthly tabernacle with fire, but the love of God is in Christ Jesus, and therefore out of their reach.

*Nor powers.* Of whatever sort or kind, for all power both in heaven and earth, is vested in him in whom this love of God is secured, that he should give eternal life to as many as the Father hath given him. There is no power but that is of God, and perfectly subject to the orders of his throne. The power of sin, the power of darkness, the power of the law, cannot effect an alienation, for Christ has redeemed his people from all these; nor are there any powers in existence that are or shall be able to succeed.

*Nor things present.* Although for the present, if need be, ye are in heaviness through manifold temptations, though clouds may obscure our skies, tempests may beat, and thunders shake the world, there is nothing in the present tense that can lessen the love of God to his saints in Christ.

*Nor things to come.* The coast is clear. O, christians, look ahead. Look unto Jesus, the author and finisher of your faith; there is nothing in the impenetrable future to fear.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread.
Are big with mercy, and shall break
With blessings on your head."

Should the mountains be uprooted and hurled into the midst of the sea, should the waves thereof swell and roar, should death sweep over the earth, the sun forget to shine, the moon turn into blood, and the pillars of the universe totter to their fall, there is nothing in all that can come to pass that can separate you from the love of your God and Savior.

*Nor height.* Look upward then, and trace the fearful omens of the heavens. See blazing comets approach with sevenfold speed of lightning; if your God commands them so they may come in contact with this little dwelling-place of worms and dash this world to atoms. Pestilence, like winged warriors, may come on every wind, thunders may shake the earth, lightnings may bear the bolts of almighty vengeance far and scatter death abroad, but no heights, with their infinity of space, can possibly deprive you of the love of God which is in Christ Jesus, treasured up for you.

*Nor depth.* No hidden fires in secret caverns burn beneath your feet, nor volcanic terrors which may tear the earth, can change the love of God towards you; and could your eyes unbar the doors of death, gaze into the gloomy chambers of the grave, and sepulchres of the mighty, or could you even penetrate the deep confines of hell, and scan the horrors of the damned, still undismayed let faith lay hold upon the infallible assurance, it cannot separate you from the love of God.

*Nor any other creature.* Death and life, angels and principalities, powers, and things present and things to come, and heights and depths, are all the creatures of God. He has created them not in vain, they shall accomplish his purpose and do his pleasure. Neither these nor any other creature is to be regarded by the saints as having power to dispossess them of what God has given them in Christ Jesus our Lord.

If then there is nothing in death nor life, nor in principalities nor powers, nothing high nor low, nothing present nor to come, that can remove the saints from the love of God which is in Christ Jesus our Lord, may the Lord pity the graceless wretch who dares aver that the children of God may fall from grace, lose their interest in the love of God, and sink to hell at last.

Middletown, N. Y.
November 1, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 149 - 157

# ROMANS IX. 8.

BROTHER C. WEST, by request of Elder N. D. Agea, of Tennessee, desires our views on the text, Rom. ix. 8:

"That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

These words are in explanation of the declaration in the preceding context: "For they are not all Israel which are of Israel. Nether because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called." Immediately following these declarations their precise meaning is defined in the verse proposed for elucidation. In speaking of "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, and whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever?" the apostle draws a discriminating line between the children of the flesh and the children of the promise of God, testifying that being born, even of the flesh of Abraham, neither constitutes nor manifests any vital or spiritual relationship to God. This point is clearly and fully settled by the declaration of our Lord to Nicodemus: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." – John iii. 6. "For it is written, that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh, but be of the free woman was by promise." – Gal. iv. 22, 24. The apostle further affirms that the children of the promise are counted for the seed; that is, the seed to whom the promise pertains. "And this is the word of promise. At this time will I come, and Sarah shall have a son." Isaac was not born according to the

ordinary course of nature, but by the manifest power of God, and in fulfillment of the promise of God; but Ishmael was born by no special or extraordinary display of divine power, but as a child of the flesh, born of a bond maid who could not be the mother of a free child, as she was herself a bond woman, and, as such, not her own, but the property of another, and in her figurative relation a type of Mount Sinai, or the law, gendering only to bondage, answering to that Jerusalem which is in bondage with her children.

Now the promises which were made to Abraham and to his seed are not made to the children of the flesh, even of Abraham; but if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Now to Abraham and his seed were the promises made." To his seed thus defined, which are Christ's. He saith not, And to seeds as of many, but as of one; and to thy seed, which is Christ." – Gal. iii. 16. All the children of Abraham to whom the promises of God were made, as children of promise, are embodied in Christ; not as children of the flesh of Abraham, but of his faith, having their relationship to God in the person and sonship of Christ. "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This last quotation not only proves that the promises made to Abraham and his seed are the same which were made to him four hundred and thirty years before the Sinai law was given, but what is of immense interest to us is that it was confirmed in Christ, not in the flesh of Abraham, but in Christ, as the seed to whom the promises in the covenant were made, embracing all the members of Christ as the children of the promise, and so confirmed of God in Christ that the law which was subsequently given could not annul it; and all the promises of God in which the children of God are interested are in Christ, whom God has given to be a covenant to his people, and in him all the promises of God

are yea, and in him amen, unto the glory of God by us. – 2 Cor. i. 20.

By referring to the twelfth chapter of Genesis we see that the promises and blessings of the seed of Abraham were all made and given to them in Abraham before any of them were born either of the flesh or of the Spirit, and all was securely confirmed of God in Christ long years before Moses was born or his dispensation was in existence, except as it existed in the counsel and purpose of God; and so all the spiritual inheritance of the people of God, and all the gracious promises, were given TO THEM in Christ before the foundation of the world. As in the type all the fleshly seed of Abraham so *really and actually* existed in him that God said, "I will make of *thee* a great nation." All that should be developed by generation was in him, as all mankind were in the earthly Adam in the day when he was created. And God said to Abraham, "By myself I have sworn," &c., "that in blessing I will bless *thee*, and in multiplying I will multiply *thy seed* as the stars of the heaven and as the sands which is upon the sea shore; and thy seed shall possess the gate of HIS enemies; and in thy seed shall all the nations of the earth be blessed." – Gen. xx. 16-18. Heb. vi. 13-18. In all this observe, "He saith not, And *to seeds* as of many, but of thy seed, which is Christ." – Gal. iii. 16.

To our mind it is clearly manifest that as all the seed of Abraham after the flesh were embodied in his person and loins before any of them were born, so all the sons of God and heirs of glory were identified with and blessed with all spiritual blessings in Christ Jesus, according as they were chosen in him before the foundation of the world, – Eph. i. 4. And the blessings were as actually given them in Christ as the choice was actual and real before the world began. If not, how could the blessings be "according as he hath chosen us in him before the foundation of the world?" Is it not a

palpable perversion of the inspired testimony to say that all this was only *prospective*, that God only intended to choose and bless a people who only had a prospective existence, but did not actually exist in Christ before, or until after the foundation of the world? If all the sons and daughters of Adam did not actually exist in him when the first offense was committed, which was before any of his race were born, on what principle came judgment upon all men to condemnation? And if the chosen people of God were not in Christ before the world began, on what principle came the gift of God upon them unto justification of life?

But to come more directly to the questions submitted by our brethren. "They which are the children of the flesh of Jacob, while they were typical of the spiritual Israel of our God, are not the children of God. John the Baptist said to the children of the flesh of Israel and of Abraham, "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." – Matt. iii. 9. Jesus said unto the Jews who sought to kill him, "I know that ye are Abraham's seed" (that is, by natural or ordinary generation of the flesh), but he also told them that "if God were their Father they would love him." And although he recognized them as the children of the flesh, he denounced them as the children of their father, the devil. They possessed a wicked, murderous spirit, which was of Satan, not born of God. – John viii. 37-44.

We do not see how it is possible for us to make the subject on which our views are called for more plain than the apostle has made it in the chapter in which the text occurs. He says, "Neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called." In the allegory which Paul used (Gal. iv. 22-31) it is shown that Isaac, as the son of the free woman, is the true type of all the sons of God, while Ishmael represents the children of the

flesh. He says moreover to his brethren in Christ, “Now we, brethren, as Isaac was, are the children of promise. But as it was then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So, then, brethren, we are not children of the bond woman, but of the free.” As Isaac and Ishmael in the allegory represent the children of the flesh in bondage under the Sinai covenant, which cannot give life, so Jacob and Esau are also used in the same connection to set forth the distinction which God has made between the children of the flesh and the children of God. “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her (Rebecca), The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated.” “Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” Thus we see that the children of the flesh are not the children of God, but the children of the promise are counted for the seed. The children of what promise? As the fleshly seed and heirs of Abraham was counted in Isaac, the child of promise, and not in Ishmael, the son of the bond woman, so the promise which was confirmed of God in Christ, that “A seed shall serve him: it shall be accounted to the Lord for a generation” (Psa. xxii. 30); or that promise of eternal life which God, that cannot lie, promised before the world began (Titus i. 2); according to the promise that saith not, And unto seeds as of many, but as unto one to thy seed which is Christ, which is Christ in all his mediatorial fullness as the head and body of the church. The apostle informs us that the promise confirmed by the sacred oath of God, is not unto many, but to Christ, as a unit with his body and members identified in him; for although it is to one, that is,

Christ, yet he assures us that "if ye be Christ's then are ye Abraham's seed, which is all one seed in Christ, and heirs according to the promise, which is not to seeds as implying a plurality, but as a perfect identity. All the children of the promise are heirs of the promise; but as all their vital relationship to God is and must necessarily be in the sonship of the only begotten of the Father, all are but one in him. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him which is the head of all principality and power." – Col. ii. 9, 10.

Heirship and inheritance depend on vital relationship. The children of the flesh are heirs of a carnal or fleshly inheritance; but the children of God are heirs of God and joint heirs with Christ; and their inheritance is incorruptible and undefiled and fadeth not away. Christians, who in their earthly nature are children of the flesh, and in their fleshly nature find no good, but an inheritance of sin, sorrow, pain, corruption and mortality, rejoice in the blessed assurance that in their resurrection they shall be delivered from the bondage of corruption into the glorious liberty of the sons of God, being the children of the resurrection.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
Volume 48, No. 23
December 1, 1880.

# ROMANS 9:11-13

**Brother Beebe:** If it is not too much trouble, please give your views on Romans 9:11-13, and thereby oblige your sister in the Lord, if a sister at all.

Sarah J. Oneal
Palmetto, Tenn., June 7, 1869.

**Reply:** The words on which we are requested to write are as follows: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

The great theme of the apostle, in vindication and illustration of which he used the words proposed for consideration was the Righteousness of God, of which his Hebrew kindred after the flesh were so profoundly ignorant, as to excite his passionate sympathy as a man; for he says, They being ignorant of God's righteousness, and going about to establish their own righteousness, have thereby repudiated the righteousness of God.

The righteousness of God, especially as it is demonstrated in his absolute sovereignty in the election, redemption, and everlasting salvation of his people, has never been palatable to the depraved taste of men in their fallen state; for the carnal mind is enmity against God, and they have a much more exalted appreciation of their own fancied righteousness than they have of the righteousness of God. In vindication of the supreme sovereignty of God, Paul did not attempt to apologize for God, or to soften down what God had said upon the subject, in order to make it seem less objectionable to carnal reason. Knowing perfectly well what would be the

caviling and blasphemy of men, he could even anticipate their very words, which have been reiterated thousands of times since he foretold, “Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?” Such outbreaking blasphemy fully and fearfully demonstrate that they esteem their own righteousness as far superior to that of God, while they would arraign him at the bar of their carnal judgment and condemn his government, inconsiderate of who, and what they are; “things formed saying to him that formed them, Why hast thou formed me thus?” They are ignorant of God’s righteousness, nor can they ever understand it but by immediate revelation. Should they be humbled under his mighty hand, and reconciled to him, by the death of his Son, then will they with all the sanctified gaze, admire and adore and praise him, and with humble reverence confess that, as the heavens are higher than the earth, even so God’s ways and thoughts transcend our ways and thoughts. The righteousness of the sovereignty of God appears to the enlightened child of grace, in all his works, of creation, providence and grace; for it is right that he shall work all things after the counsel of his own will. This must be right unless it can be made to appear that he is bound to work all things after the counsel of some other will. How blindly infatuated must he be who fancies himself capable of suggesting an improvement upon the will or works of the supreme God. A more sublime subject than this, of the righteous sovereignty of God, has never been contemplated by men or angels. Go back with us, in thought, into the ancients of eternity, strike from existence all created beings and things, and what would remain? Only the self-existent, independent and eternal God. There being none with whom to take counsel, was it possible that he should consult any but his own will in creating all beings and worlds that he has called forth into being? Being alone, and having the power and the wisdom, was it his right to create all things? If so, can we deny that he had a right to create just such worlds

and things as were in accordance with the counsel of his will? We are told that "For his pleasure all things are and were created." Was it right or wrong that he should work all things after the counsel of his own will? If it was right, then he is a rightful Sovereign. But if we say it was wrong, what law has he violated, and who shall call him to account? "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, to form one vessel unto honor, and another unto dishonor?"

"Shall the vile race of flesh and blood,
Contend with their Creator, God?
Shall mortal man presume to be,
More holy, wise, or just than he"

If the righteousness of God's sovereignty shines in such resplendence in creating all things. If it be admitted that God had a sovereign and unquestionable right to make all beings and things just as seemed right to him, then let every mouth be sealed in silence that would complain because men were not angels, and angels were not Gods.

Waving for this time, for lack of time and space, a discussion of the righteous sovereignty of the Supreme Ruler of the universe, in his works of providence, we will come to the subject more immediately embraced in the scriptures on which our views are solicited. The righteousness of God's sovereignty cannot shine with less resplendence in the economy of grace, than it shines in creation and providence.

In the purpose of God according to election, the discrimination set forth by the apostle in our context, in the family of Abraham, between the children of the flesh, and the children of promise, and between the twin sons of Isaac, clearly shows the sovereignty of God in election, and rejection or reprobation. "For the children" [namely, Jacob

and Esau] “being not yet born,” [that is, they were not born when God told Rebecca that] “the elder of them should serve the younger.” God’s decision therefore was not influenced either by the good or bad works of the children, but upon his own unbiased decree. “That the purpose of God according to election might stand.” If we admit then that God had a purpose in the matter, and that his purpose was not influenced by the good or bad works of either the elected or the rejected, we cannot avoid the inevitable conclusion that God’s purpose was a sovereign purpose. But here arises the enmity of the carnal mind of man. If God had rested the destiny of these two children on the purpose of their own will, Arminians would have been satisfied; but in resting his decision on the counsel of his own will, they rage and blaspheme.

In this part of our text, marked by parenthesis, as explanatory of the doctrine of Divine Sovereignty, the decree of God fixing the irrevocable destiny of Jacob and Esau before they were born, or had done good or evil, was, and is a purpose of God according to election, and therefore a divinely established exemplification, or illustration of God’s sovereign and immutable purpose in the election of his people in Christ Jesus, irrespective of their works, as influencing his choice of them.

2. As the purpose of God controlling the birthright privileges of Jacob and Esau was according to election, even so God’s purpose which he purposed in himself before the world began, controls the election of grace, otherwise the case referred to could not be according to election.

3. The irrevocability of the purpose of God in assigning to Jacob and Esau respectively their place and position in the family of Isaac, was cited to illustrate the inflexible perpetuity of the purpose of God in the election of his people to

salvation in our Lord Jesus Christ. “That the purpose of God according to election *might stand*.” God has provided against any or all opposing powers or influences, so that his counsel shall stand, and he will do all his pleasure. He is of one mind, and none can turn him; his purpose of election therefore must and will stand.

4. It is also infallibly provided as to how God’s purpose in the election of his people shall stand, both negatively and positively. Negatively, “not of works.” Neither the willing of Isaac, nor the vigorous running of Esau could shake or disturb the standing of God’s purpose concerning them; and as the infallible standing of his purpose in their case is “according to election,” so the election of grace shall stand unaffected by the will or works of men. “So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy.”

In the affirmative, it is positively asserted that the purpose of God in election *stands*, and its unshaken standing is “of him that calleth.” “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified.” - Chapter 8:29,30. All is of him that calleth, their predestination to be conformed to a conformity to the Son of God, their justification and ultimate glory, is of him “who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” - II Timothy 1:9. That which was done before the world began, could not have been induced by anything done by us after the world began. Then let earth rebel, and hell despair, the purpose of God in and according to election

stands firmly as stands the throne and government of the eternal God, nor can the gates of hell prevail against it.

In further confirmation the apostle repeats what is written of what God has said, in Malachi chapter 1. It is addressed to Jacob, as the type of his elect people. “I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob, and I hated Esau, and I laid his mountain and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever.” Here the discriminating love of God to his children or Israel is strikingly contrasted with his hatred to the persistent workmongrel Edomites, or children of Esau, at which they murmur, and complain that they are impoverished, but not disinclined to build up the works which God abhors and which he will ultimately and forever throw down.

In answering the request of sister Oneal, it has not been our aim to palliate or apologize for the Supreme Potentate of the Universe, nor dare we. God will vindicate the righteousness of eternal sovereignty, and crush beneath his wrath all opposing powers. His secret is with them that fear him, and to them he will show his covenant. They who love this doctrine and rejoice that the Lord absolutely reigns, have the unmistakable evidence that God has chosen them to salvation through sanctification of the Spirit and belief of the truth. He has reconciled them to himself, [not become reconciled to them; for there is no change in him] and being reconciled to him, he cannot be exalted too high, nor invested with too much power and majesty to suit them. The doctrine that exalts their God and Savior and abases the

creature, feeds and feasts their spiritual appetites; and their most exalted theme is to exclaim with all the heaven-born saints, “Great and marvelous are thy works, Lord, God Almighty: just and true are thy ways, thou King of saints.”

Elder Gilbert Beebe
Signs of the Times
July 15, 1869

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The righteousness of God, especially as it is demonstrated in his absolute sovereignty in the election, redemption, and everlasting salvation of his people, has never been palatable to the depraved taste of men in their fallen state; for the carnal mind is enmity against God, and they have a much more exalted appreciation of their own fancied righteousness than they have of the righteousness of God. In vindication of the supreme sovereignty of God, Paul did not attempt to apologize for God, or to soften down what God had said upon the subject, in order to make it seem less objectionable to

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In the affirmative, it is positively asserted that the purpose of God in election *stands,* and its unshaken standing is "of him that calleth." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified." Chapter 8:29,30. All is of him that calleth, their predestination to be conformed is a conformity to the Son of God, their justification and ultimate glory is of him "who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Timothy 1:9. That which was done before the world began, could not have been induced by anything done by us after the world began. Then let earth rebel, and hell despair, the purpose of God in, and according to, election

stands firmly as stands the throne and government of the eternal God, nor can the gates of hell prevail against it.

In further confirmation, the apostle repeats what is written of what God has said in Malachi Chapter 1. It is addressed to Jacob as the type of his elect people. “I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob, and I hated Esau, and I laid his mountain and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever.” Here the discriminating love of God to his children or Israel is strikingly contrasted with his hatred to the persistent workmongrel Edomites, or children of Esau, at which they murmur, and complain that they are impoverished, but not disinclined to build up the works which God abhors and which he will ultimately and forever throw down.

In answering the request of sister Oneal, it has not been our aim to palliate or apologize for the Supreme Potentate of the Universe, nor dare we. God will vindicate the righteousness of eternal sovereignty, and crush beneath his wrath all opposing powers. His secret is with them that fear him, and to them he will show his covenant. They who love this doctrine and rejoice that the Lord absolutely reigns, have the unmistakable evidence that God has chosen them to salvation through sanctification of the Spirit and belief of the truth. He has reconciled them to himself, [not become reconciled to them; for there is no change in him] and being reconciled to him, he cannot be exalted too high, nor invested with too much power and majesty to suit them. The doctrine that exalts their God and Savior and abases the

creature, feeds and feasts their spiritual appetites; and their most exalted theme is to exclaim with all the heaven-born saints, “Great and marvelous are thy works, Lord, God Almighty: just and true are thy ways, thou King of saints.”

Middletown, N.Y.
July 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 446 – 450

# ROMANS 9:21

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

These words are used by the apostle in his arguments in support of the indisputable and righteous sovereignty of God, and in illustration of the position this appeal is made. It is readily conceded, we presume, that a potter (that is, a mechanic whose occupation it is to make a clay stone or earthen ware) has a right to manufacture his own stock into whatever description of ware he pleases. Should he make a vessel to be used as an ornament for the parlor, and of the same mass of clay another for the vilest use in the kitchen, no sane person would accuse him of injustice - or of transcending his undoubted rights. This figure is used (Isa. 64:8) to show the sovereignty of God in directing the destiny of man, and that we should be passive in his hands. "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we are the work of thy hand." And in Isaiah 45:9-12, Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? Or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." Men are thus described as mere potsherds of the earth, the earthen vessels which are formed of the dust, and broken by apostasy, into potsherds; and as such - let the potsherds of the earth strive with the potsherds of the earth; or fallen man strive with his fellow fallen man;

for they are equals, they occupy equal ground in their strife. But woe to him that striveth with his Maker. How can the clay maintain a conflict with the potter? "He hath no hands." And if the disparity between the clay and the potter is too great to admit of strife, how much greater the distance between man and his Maker. The potter is himself made of the same material of which his hands fashion the vessels which he makes, and the difference between animate and inanimate clay can give but a feeble idea of the infinite disparity of man in his best estate, and his Creator, who has stretched out the heavens, and commanded all the host of heaven and earth. The very earth on which we subsist, and of which we were made, God has created. It belongs wholly to him, and he has a supreme right to dispose of it as he pleases. But he has not only made the earth, but he has also created man upon it. Who shall then be allowed to contest his right to dispose of earth and man as seemeth good in his sight? Have we as the creatures of God any power, any rights, or any privileges, that he has not endowed us with? And can we conceive that a God of all wisdom would endow his creatures with power to subvert his purposes, and prevent the execution of the orders of his eternal throne?

"Shall the vain race of flesh and blood
Contend with their Creator God?
Shall mortal man presume to be
More holy, wise, or just than he?"

If it be admitted then that the potter has a right to form his clay as he pleases, and to fashion from the same lump one vessel to honor, and another to dishonor, can it be denied that God had the right to create just such a world as he has made, and for the very purpose for which he has made it? And that he had the right to diversify his creatures, from the shining angels to the crooked serpent and the groveling worm? Had he not the right to make one star to differ from

another star in magnitude and glory? Deny this right and we deny his prerogative to make a greater and a lesser light, and to assign to each their office and their place; the one to rule the day, and the other to rule the night.

The apostle applies this sovereignty of God to his supreme control of our eternal destiny. Has one a hope of life and immortality and another living without hope and without God in the world; who has made them to differ? Jacob is loved of his God and Esau is hated. How comes this to pass? Was Jacob and Esau not made of the same lump of clay? Were they not the children of the same earthly parents, and twin brothers? Certainly they were. Could one more than the other have influenced the love or hatred of their Maker? ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, (their mother) the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." (Rom. 9:11-12)

For lack of space we leave the subject for the present. We may resume it hereafter, if the Lord will.

Middletown, N.Y.,
December 15, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 100 - 102

# ROMANS IX. 22.

“What if God, willing to show his wrath?”

It is not strange that men should contemplate the mercy and grace of God with satisfaction, while they dread his awful wrath, for we have all sinned against him, and should he display on us his wrath, as we have displayed our rebellion against him, no flesh could endure the weight of vengeance under which we should be crushed. The greatest Arminians we have met with, seem perfectly willing that God should show his mercy, his long-suffering and kindness to the children of men, while they deny his right, in justice, to show his wrath, but how few consider that eternal justice calls for wrath, and when justice calls for wrath, that justice would be violated, outraged and trampled upon, if mercy should take the place of wrath. Depraved men, in their unregenerated state, find it hard to conceive how the holy God can pour his wrath on them without violation of his justice, especially if he has made any discrimination, and saved some from wrath, and consigned others who are only of equal guilt, to wrath. But quickened sinners, when under his mighty hand, convinced of their own lost and helpless condition, wonder with much greater admiration, how God can be just, and yet the justifier of any of the guilty sons of men.

Whatever, however, may be the views or speculations of men upon this subject, God has on various occasions shown his wrath in his providential government of the world. In bringing the flood upon the ungodly in the days of Noah, and sweeping the guilty race from his footstool; in the case of Pharaoh, Amalek, Moab, and upon the heathen nations of the earth, and that he has done it demonstrates that he did it willingly, or willed to do it, for he worketh all things after the counsel of his own will. For his pleasure, we are told, the

earth and heavens are and were created, and that he doeth his pleasure in the army of heaven and among men, and none can turn him. Had God been unwilling to show his wrath, who could force him to do it against his will? And had he not been willing to show his wrath; when the Son of God hung writhing on the cross, by what door could grace and salvation have entered for any of the guilty sons of men? But, was God willing to show his wrath, and to pour his vengeance upon the suffering, bleeding Lamb who died on Calvary? "It pleased the Lord to bruise him; he hath put him to grief." - Isaiah liii. 10. He spared not his own Son, but delivered him up for us all. For this very purpose came he into the world. "Then, said I, Lo, I came to do thy will, O God." - Psalm xl. 7, 8; Hebrews x. 7, 10. And when the dreadful hour had arrived for which he came, he was seen crushed with agony in the garden, sweating, as it were, great drops of blood, and praying, "O, my God, if it be possible, let this cup pass." But no other way was possible. "The Lord hath laid on him the iniquity of us all." - Isaiah liii. 6. And where iniquity was found, the bolts of justice must fall. The doleful prayer wrung from the agonizing heart of the suffering Savior, fully establishes the doctrine for which we contend. "If it be possible, let this cup pass; nevertheless, not my will, but thy will be done." Could wicked Romans or spiteful Jews; could earth or hell inflict on him one pang beyond what was the will of God? Never, we confidently affirm, from the creation of the world to the great burning day, has wickedness of men or devils been so fearfully developed, never has hell belched forth so much spite at any time, as when the immaculate Lamb of God, loaded with the iniquity of all his people, stood the victim. "Truly against thy holy child, Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." - Acts iv. 27, 28. *What if God willing?* Does that make him the author of

sin? or does it afford to man a just cause to blaspheme his holy name? God forbid. Because God has power and wisdom to control, restrain, permit, overrule, and even to make use of the wicked acts of men and devils, just as he pleases, does that imply that he is himself a sinner, or that sin flows from, or is compatible with his nature? Absurd and preposterous. Nay, wicked and blasphemous as such conclusions are, the charges are often belched forth from infidel lips, and alas! must we add, that some of God's dear children have thoughtlessly, or carelessly indorsed the horrid blasphemy, by arguing that if he absolutely governs and controls all beings, all worlds, and all events, then he is, or must be the author of sin? But, be entreated, dear child of God, to pause and consider this matter a moment. Must God lay aside his crown, must he yield some part of his governing power, in order to escape your charge? But you say you admit that he has all power, and that he controls all events and all worlds. But, forget not that he is the infinite God; of one mind, and none can turn him; what he wills to allow today, was his will yesterday, and from everlasting. You cannot believe that he has found out anything new, that he did not have in his mind and will before he made this world. One of two things you must admit, either that Jehovah knew precisely what kind of a world he was about to make, and that he made it just as he intended to, or else that he has been disappointed in his purpose. You dare not deny that this world with all its vast machinery, is precisely as the omniscient eye of God saw it, before the days of creation: peopled with all its infinite variety of men, and beasts, of birds, of fishes, of serpents and of worms, from the grosser objects down to the myriads of animalcule which people a single drop of water. What part of the history of the world have we a right to believe God did not know from everlasting, and what may we presume he knew, and yet had not in his inscrutable wisdom determined? Is there a sparrow or a worm, by him created, for which he has no use? True, we may not know or comprehend the use

of many of his creatures, but we are finite, and have only that measure of intelligence which he has appointed and provided for us, and beyond that measure who can go?

But, once more. What if God be willing to show his wrath, and to make his power known? The apostle anticipates the ranking venom of the depraved hearts of men, and says, "Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will?" In one general sense, every carnal man has and does resist the will of God, they are not reconciled to it; they hate it, and employ all their depraved powers in opposing it, as Stephen charged the persecuting Jews, "Ye do always resist the Holy Ghost, as your fathers did, so do ye." But how vain is their resistance. All the powers of earth and hell combined cannot prevent the execution of his purpose so as to cause a sparrow to fall, or bring even a single hair of our heads prematurely to the ground. But in the sense evidently intended, the apostle does not say that any have or can successfully resist the will of God. Woe to the world, if they could. What then would it avail us to know that it is our Father's good will or pleasure to give us the kingdom, if he were unable to execute his will? But must it be inferred that if God is so infinitely wise and omnipotent, that he executeth his pleasure in the army of heaven, and among the inhabitants of the earth, that he has therefore no right to punish men for their wickedness which he overrules for his own glory? This is strange logic for infidels, but stranger still for christians. "Nay, but O, man, who art thou that repliest against God? Shall the thing formed, say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to show his wrath, and to make his power known?" Has he not an undoubted right to do so? Are any of his creatures able to give a reason why his will shall not be the supreme rule of his government? If any of us

feel that it would be unsafe for us, why do we mock him by praying, “Thy will be done,” and then object to his universal control and government of all beings, and of all events, according to his own sovereign will?

But, instead of the frightful images painted in the vain imagination of men, as to the consequences of his wearing the crown, bearing the sceptre, and occupying the eternal throne, let us consider how he shows his wrath, and how he makes his power known on the vessels of wrath fitted to destruction.

If it were his sovereign pleasure to show his wrath and to make his power known upon the vessels of his wrath, by crushing them to atoms, or by such signal displays of his power and wrath as when he destroyed Sodom, or when he deluged the world in the days of Noah, his right to do so could not be contested. But it is his will to show his wrath and display his power in a very different form. By *enduring with much long-suffering the vessels of wrath, fitted to destruction.*By allowing them to pursue their own course, act out the enmity of their own wicked nature, walk in the light of their own eyes, and to fancy themselves the masters of their own destiny. Long has he suffered them to dispute his reigning power, and to call his sovereign government unjust. With much long-suffering has he spared their lives, afforded them health and strength to fill up their cup of iniquity, by stoning his prophets, killing his messengers, under the old dispensation, and with what endurance and long-suffering has he allowed them to drench the earth with the blood of his saints, and even to stain their guilty hands with the blood of his dear Son. With what forbearance did he wink at the idolatry of the Gentile world before the advent of the Redeemer, and how has he, for purposes of righteous wrath, allowed the anti-christian powers of iniquity to make drunk the nations of the earth with the wine of Babel’s intoxicating

cup. Even now, what more awfully retributive judgment of God can we contemplate, than to be suffered to reject and defy his government, and to pursue our own course, the course of this world, under the power of darkness, in the pride and vanity of our own hearts treasuring up wrath against the day of wrath? Why has he suffered the wicked to prosper, or seem to prosper, in their abominable wickedness? Had he no power to restrain them? He had, for he has all power. But it is because in his inscrutable wisdom he saw fit thus to show his wrath, and to make his power known on them.

How, or why is it that unto his chosen, redeemed, regenerated children, it is given to know the mysteries of the kingdom, and from all others this knowledge is withheld? Because, in this very way it is his sovereign will to show his wrath and make his power known. Nor is this a matter for his saints to regret or deplore. Having the mind and spirit of Christ, we will rather with him rejoice and thank God that he has hidden these things from the wise and prudent, and revealed them unto babes, because so it seemed good in his sight. If our Lord Jesus Christ rejoiced in spirit at the accomplishment of the sovereign will of his Father, can we possess his Spirit, and yet desire that it should be otherwise? If any man have not the Spirit of Christ, he is none of his.

We do not say that God could not display his mercy without also making a display of his wrath, for we dare not limit his power and wisdom, but the Scriptures teach us that it is in wrath, that he remembers mercy. (Hebrews iii. 2; Isaiah lxi. 2; lxiii. 1, 6.) The very first intimation of mercy made to fallen man fully expressed this doctrine. The seed of the woman should bruise the head of the serpent. God’s people were preserved by the destruction of their enemies. Egypt must suffer the wrath of God, that the Hebrews might be mercifully released from bondage. The same miraculous

display of power which wrought the salvation of Israel at the Red Sea, overwhelmed in wrath, and utterly destroyed their pursuing enemies. The everlasting salvation of the church of God, from sin, death and hell, was made manifest by the wrath which her sin-bearing Savior endured, when he carried her sorrows and bore her griefs, when the chastisement of her peace was laid on him, by whose stripes she is healed. And the final triumph which awaits the saints at the resurrection, their bodies will be raised simultaneously with the destruction of the last enemy which is death. What then, we once more inquire, "If God, willing to show his wrath and make his power known,"

"Shall man reply against his God,
And call his Maker's ways unjust?"

"Shall mortal man presume to be
More holy, just or good, than he?"

Does it not rather become us to be still and know that he is God?

The will of God being the only recognized standard of holiness in heaven, whatever that will dictates, whether of wrath or grace, is right, and just, and harmonious with all the eternal perfections of Jehovah. If then it be his will to launch the fiery bolts of vengeance down upon the ungodly, or even to bruise his only beloved Son, when the guilt of his people was laid on him, or if he choose to redeem from sin, and death, and hell, millions of the chief of sinners, and ultimately to raise them up to crowns and seats at his right hand, all, all we need to know is, that it is the will of God, and then we know it is all right, for that will is the true standard of righteousness. High as the heavens rise above the earth, are God's ways and thoughts transcending our ways and our thoughts. Therefore, with the apostles, we

beseech the saints to be reconciled to God. Our brightest, our only hopes of heaven, rest on the complete and perfect execution of the will of God in all things. If in a single thing it could possibly fail, that failure would shake the very foundation of our hope. It is because he is God, because as God he changeth not, the sons of Jacob are not consumed. O, may we then in sincerity and truth pray, “Thy will be done in earth, as it is done in heaven.”

Middletown, N.Y.
August 1, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 365 - 382

# ROMANS XI. 29.

“For the gifts and calling of God are without repentance.”

This text, as we understand it, relates to the immutable counsel of the high and lofty One who inhabiteth eternity, and is designed to teach us that as he is too wise to err, he never has occasion to repent, or regret any act or decision of his power and wisdom. “God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” - Num. xxiii. 19. This principle of the divine government is clearly set forth in the dealings of God with the Jews and Gentiles, as treated upon in the chapter in which our text is found. The chapter begins with the inquiry, “Hath God cast away his people?” Was the calling of Abraham, and all his seed in him, and the gifts bestowed on him, and on them in him, subject to change of purpose on the part of God? “God forbid,” says the apostle. “God hath not cast away his people whom he foreknew.” He has not repented that he called Abraham, and made him the father of many nations, nor that he bestowed on him and his seed special gifts. For in the promise made to Abraham, and his seed in him, as God could swear by no greater he sware by himself, saying, “Surely, blessing I will bless thee, and multiplying I will multiply thee.” In this calling, and in these gifts or blessings, repentance is hidden from his eyes. His words and oath forbid that he should fail to accomplish the things which have gone out of his mouth. So, also, in regard to the calling of the Gentiles and the gifts in store for them, nothing can prevent their fulfillment. Nor do the callings and gifts bestowed on the Gentiles, invalidate the promises made to Abraham and his seed; for they were embraced in that promise which made Abraham the Father of many nations. “If

ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

It is thus in regard to all the gifts and callings of God. In giving the church to Christ, the covenant stands fast, according to the sure mercies of David, in which God has said, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." "Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah." - Psalm lxxxix. 3, 19-37. There is no repentance possible in regard to these provisions. God has

confirmed them by his oath. He pledged his holiness, and by two immutable things, in which it is impossible for God to lie, gave strong consolation to the heirs of salvation. He will not repent, or recall the gift he has made to his Son, our spiritual or antitypical David, therefore, All that the Father giveth him, shall come to him, and he that cometh unto him, he will in no wise cast out. (John vi. 37.) “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” - John xvii. 2. Neither will God repent or countermand the calling of the chosen generation in Christ, for he hath saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. (2 Tim. i. 9.)

Nor will our God rescind the unspeakable gift of his dear Son, whom he hath given to be the Head over all things to the church, which is his body, and the fullness of him. (Eph. i. 22, 23.) Nor any of the gifts which Christ received for them when he ascended up on high. (Psalm lxviii. 18.) Or that he gave them. (Eph. iv. 8, 11.) Thus we see that the gifts and callings of God are without repentance, without liability of failure.

Some have supposed that the text was designed to express the idea that the gifts and callings of God precede the repentance of his children, and are irrespective of it. It is undoubtedly true, that these gifts and callings of God, being given us in Christ Jesus, before the world began, according to 2 Tim, i. 9, were antecedent to our personal reception of the gift of repentance. But that repentance which is unto salvation, and which needeth not to be repented of, is among the gifts of God which are, on the part of God, never repented of, never recalled, never ineffectual. But the particular bearing of our text, in harmony with the argument of the apostle in the chapter and connection, is evidently to

show the immutability of God, and consequent security of his people.

Middletown, N. Y.
May 15, 1857.

Elder Gilbert Beebe
Editorials Volume 3
Pages 452 - 455

# ROMANS 12:18-21

“If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.”

The solemn and impressive admonitions to the saints with which the New Testament abounds, are never out of season to the children of God, while here in the flesh; for they are continually exposed to temptations, and their carnal nature is as sensitive and resentful of real or of imaginary injuries as they were before they were brought to know and love the Lord. If the spirit of life and holiness which God has graciously implanted in their hearts had destroyed all the corruptions of their depraved nature and purified their fleshly powers, they would not have to lament with Paul, that in their flesh there dwelleth no good thing; nor would they find a law in their members warring against the law of their mind, bringing them into subjection to the law of sin which is in their members. But although these admonitions are always seasonable to christians, there are times when our exposure to temptations render them more peculiarly appropriate and indispensable. When christians enjoy the smiles of the Redeemer, and his love is shed abroad in their hearts, so that they feel willing to make any and every sacrifice for the benefit of their brethren, they cannot so well appreciate the admonition of the apostle against biting and devouring one another, as when the church is involved in discord. The indwelling Spirit of Christ, if we are in possession of it, will tend to assimilate us to his image, and if we have not his Spirit, we are none of his. The corruptions of our carnal

nature would make us as we once were, hateful, and hating one another, but if we are led by the Spirit of Christ, we will not fulfill the lusts of the flesh. Poor, fallen, depraved nature is, in all respects, opposite to the Spirit of Christ, but the grace of God is given to conform us to his image, that he may be the first-born among many brethren. How is the description given of the condition of man in the Scriptures, of all men, in their alienation from God? There is no exception. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." (Rom. 3:10-18) And in the ninth verse of the same chapter, the inspired writer demands, 'What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." This being our nature, as the fallen children of Adam, and that nature still retained in us after our new birth, and found in every saint warring against the Spirit which God has given them in regeneration, how important it is that they should heed the admonition given them, to crucify the old man with its affections and lusts, to keep their body under, and deny themselves of all unrighteousness and worldly lusts, and that they live soberly, righteously and godly in the present world. Circumstanced thus, the text at the head of this article has great importance in pointing out to the saints what should be their constant aim. "If it be possible, as much as lieth in you, live peaceably with all men." The very words of the admonition imply that it is not at all times possible to live in peace with all men, for it is also written, "If any man will live godly in Christ Jesus, he shall suffer persecution."

But still the words clearly imply that in living peaceably with our fellow-men, there is something in us, as saints, to be called into requisition. Another apostle says, Let none of you suffer as an evil doer, or as busy-bodies in other men's matters. When strife and discord prevail, and the peace of christians is invaded by its prevalence, let the christian see to it that he is not in whole nor in part the occasion of it. When invaded by wars and persecution, we are to see that we are acting under the Spirit and example of him who, when he was reviled, reviled not again; that we recompense to no man, (whether saint or sinner, friend or foe) evil for evil; that we avenge not ourselves, and that we feed our enemy if he hungers, and give him drink if he be thirsty; and leave vengeance and retribution where it rightfully belongs, in the hands of God. This is the course enjoined on all the saints, and if we do not pursue this course, we do not *as much as lieth in us,* live peaceably with all men.

Paul, in writing to Timothy, exhorted, first of all, that supplications and prayers, intercessions and giving thanks, be made for all men, including all rulers who are in authority over us, for this very end, 'That we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior." (I Tim. 2:2,3)

If in the foregoing remarks we have not mistaken nor misstated the Spirit of Christ as developed in christianity, it must be conceded that none can sustain a legitimate claim to the sacred name of christian who is not governed by the spirit and letter of these admonitions. But if we admit the correctness of this proposition, we virtually ignore the prevailing religion of the present time in our country, if not throughout the world, as false, hypocritical and anti-christian. Apply the rule expressed in our text, with justice to the line, and judgment to the plummet, and reject all professors of godliness as hypocrites, who do not, to the extent of their

power, live peaceably with all men, and how few, weighed in this balance of the sanctuary, would not be found wanting. The truth is, all false religion has always been cruel and oppressive, from Cain to the present day, while, on the other hand, the religion of Jesus Christ has as uniformly been marked by its spirit of “Peace on earth and good well toward men,” yea, to all men, enemies as well as friends, sinners as well as saints. As the great Author of all true and vital religion is holy and harmless, and as the wisdom of his government is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, without partiality and without hypocrisy, and by its excellency demonstrating its heavenly origin, so these excellencies must forever characterize those who possess the Spirit of Christ, in the absence of which we are none of his.

Those who are born of God and led by his Spirit do love the saints with an unfeigned love, and above all things desire to keep the unity of the Spirit in the bonds of peace. But they not only love the saints in the bowels of Christ Jesus with pure love fervently, but they desire the best good of all their fellow-beings. Even their enemies share in their benevolent sympathies, and they are heard to pray for them that despitefully use and persecute them, and often reiterate the words of their divine Redeemer, “Father, forgive them; for they know not what they do.” But how is it with those of whom the apostle Jude says, “Woe unto them! for they have gone in the way of Cain”? Do they, while thirsting for the blood of their fellow-men, give evidence that they have been with Jesus? or that they have learned of him who is meek and lowly, who came not to destroy men’s lives, but to save them? Did Christ, or any of his apostles in their preaching, excite the passions of their hearers, and urge them to shed each other’s blood? Did Paul, Peter or the beloved John, take up contributions of Sharpe’s rifles, or Colt’s revolvers, to arm an excited rabble for the work of violence and blood? Were

their pulpits used to arouse the elements of strife, hatred and war? If such a course were compatible with the spirit of the gospel, why were they not so engaged? Were there no slaves held as chattled property by the Romans, by the Jews, and even by the members of their own communion? Most certainly there were, but they had no commission from the Prince of Peace to assail the institution, nor in any other way to mingle in the political strife of the nations of the earth, but were to live peaceably, as much as in them lay, with all men. They were themselves frequently persecuted most cruelly, whipped, imprisoned, disfranchised, robbed, stoned, tortured and put to death by their enemies, whose religion, like that of modern days, could feast on blood. But in all this they adhered strictly to the admonitions of our text, without making any attempt to avenge themselves, much less to excite brother to stain his hands in brother's blood.

The abomination that maketh desolate, spoken of by the prophet, even now standeth where it ought not. If, for the defence of nations, war, as a necessity, be unavoidable, the place appropriate for its consideration is in the government of the world, not in the house of God, or in that which claims to be the church or temple of the Lord. When, therefore, the sacred name of christianity and the altar of the professed church of God are desecrated by the war whoop, and prayers are offered up to speed the cannon ball, and to hurry on the work of slaughter, the Deity, whom they profess to invoke, is insulted, and his holy name blasphemed. We could give many specimens of such heaven-daring blasphemies which have been copied from the lips of our blood-thirsty clergy, but such blasphemies are so common that they have become familiar to all, and our design is only now to hold up to our readers the contrast between that kind of religion which feasts on blood, which delights in murder, and the holy religion of the Son of God.

Our design in this article is especially for the benefit of the children of God. When the abomination that maketh desolate standeth in the holy place (usurping the holy altars of religion), then let him that readeth understand, let him take timely warning, to touch not, taste not, handle not, to be in no way or shape involved in exciting men to deeds of carnage; but rather, so far as we have opportunity, let us display the banner of love, and, as much as lieth in us, live peaceably with all men. Our warfare is not, as christians, against flesh and blood; our holy religion forbids that we shall injure the persons or the property of our fellow-men, directly or indirectly, by our influence or example. Let our prayers ascend to God, who ruleth the raging elements, that we may be delivered from the horrors of war, and learn to beat our swords into plow-shares and our spears into pruning-hooks, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

Middletown, N.Y.,
September 1, 1861.

Elder Gilbert Beebe,
Editorials Volume 5
Pages 44 - 49

# ROMANS XII. 19.

## “DEARLY BELOVED, AVENGE NOT YOURSELVES.”

Who that read the solemn admonitions with which the New Testament abounds, do not feel deeply humbled under a sense of their shortcomings, and propensity to err? Were we not in the flesh, and exposed to temptations, we should not require to be thus frequently admonished; but such is our present exposure to the alluring vanities of the world, the corruptions of our own carnal nature and the temptations of Satan, that we need every admonition that is given us in the Scriptures, and we also need abundance of grace to incline and enable us to heed them. Among other trials which are common to the saints of God, their exposure to unjust injuries in their persons, their reputation, their property, or what is by far more trying to them, in that which brings down on them the unprovoked censure, suspicion and disfellowship of those whom they esteem as the excellent of the earth, among whom is all their delight. This, although more cruel than the grave, is sometimes the lot of the dear children of God, and while called to pass through these bitter waters of Meribah, while chafed and fretted in their feelings, how very apt is their carnal nature to suggest to them the idea of retaliation. Our carnal minds will urge that it is just and right that we should resent the injury done us, and smite those who have wantonly smitten us, and deal to them a just retribution for their wicked assault upon us. Self preservation is said to be among the fixed laws of our nature, and it is sometimes mistaken by even the children of God for a law of the spirit of life in Christ Jesus. But we, alas, have found it to be a law of our members, warring against the law of our mind. Under no circumstances are the disciples of Christ to

administer retribution to those from whom they have received injuries. “Dearly beloved, avenge not yourselves.” Your cause is before the Lord, and perfectly under his control. He will judge his people, and avenge his own elect who cry unto him night and day. There are several good reasons why the saints should not attempt to avenge themselves, of which we will call the attention of our readers to a few; and

1. Because we are forbidden to do so, not only in our text, but also in many other portions of the word. This, in the absence of all other considerations, is a sufficient reason. We cannot avenge ourselves, nor attempt to do so, without involving ourselves in an act of disobedience to our Lord and Master. He has, both by precept and example, pointed out to us the better way. By precept he has commanded us to love our enemies, bless them that curse us, and do good to them who despitefully use and persecute us, and if they smite us on one cheek, turn to them the other also; if they violently take away our coat, give them our cloak also. As we reverence him, let us regard his authority. In his example he was meek and lowly; he gave his back to them who scourged him, and his cheek to them who plucked off the hair. When he was reviled, he reviled not again; when he was reproached, insulted, slandered, rudely led away to be crucified, as a lamb is led to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth. And when writhing in agony and blood upon the cross of Calvary, condemned as a criminal to die a painful and ignominious death, though he could command the hosts of heaven, and had power to summon all the legions of mighty angels, he called not for vengeance, but he cried, “Father, forgive!” Righteous precept; blessed example. Dearly beloved, let us obey the command, and follow the example of our blessed Savior.

2. Another reason why we should not avenge ourselves, is our incompetency to accurately estimate the amount of injury received, the criminality of the motive of the offender, and the amount of retribution due to the transgressor. Both from the world and from brethren, we are liable to receive injuries. From the world we have no right to expect anything less, and from brethren whom we hold near and dear, we shall sometimes encounter such treatment as is calculated to wound the spirit by which we are sealed, and provoke the corrupt passions of our yet unsubdued and sinful natures. When in conflict with the world, let us remember that our God has said, "Vengeance is mine, I will repay," and leave the matter with him who knows how to deliver the tempted, and to reserve the ungodly to be punished. He will preserve his people from the wicked who are his hand and his sword; or, as the poet has said,

"When men of spite against me join,
They are the sword, the hand is thine."

And when from brethren we are made to feel the force of the words of the psalmist, "It was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company," &c. - Psalms lv. 12-14. While in this world of conflicts, sorrows and afflictions, it is impossible but that offenses will come among the disciples. See Luke xvii. 1. But when offended by a brother or sister, instead of laboring for redress, or for the punishment of the offender, the divine rule is clearly given us, and we are commanded by our Lord Jesus to labor according to the rule to reclaim the offending brother. If he hear thee, well, thou hast gained thy brother; but if unsuccessful in laboring to reclaim him, conclude not that his

is an hopeless case, for the failure may be in part, or wholly attributable to thyself; take the second step; take with thee two or three faithful brethren, who are prepared to give wholesome advice, and to judge impartially between you; and let it still be the grand object to gain the erring brother, and if this second step should fail to reclaim him, still presume not to decide the case yourself. You can neither search the heart nor try the reins of the delinquent brother. Do as your Lord directs you, tell it to the church. The Lord is there. God is in his holy temple, and he will judge his people. Let all the saints look to him for counsel, and ask of him, and he will give you that wisdom which comes down from heaven, which is pure, peaceable, gentle and easy to be entreated, without partiality or hypocrisy; such wisdom he will give to his saints, and not upbraid them, and such wisdom we greatly need to direct us in the adjustment of all the difficulties which occur among the saints.

3. We should not avenge ourselves, because to do so would be a usurpation of a prerogative which belongs only to the Lord. It is treason when the subjects of any government usurp the prerogatives of the king or sovereign to whom their obedience is due. None who possess the Spirit of Christ would willingly and understandingly grasp his sceptre, or attempt to seize his crown. But they all, while here in the flesh, possess a fleshly nature, which is full of opposition to that which is good, and it is from the polluted fountain that all our corruptions flow. From whence come wars and fightings? Come they not of your own lusts? The saints have never been afflicted with any conflicts among themselves, which were not attributable to their own fleshly lusts; for that which is born of God cannot commit sin; and if we, as christians, possessed nothing about us that is not born of God, we should neither be disturbed with sins, trials nor conflicts one with another. Under all these considerations it is

exceedingly improper that dearly beloved brethren should avenge themselves.

4. Were we allowed to so avenge ourselves, such are our liabilities to err, we might severely injure those for whom Christ has died, without securing to ourselves anything more than the gratification of a vindictive and revengeful feeling of the flesh, which should rather be denied and crucified. It is greatly to be feared that christians sometimes mistake their carnal passions which are aroused to resentment of real or supposed injuries, for a justifiable grief of spirit, and their attempts to avenge themselves, for an obedience to the divine rule which requires us to labor to reclaim such as have departed from the order of the house of God. Liable, therefore, as we are to err, it becomes us the more earnestly to take heed to the admonition, "Avenge not yourselves."

5. The relationship in which we stand to each other, as dearly beloved brethren, presents another good reason why we should not avenge ourselves. When Moses saw two of the Hebrews striving together, he reproved them, saying, "Sirs, ye are brethren, why do ye wrong one to another?" As a fraternity bound by the most sacred considerations, to keep the unity of the spirit in the bonds of peace, we should rather give place to wrath, than attempt to avenge ourselves. The saints of God are not only brethren, but they are dearly beloved. Dearly beloved of God, for, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," &c. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. Such was his love that he spared not his own Son, but delivered him up for us all. And our Redeemer has also said, when lifting his eyes to heaven and addressing his Father, "That thou hast loved them as thou hast loved me; and, O righteous Father, thou lovedst me before the foundation of

the world." As God has so loved them before the world began, and given such incontestable evidences of his love towards them, is it meet that we should attempt to retaliate on them, when we feel confident that they have injured us? As we love the Lord supremely, will we not rather for his sake suffer the wrong for a season, until he is pleased to reclaim the wayward? But the saints are not only dearly beloved of God, but they are dearly beloved one of another, and as we love him who begat them, we also love them that are begotten of him, and his solemn charge and new commandment to them was that they should love one another. How can we obey this new and blessed commandnient, if we seek to avenge ourselves?

6. Aside from the wickedness of disobeying this command, if there were no law against it, should the saints attempt the administration of retributive justice, they would make wretched work, cause trouble for the saints, and make a thorny pillow to recline their own heads upon. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" But what can be more unchristian, or more unpleasant, than for brethren to indulge in hard feelings, and hard sayings, and unkind actions one towards another?

To the foregoing we might add many other reasons why the saints should not avenge themselves. The whole spirit and letter of the gospel forbids it; the law of Christ written in our hearts forbids it. Then from all these considerations, dearly beloved brethren, let brotherly love continue; let love be without dissimulation, and love one another with a pure heart fervently. Avenge not yourselves. Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And while in love we

admonish one another, and with much long-suffering reprove those who err, let us at the same time remember how much our brethren have to bear from us, and how much our God has forgiven us. We are not to be remiss in faithfully laboring to reclaim the erring, but let it be in meekness, considering that we also are subject to many temptations.

Middletown, N. Y.
May 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 326 - 331

# ROMANS 13.1

**Brother Beebe:** - Please give us your views on Romans 13:1. Perhaps you have given them, but no matter. I think it is necessary that the pure minds of the readers should be stirred up by way of remembrance.

John Mesemore
Pancoastburgh, Ohio

**REPLY:** We feel some little hesitancy in attempting to write at this time upon the text proposed, but, after much reflection, we dare not withhold from an inquiring brother such light as the Lord may give us on any portion of the sacred scriptures. Our hesitancy is not because of any obscurity in the language of the apostle, for the subject appears to be perfectly clear; but from the general agitation of the public mind upon the subject, we have some apprehension that a clear elucidation of the text may not be kindly received by all our readers. We have no disposition to join in the general clamor of the times in regard to the policy or principles of human governments any farther than to consider and urge upon the attention of those who fear the Lord what God has, by the mouth or pen of his inspired servants, said upon those subjects. The text proposed reads thus: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

There are, at this time, so many conflicting opinions entertained in the world, if not in the church of Christ, in regard to divinely instituted human powers, or earthly governments ordained of God, for a terror to evil doers, and for the protection of the righteous, that we seriously doubt, if the apostle Paul were present in the flesh, whether he could satisfy the minds of all with his own commentary on his own

writings. Nevertheless, as we design to treat every man's opinion with due respect, ask only for a respectful consideration of our own, we shall honestly express our views, and hope they may prove edifying and satisfactory, at least to our inquiring brother.

That human governments are instituted of God for the benefit of mankind we presume none will deny. None can deny this without directly contradicting the declaration of this text: "For there is no power but of God: the powers that be are ordained of God." And the apostle adds, "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation: for rulers are not a terror to good works, but to evil," etc. But, while all this is conceded, the question arises whether the apostle is to be understood to mean that ALL the principalities and powers, and thrones, and dominions, of this world are to be regarded as the ordinance of God, and to be respected and obeyed as legitimately authorized and instituted of God for a terror to evil doers, and the encouragement of good works. If all powers assumed by men are to be so regarded, why was Paul himself so frequently in conflict with the rulers of the people? And why did he say for himself, and for all apostolic Christians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world;" etc.? Did Paul, with the primitive saints, resist, *wrestle against,* the powers that are ordained of God, and bring on themselves damnation? Did the Hebrew children, when they disobeyed the king of Babylon and disregarded his threats in the plain of Dura, (see Daniel 3:16) transgress an ordinance of God? Did Peter, and the other apostles, transgress an ordinance of God when they refused to obey the rulers of the people? (See Acts 5:29) If they did not transgress the ordinance of God in these cases, we must, of necessity, admit that the powers which, in our text, Paul declares to be of

God, means only such power and authority as is legitimately from God. The very word “power” here signifies “authority,” which is derived from God, or which God has authorized men to bear, for a terror to the wicked, and a protection to the righteous. We must either conclude that all manner of power, civil, religious, physical, or mental, including the power of assassins, or murderers, all that is superior to our own, is to be passively revered and obeyed, or we must find a line drawn some where between legitimate and illegitimate power. Cain usurped a power over Abel, at an early day, but who will contend that it was an ordinance of God? Moses and Aaron resisted the power of Pharaoh; did they resist the ordinance of God? God himself had commanded them to resist.

Well then, the words of our text, “For there is no power but of God,” must mean that God is the only legitimate source of authoritative power, and all pretended right to rule which God has not invested man with is no authority, is but usurpation, and imposition.

But how are we to distinguish between legitimate power invested in rulers by God himself, and that which is only usurped by ambitious and wicked men? We know of no other way than to examine the scriptures to learn what rights of power God has given to men to rule their fellow men. If we have not misread the sacred volume, there are all the different grades of power and authority which are expressed, or implied, in our text.

The right of power invested in Adam to rule over the beast of the field, the fowls of the air, and fishes of the deep, was given him by God himself, according to the scriptures. His right to rule over Eve because she was the bone of his bones, and flesh of his flesh, (as well after as before her formation) was immediately from God.

The right of parents to govern their children, and the duty of children to obey their parents, is found in the law of God. And this description of patriarchal government was the supreme rule of human government from Adam to Moses.

The right of masters to rule or govern their servants, and the corresponding obligation to servants to obey their masters, is abundantly taught as an ordinance of God throughout the Old and the New Testaments. And this legitimate power is not only immediately authorized in Leviticus 25:44-46, but distinctly recognized in two precepts of the ten in the Decalogue, and in nearly every epistle of Paul, and Peter in the New Testament.

The duty of citizens to magistrates, governors, and kings is also clearly enjoined in the sacred scriptures. The right by which kings reign, and princes decree judgments, is of God, and those who have not derived their power by his appointment and according to his word, have no other source from whence they can derive a legitimate power, or authority, to reign or govern. And all who have this power, whether it be kings, governors, magistrates, parents, husbands, masters, or whatever degree of power they may be invested with, are restricted by the supreme power and authority of God himself. Parents are forbidden to provoke their children. Husbands are to love their wives, and to impose nothing on them by authority incompatible with the delicacy of their sex. Masters are to render to their servants that which is just and equal, and to remember that they also have a master who will hold them accountable for the exercise of their powers. Magistrates are restricted by the constitution under which they hold their office. Judges are restricted by the laws which they authorized to adjudicate. Governors and kings are to be in subjection to the restrictions which God has defined in his word, for our text, and its connection, informs us that they are God’s ministers, and their authority legitimately extends

no farther than to bear the sword so as to be a terror, not to good works, but to evil.

Thus, from the highest to the lowest, from the least to the greatest of all the human family, there is none, not a soul to be found who is not amenable to a higher power, which he can not disregard without disobeying the ordinances of God. The king who holds the highest position of power or authority over men is subordinate to the King of kings and Lord of lords. “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.” (Psalms 2:10-12) Kings, governors, and magistrates have souls, as well as those in humble positions, and our text enjoins on all who have souls, whether they be high or low, rich or poor, bond or free, black or white, to be subject to the higher power. Considering the power of all who hold power by Divine authority, such power can not, in any of its departments or grades, be disregarded without disobedience to God. “Wilt thou then not be afraid of the power? do that which is good,” - which God has commanded, - “and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God’s ministers, attending continually upon this very thing. Render therefore all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.” (Romans 13:3-8) Listen also to the concurring admonition of another apostle of the Lamb: “Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war

against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or to governors, as unto them that are sent by him for the punishment of evil doers, and for praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully," etc.

Let it be understood that these instructions were given by the apostles to the members of the church of God, that the saints may know how to behave themselves in the house of God, and in all their relations with mankind at large. The kingdom of Christ is not of this world: and our being called by grace into his spiritual kingdom does not annul or dissolve any obligation that we were previously under to the powers that be, and which are ordained and approved of God. A worthy Christian must necessarily be a good citizen, or member of the community; law abiding and circumspect in all things. Therefore as ye would honor God and obey Christ, "Let every soul be subject to the higher power: for there is no power but of God."

Middletown, N.Y.
October 15, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 409 – 414

# ROMANS 13:1,2

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation (Romans 13:1,2)."

This solemn admonition was given by the divinely inspired apostle "to all that be in Rome, beloved of God, called to be saints (Romans 1:7)" and we presume all who fear the Lord will admit that it also applies to the same description of the people in all places and throughout all time; and from the fearful declaration that "they that resist shall receive to themselves damnation," we are impressed with the terrible magnitude of the admonition. Perhaps there has never been a time when a clear and scriptural understanding of these words was more greatly needed by the people of God than the present. There is certainly at this time much diversity of sentiment, arising probably from a reprehensible carelessness in reading and lack of serious investigation of the subject. We propose in this article to make a careful examination of the text, and we ask of our readers to adopt our conclusions only as far as they are sustained by the words and spirit of our God.

*First.* What are the higher powers which God has ordained, and to which every soul is required to be in subjection on pain of damnation? Webster gives to the word *power* no less than twenty-five distinct definitions, many of which are totally inapplicable to the manifest meaning of the word as used in our text, but among his definitions is that of authority to rule or govern, which is evidently the sense in which the word is used by our apostle. Accepting this definition as clearly demonstrated by the context, we pass to enquire:

*Secondly,* for the source of all legitimate authority to bear rule, sway or government over the children of men. The popular theory of the wise and learned of our day is that all power to rule is derived from the people ruled. This may be so in all republican governments; for it is upon this theory that all such governments are based, but the popular sentiment, "*Vox populi, vox Dei,*" is not in harmony with our text. The voice of the people is not the voice of God, it is frequently the very reverse. Even the people of Israel in the wilderness murmured against the Lord, and against Moses, and at Sinai entreated that they might hear his voice no more. The apostle John says, "We are of God: he that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." According to our text there is no power, that is, no authority but of God. The inspired apostles recognized no authority, civil or ecclesiastical, but of God. God is the only source of legitimate power to govern. The power to govern must come from God; must be established by an ordinance of God, who only has the right to enthrone or dispose monarchs or rulers according to his sovereign pleasure.

We cannot construe our text as meaning that all the pretensions of men to rule over their fellow-men are sanctioned by ordinance of God, and that every soul is therefore bound or required to submit to their wicked usurpations. By what ordinance of God was Cain authorized to domineer over the conscience and worship of Abel? By what ordinance of God was Nebuchadnezzer authorized to compel men to worship the golden image which he had set up in the plain of Dura? Who gave power to the pagan, or to the papal beasts to reign over the kings of the earth, or to cause all men to worship the beast or to receive his mark? Who gave them a right to drench the earth with the blood of non-conformists? By what express or implied ordinance of God was Oliver Cromwell empowered to enforce his puritanic

dogmas by the sword, in Europe, or the descendants of the European puritans in New England, by prisons, tortures and death? If our text will warrant the conclusion that all powers of every kind are to be respected as ordained of God, and to be obeyed implicitly by all men, then were the apostles themselves guilty of disloyalty in refusing to obey men in authority who had strictly forbidden them to preach Jesus; and the three Hebrew worthies were very wrong in refusing to worship the image which the king of the Chaldeans set up; and Daniel exposed himself to the damnation of our text for refusing to obey the decree of Darius, king of the Medes and Persians. Our revolutionary fathers were by the same rule guilty in rebelling against the king of England.

But it is beyond all successful controversy clear that the admonition in our text relates exclusively to the powers that God has by ordinance established on earth, and all others are by the apostles repudiated as usurpations, and not powers or authorities instituted or approved of God. Christ himself instructed his disciples that they should come in collision with, and be arrested and brought before kings, rulers, and councils in which he would sustain them in their disobedience to such usurpations. We pass to consider

*Thirdly.* What are the higher powers, or authorities, to which we are commanded to be in subjection? This enquiry can only be satisfactorily answered by reference to the record of what God hath said upon the subject, we will therefore copy from the scriptures some of the ordinances of power and authority which God has instituted on the subject.

It should be observed that the text speaks not only of power, but of powers, as referring to various grades of authority with which he has invested the children of men, so that *every soul* of all the family of mankind has his own superior in power to whom he or she owes allegiance.

The first investment of power or authority from God that the scriptures speak of is recorded in Genesis 1:26, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth;" also in verse 28, "And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth." Here was clearly an ordinance of God giving authority to man over the earth and all the animal creation.

2. In Genesis 3:16, "Unto the woman he said and thy desire shall be to thy husband, and he shall rule over thee." This ordinance of God is very distinctly recognized throughout not only all the Old Testament scriptures, but also in the New Testament, and in the order of the gospel church, wives are admonished in I Peter 3:1,6, "Likewise, ye wives, be in subjection to your own husband," etc. "Even as Sara obeyed Abraham calling him lord; whose daughters ye are as long as ye do well." "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed (Titus 2:4,5)."

3. The next investment of ruling power is what we call patriarchal, in which the father of every tribe had dominion over his posterity as long as he lived. This ordinance of God is found in the judicial and ceremonial law of Israel, and also in the Sinai covenant, or decalogue; and the apostle brings down this ordinance of God, and incorporates it in the other of the gospel church, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise (Ephesians 6:1,2)."

4. Primigenial power, or authority, was given by an ordinance of God to the first born son in every family over the younger members of the same household, as God said to Cain, "And unto thee shall be his desire, and thou shalt rule over him;" that is, over Abel. This law or ordinance was held in force among the Hebrews, and is still in force in many European states; but we have no mention of it among the rules laid down for the observance of the gospel church.

5. By special enactment of God the relationship of master and servant was instituted and ordained of God. See the prophetic anathema pronounced by Noah on Canaan, the son of Ham, and grand son of Noah. "And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant (Genesis 9:25-27)." This prediction as fully indicated the servitude of Canaan and his posterity, as it did the blessings of Shem and of Japheth. But in Leviticus 25:44-45, we have a record of the ordinance of God upon the subject in language too plain and unequivocal to be mistaken by intelligent readers of the scriptures. "Both thy bondsmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond men and bond maids. Moreover the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondsmen forever. But of your brethren, the children of Israel, ye shall not rule one another with rigor." Observe, even the children of Israel when they had become poor, and indebted, might be bought and sold, for a limited period, that is, until the next succeeding Jubilee, to satisfy the demands of the creditor. The Israelite,

his lands, his wife and children were all legally sold for his debts, but at the appointed Jubilee all were restored; for like the children of God, whose inheritance is secured to them in Christ, so that they cannot be deprived of the possession and enjoyment of it only for a season, it must revert to them at the time of their spiritual Jubilee. Even during the bondage and servitude of the bankrupt Israelite his relationship is not to be obliterated, and his bondage must not be like that of chattled property; for Israelites might not rule one over another with rigor. By an absolute ordinance of God, as clearly written as that of any other ordinance of the Bible, it was ordained that the heathen round about the Hebrews, and the children of the strangers in their midst might be bought, sold, and even ruled with rigor, and transmitted for an inheritance to posterity to be their bondsmen and bondmaids forever. By this ordinance of God the owner of the bondsman or bondmaid is vested with power or authority to rule over them, and to what extent will be seen, "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money (Exodus 21:20,21)." In the decalogue, in two precepts of the ten, the divine legislator distinctly recognizes the right of property the master or owner has in his man-servant or maid-servant. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's (Exodus 20:10 and 17)." Very many other scriptures in the law and the prophets equally pertinent and confirmatory, may be adducted if required to show that the relationship of master and servant is as clearly an ordinance of God as that of husband and wife, and that such

relationship is very distinctly recognized by the apostles in the gospel church, and that the Christian obligation and duty of the servant to obey his master, and the duty of the master to his servants, are fully provided in the laws which govern the kingdom of our Lord Jesus Christ. Some very modern commentators have said this institution has passed away with the types and shadows of the old dispensation! But not a particle of proof do they, or can they, bring to that effect from the Bible. If it has passed from the law then with it must have also passed away the other precepts of the decalogue. "Thou shalt not steal; thou shalt not kill, thou shalt not commit adultery." And if it did pass away it must have been re-enacted, for it is as fully embraced in the precepts of the New, as in the Old Testament. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free (Ephesians 6:5-8)." Inasmuch as this duty is enjoined on the servant by the Lord, he cannot disobey the lawful commands of his master in the flesh, without disobedience to God by whose ordinance he owes this service to his master. "Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ (Colossians 3:20-24)." "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are

faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain in godliness: from such withdraw thyself (I Timothy 6:1-5)." What a terrible exemplification we have of what the apostle has here written, in modern abolitionism who by teaching otherwise have stirred up all the evil passions of men of corrupt minds, to strife, envy, railings, and rivers of blood. "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things (Titus 2:9,10)."

Can any one tell how the servant by his obedience to his master in the flesh is to adorn the doctrine of God his Savior unless that doctrine enjoins on him fidelity and obedience to his master? The whole epistle to Philemon is a confirmation of our position. "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward (I Peter 2:18)." Down to the final overthrow of the beast and the false prophet, as recorded in Revelation 19, the institution shall continue, though rivers of blood may flow for its extinction; for in that day John says, "I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great (Revelation 19:17,18)."

6. The governments of judges, governors, kings and potentates of the earth with every grade of magistracy are institutions of God, but all inferior and subordinate to the government of our Lord Jesus Christ, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell (Colossians 1:16-19)."

The duty of the saints in reference to the civil powers of the earth is plainly enjoined in the scriptures especially in the New Testament. First of all they are exhorted to make supplications, prayers, intercessions and giving of thanks for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty (I Timothy 2:1,3). The religion of Christ, like the wisdom that cometh from above, is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, without partiality and without hypocrisy; and the disciples of Jesus are commanded to live, as far as in them lies, peaceably with all men. That they may so live they are exhorted to pray God to govern our governors, rule our rulers, and give us such earthly governments as shall not involve us in strife or subject us to persecution. Paul charged Titus as a minister of Christ to "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men (Titus 3:1,2)." Our allegiance to Christ as King of saints does not release us from any obligation to those who are in authority over us in temporal matters, but it does require, as in our text, that every soul shall be subject to the higher

powers. That the laws of Christ do recognize as institutions of God all the various grades of power and authority vested in men, we have shown, and the saints are commanded to respect and obey those powers as rendering obedience to God. They being his ordinances, we cannot disobey them without disobeying God himself. God commands that children shall obey their parents, because the power or authority of the parents is higher than that of the children. Servants, for the same reason, are commanded to obey their masters and to honor them in all things; failing to do so, they rebel against God. Citizens are commanded to obey magistrates, governors, kings, and all who hold higher power, and their neglect to do so is disobedience to God. But in all obedience due from them, they are to remember that there is no power or authority but of God. If, therefore, rulers shall require of the ruled to do what God has forbidden to steal, lie, rob, or commit murder, they are to obey God rather than men; for no man has authority from God to require of their fellow-men what God has forbidden. Should parents command their children to steal, lie or blaspheme, or should masters command their servants to worship idols, or transgress any of the laws of God, they are justified in disobeying such unlawful commands. They are not to recognize, respect or obey any power, authority or dominion that is not of God. Every soul is in subordination to a still higher power. The king or potentate who may occupy the very highest place of power on earth is commanded to be in subjection to the still higher power of God, so that every soul is equally bound to be in subjection to all the powers above him, whether it be the wife, the child, the servant, the citizen, the ruler, the king or potentate.

If kings or earthly rulers could meet the responsibility of their people's transgressions against God at his bar, then might they be empowered to domineer over their consciences. But God has given them no such power, but holds every

individual personally amenable for himself. He has therefore commanded us to render unto Caesar the things which belong to Caesar, and to God the things which belong to God.

The most important consideration presented in our text is that, "Whosoever resisteth the power, resisteth the ordinance of God" and is therefore a transgressor, not only of the authority of men, but also of God's ordinance. The child who disobeys or dishonors his parents, the servant who disobeys the lawful commands of his master in the flesh, the citizen who is disloyal to the wholesome civil government under which God has cast his lot, is a transgressor of God's law and shall receive to himself damnation, or as we presume the word may be rendered, condemnation. Men in the exercise of such authority as God has invested them with must be honored and obeyed on pain of condemnation. Their condemnation is not only by the laws of men, but confirmed by the law of God, whose mildest penalty is everlasting damnation.

"For rulers, (they who administer the rule which God has given) are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have the praise of the same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The temporal judgments and wrath of God are executed or administered to evil doers by these ministers of God whom he has appointed and empowered for that purpose. "Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also, for they are God's ministers attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor; owe no

man anything but to love one another: for he that loveth another hath fulfilled the law (Romans 13:5-8)." No parent, master, king or ruler has a right or power from God to demand, as a minister of God, any more than that which is the fulfilling of the divine law. "For this, Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law (Romans 13:9-10)."

In the foregoing we have confined our remarks to the obligations of loyalty in the civil department of governments, omitting for the present to treat upon the subject of ecclesiastical government, the laws and institutions of the house of God, and the obligations of all the children of God to walk in all the ordinances of the gospel kingdom, and to submit to the administration of all the laws of the spiritual kingdom as administered by the apostles and ministers of Christ whom God has authorized to take the oversight of his flock. In our next we will resume the subject.

We have purposely avoided allusions to the present political affairs of this country, not because the subject is inappropriate or unimportant, but from a consciousness of the excited state of the public mind and peculiar sensitiveness manifested too frequently, even by professors of our faith when the divine rule is brought to bear against any prejudice they may have imbibed against some of the institutions of power which God has ordained. We only ask that the article may be candidly examined in the fear of the Lord and in the light of the scriptures of truth, and that all the saints may lay aside every weight and the sin that doth so easily beset, and run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith.

# (To be continued.)

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Elder Gilbert Beebe
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# ROMANS 13:1,2

## (Concluded)

"Let every soul be subject unto the higher powers, etc. (Romans 13:1,2)."

In resuming the subject of the subordination enjoined by the apostles upon "every soul," as we proposed in our last, we will now speak of the principalities in heavenly places; "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Ephesians 3:10,11)." As in our former article we called the attention of our readers to the various institutions of power or authority ordained by God for the punishment of evildoers, and for the protection of the just, in the civil, social and secular department; we propose to devote this article to the powers which be, as institutions of God, for the government of the spiritual kingdom of our Lord Jesus Christ. In the organization of the gospel church as the spiritual kingdom of our Lord Jesus Christ every institution of power is of God, as we propose to show, so that none can be disregarded by the saints without disobedience to God, and any claim of power or authority in any department of the church which God has not given, is usurpation, which cannot be respected without disobedience to God. In setting forth these principalities and powers we begin with:

*First,* The King. Of him Isaiah prophesied saying, "Behold a king shall reign in righteousness, and princes shall rule in judgment (Isaiah 32:1)." As the "King of Righteousness, and after that also king of Salem, which is the king of Peace, and Priest to the Most High God," our Lord Jesus Christ presides

over all the affairs of his church and kingdom, the King Eternal, immortal, invisible, the only wise God, our Savior (Hebrews 7:1-2; I Timothy 1:17). "The only and blessed Potentate, the King of kings, and Lord of lords (I Timothy 6:15)." His power and regal majesty he received from the Father. "But unto the Son he saith, Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows (Hebrews 1:8,9; Psalm 14:6)." "He that sitteth in the heavens" has said, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession (Psalm 2:6-8)." In his assumption of his Mediatorial throne, as preached by Isaiah 61:1-3, his inaugural proclamation is published thus: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the weak; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified."

Of the perpetuity of his kingdom, dominion or government we are assured that his "kingdom is an everlasting kingdom, and all dominions shall serve and obey him (Daniel 7:27)." It is called "The everlasting kingdom of our Lord and Savior Jesus Christ (II Peter 1:11)." "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy

footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies (Psalm 110:1,2)." "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations, and the heavens shall praise thy wonders. O Lord, thy faithfulness also in the congregation of the saints." "Then thou spakest in vision to the Holy One and saidest, I have laid help on one that is mighty; I have exalted one chosen out of the people, I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. I will beat down his foes before his face, and plague them that hate him." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation, also I will make him my firstborn, higher than the kings of the earth, my mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven (Psalm 89:26-29)." From these scriptures we are assured that the government and kingly power shall endure as the days of heaven; he must reign till he hath put all enemies under his feet (I Corinthians 15:25).

*Second.* His reigning power embraces all the power of earth and heaven, as he said to his disciples, "All power is given unto me in heaven and in earth (Matthew 28:18)." This universal and unlimited authority was given him of the Father as he said in that most solemn appeal, when he lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy son, that thy son also may glorify thee; as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him (John 18:1,2)." His power is not derived from men; but is infinitely superior to all the powers of the earth, "And he hath on his vesture and his thigh a name written, KING OF KINGS, AND LORD OF LORDS

(Revelation 19:16)." Hence all earthly principalities and powers are put under him, and he is exalted "Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all (Ephesians 1:21-23)." This unlimited power embraces his power in providence in governing and controlling all things in heaven and earth, and also his power or dominion in, over, and through the church which is his body.

*Third.* His reigning power over all things to the church embraces his power to redeem, quicken, justify, and glorify all his members; to protect, sustain, deliver and comfort them in all their pilgrimage on earth, and exalt them to their mansions of unfading glory. He alone is endowed with power to reign in, and rule over his body, the church. No other power to legislate is known in his kingdom. All laws in his church, to be valid, must bear his royal seal. Nor are any ordinances to be known or observed in his kingdom but those which he has ordained. The keys of death and hell are in his grasp. He openeth and no man can shut, and shutteth and none can open, and he holds the stars in his right hand, and can at any moment command more than twelve legions of angels to execute the sovereign orders of his throne.

*Fourth.* In the organization of the gospel kingdom, Christ has given authority to his princes to rule in judgment (Isaiah 32:1). Not to make laws but to *rule in judgment,* that is to interpret his laws, and apply them as the only divinely authorized rule for the government of the subject of his spiritual authority. Jesus said to his apostles, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the

twelve tribes of Israel (Matthew 19:28)." To qualify the apostles for the discharge of this important work, they required a greater amount of power than that which was given to their brethren. To them the King gave the keys of the Kingdom of heaven, that whatsoever they bound on earth shall be bound in heaven; and whatsoever they loosed on earth should be loosed in heaven. By the keys, we understand the immediate inspiration of the Holy Ghost. In their commission he commanded them to teach baptized believers to observe all things whatsoever he had commanded them; and lest any precept, ordinance or rule might be forgotten, he promised to send the Spirit of truth whom the world cannot receive, who, when he came, should bring all things to their remembrance. And as, without this key, they were utterly incompetent to give judgment with infallible certainty that their decisions were ratified in heaven, he bade them tarry in Jerusalem until they should be endowed with power from heaven. As all power is of God, it must come from heaven. Therefore, "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance (Acts 2:1-4)." Their ability to sit in judgment, to bind and loose, as God would approve and ratify in heaven, was the power with which they were to be endowed from heaven, when filled with the Holy Ghost, and speaking only as the Spirit gave them utterance, they could not fail to bind and loose according to the will of God. Consequently their decisions are final and conclusive, admitting of no appeal to any higher tribunal. As the apostle John declares, "We (the apostles) are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error

(I John 4:6)." As these authorized apostles judge and speak as the spirit of truth dictates, all who profess the same spirit of truth in their hearts will hear, and be governed by their decisions. They know that, as the authority of the apostles is of God, they cannot reject the apostles' decisions, instructions and admonitions without involving themselves in disobedience to God. Thus next to the King, the apostles occupy the highest position of power or authority in the church of Jesus Christ, and let every soul in the spiritual kingdom be subject to them as the higher power; knowing that their power is of God. All that is approved of God in doctrine, discipline, ordinances and order, faith or practice is found in their decisions and instructions to the church of God; and all the saints are as imperatively required to reject all that the apostles have not enjoined as they are to observe and obey all that they have enjoined.

*Fifth.* Paul, as one of the enthroned judges, has given us a list of smaller gifts which God has clothed with less authority than that of the apostles or judges. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (I Corinthians 12:27,28)." Compare this with Ephesians 4:11,12, "And he gave some, apostles, and some, prophets, and some, evangelists and some, pastors and teachers; for the perfecting of the saints," etc.

The next grade below the apostles in authority in the church are called prophets. The prophets under the old dispensation were holy men who spake as they were moved of the Holy Ghost, or by whom God spake to the fathers (Hebrews 1:1). In the gospel church Paul speaks of the gift of prophesying as a higher than ordinary gift for preaching and exhortation. "And though I have the gift of prophecy, and understanding

all mysteries, and all knowledge (I Corinthians 13:2)." Again, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying (I Corinthians 14:1-5)." The apostle evidently gives a decided preference to the gift of prophesying, and recommends that it be desired rather than other gifts; especially from the consideration of its being more useful in edifying the church of God. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them (Acts 13:1,2)." These prophets were certainly very eminent ministers of the gospel, who being separated to the work whereunto the Holy Ghost had called them, went forth preaching the word in the synagogues of the Jews (see verse 5). These were endowed with authority or power, which was respected in the churches of the saints.

*Sixth.* The next grade of importance and power is that of teachers, or as stated in Ephesians 4:12, "Evangelists, and some pastors and teachers." An evangelist is, according to Butterworth, a bearer of good tidings; and Webster says, a preacher or writer of the gospel, who is not the pastor of any particular church. But Paul enjoined on Timothy, who was at the time pastor or bishop of the church of Ephesus, to do the

work of an evangelist, and make full proof of his ministry (II Timothy 4:5). There certainly is a distinction between the gift of preaching the word and that gift which qualifies for the pastoral office. There are those who preach the word to the edification of the saints, who seem very deficient in those pastoral qualifications which are requisite for taking the oversight of the church of God. But in either case, the preacher, or the pastor, must be called to the work as was Aaron, and invested with divine authority to preach among the Gentiles the unsearchable riches of Jesus Christ. Although the pastor, or bishop, is not to be a lord over God's heritage, yet is he to take the oversight of the flock, and he is under a solemn charge to "Preach the word; be instant in season, out of season; to reprove, rebuke and exhort with all long suffering and doctrine (II Timothy 4:2)." "These things command and teach. Let no man despise thee (Titus 2:15)." "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine (I Timothy 5:17)." From these and other portions of the word we see that God has given power or authority to pastors and teachers to rule in the church, and that their authority, being of God, must be respected by all the saints. But it is to be remembered *that they have no discretionary power, not a particle of authority outside of the law of Christ.* With all authority they are commissioned to teach the saints to observe all things whatsoever Christ has commanded them, but no power of God, or from God, to teach for doctrine the commandments of men. They are to rule by applying authoritatively the divine rule which Christ as Head over all things to his church has given. No apostle, bishop, elder, prophet or evangelist has any legitimate power in the church of God beyond that; all beyond is usurpation and disobedience to it is rebellion against God. With this distinct understanding of the ruling power vested in the ministers of Christ whom he has authorized to take the oversight of the

flock, we will next consider the obligation of the saints to respect their authority.

"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, today, and forever." "Obey them that have the rule over you, and submit yourselves: they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you (Hebrews 13:1,17)." While the ministers of Christ are to apply the divine rule for government of the church they are themselves held under strict responsibility to Christ for the manner in which they discharge their responsible duty, and they are to be remembered and obeyed. No Christian can release himself from the obligation, the instructions, warnings, reproofs, admonitions or rebukes which Christ has commanded them to administer in his name, according to his word, without disobedience to Christ. Jesus said to his commissioned ministers, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me (Luke 10:16)."

In the church, as in the world, every soul is commanded of God to be subject to the higher powers; and to recognize no legitimate power, in the church or in the world, but such as God has instituted and ordained for the punishment of evil doers, and for the praise of them who do well.

The apostle John, in instructing the saints by what standard to try the spirits, has said of the many anti-christs which were already in the world, "They are of the world; therefore, speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us. Hereby know we the spirit of truth, and the spirit of error (I John 4:5,6)." Let us then carefully and prayerfully try ourselves by this

standard, that we may know beyond the shadow of a doubt what manner of spirit we are of. Are we adhering steadfastly to what the inspired servants of God have spoken, or are we listening to what the world approves? And in our connection, communion and fellowship with others, do they hear what God, by the mouth of his servants, has spoken; or do they speak of the world? We cannot serve God and mammon. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils (I Corinthians 10:21)."

Middletown, N.Y.
December 15, 1864.

Elder Gilbert Beebe
Editorials Volume 6
Pages 122 - 129

# ROMANS 13:1, 2

**Brother Beebe:** I desire your views on Romans 13:1, 2. And if it is not asking too much, will brother Trott give, through the *Signs of the Times,* his views on Luke 9:49, 50. His compliance with this request will oblige an enquirer after truth.

A.J. COLEMAN

**Reply:** Such views as we have on the text proposed for our consideration we will cheerfully give, although we do not claim to have any special light upon the subject. The text evidently presents an admonition to all the members of the church of Christ, and especially to the church at Rome.

"Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." The terms *power* and *powers,* in this text, mean authority, vested in superiors to rule or govern those who are under allegiance to serve or obey them. The theory that God has created all men equal, in 411 respects will not bear a scriptural test; for God has evidently made a difference among the members of the human family, in many particulars, and especially in regard to the investment of power or dominion. Adam was invested with power, by the ordination of God, over the whole animal creation; yet Adam himself was made lower than the angels, and under law to God. The next development of the creation is presented in the formation of Eve, and after the transgression, God said to her, "And thy desire shall be to thy husband, *and he shall rule over thee."* - Gen. iii. 16. Next in the order of development were Cain and Abel. And the Lord said unto Cain, "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be

accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, *and thou shalt rule over him."* From Adam to Moses, the patriarchs were invested with power to rule their tribes, and the birth-right of the first-born entitled him to superior power and dominion, and made the younger members of the family subordinate.

There is now, and always has been, various grades of power, and proportionate grades of subordination among the human race, and that, too, by the ordination of God, including the authority of parents over children, masters over servants, kings over their subjects, and officers over subalterns. These distinctions God has made in his all-wise providence and divine ordination, for the common benefit of mankind; so that the apostle is sustained by all the scriptures in his testimony, that *there is no power but of God.* No being has power to live or move only as God has given the power. All our mental or physical powers, as well as the right of dominion to the extent possessed by any of us, is of God. It is God who has made us to differ, even as he has made one star to differ from another star in magnitude and glory. Of the same lump has he made one vessel to honor, and another to dishonor. And it does not become the vessel to say unto him that hath fashioned it, "Why hast thou made me thus?" Degrees of power are implied in our text, as high, higher, and highest. The authority of parents over children, masters over servants, commanders over armies, is high, and therefore, imperative; but that of Governors, Kings, and Emperors, or the constituted authorities of civil government in States and Nations is higher in its grade, and holds dominion over parents as well as children, and masters as well as servants. To the civil governments of Nations, then, we understand the apostle to refer, and also to all social or civil governments to which every or any soul may owe allegiance. In the parent is a higher power or right to rule than in the child; and in the master than in his servant; and

still higher than the authority of parents or masters is the power or dominion of civil governments which God has ordained; while the superlative degree belongs to divine power - to God, as the Supreme Ruler of all things.

The kingdom of Christ, being a spiritual kingdom, does not interfere with the constituted powers of earthly kingdoms. The allegiance due to Christ by all the subjects of his spiritual government, being spiritual, does not release them from obligations devolving on them as men, women, or children in the flesh. Nor has any human government a right to interfere with the spiritual affairs of the Spiritual Kingdom. This was taught by Christ, when he said, “Render therefore to Caesar the things which be Caesar’s, and unto God the things which be God’s.” And in perfect harmony with this principle the apostle admonishes every soul - that is, every individual member in the church of Christ - to be subject to the higher power. Compare this admonition with what the same apostle has enjoined on all the churches, especially on all the churches among the Gentiles. Hear him: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body; therefore, as the church is subject unto Christ, so let the wives be to their own husbands in all things.” Eph. v. 22-24. “Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother, which is the first commandment with promise. Eph. vi. 1,2. “Servants, be obedient to them who are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ: not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God, from the heart; with good will doing service, as to the Lord, and not to men.” Eph. vi. 5-7. Again: “Wives, submit yourselves unto your own husbands, as it is fit in the Lord.” “Children, obey your parents in all things; for this is well pleasing unto the Lord.”

“Servants, obey in all things your masters, according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God.” Col. iii. 18, 20 and 22. “I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty; for this is good, and acceptable in the sight of God our Savior.” 1 Tim. ii. 1-3. “Let as many as are servants under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren;” (That is, the servant whose master is a member with him of the church of God is not to suppose that their being one in the Lord dissolves any obligation devolving on him in the flesh; still, the command is, “Let every soul be subject to the higher power;”) “but rather do them service, because they are faithful and beloved, partakers of the benefit.” These things Paul commands Timothy to “teach and exhort,” and adds: “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is after godliness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.” I Tim. iv. 1-5. These scriptures not only define the relations in which we stand to teach other, in the flesh, by the order and providence of God, but most clearly and solemnly enjoin on all Christians to observe, practice, and obey the injunction of our text and “Let every soul be subject to the higher power.” And, furthermore, they admonish us that all teachings which differ from this is anti-christian - hostile to the spirit of truth, and opposed to godliness. And that all Christians are to withdraw from all who teach otherwise, and who consent not to these

wholesome words, as from those whose pride and ignorance lead them to dote about questions and strifes of words, which tend to anarchy, war and strife.

"Whosoever, therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves *damnation.* That is, whosoever resisteth the authority which God has vested in rulers - Kings, Governors, parents, or masters - are in open rebellion against God, and presumptuously fighting against his ordination and government. Hence Paul exhorts servants, and all others in their subordinate capacities, to render their obedience, *as unto*God. As God has commanded children to obey their parents, servants their masters, and all who are in subordination their rulers, we cannot disobey or dishonor those who hold authority over us without disobeying God, and violating the doctrine which is according to godliness. Paul informs Timothy, in connection with this subject, that those who teach otherwise, in their pride and ignorance, have mistaken the nature of real godliness, and that they think gain is godliness. But although godliness with contentment is great gain, yet whatever may be gained by resisting the ordinance or government of God is in violation of every principle of godliness, and hence he commands Timothy to disfellowship such resistance, and to withdraw from all who do so resist. And to teach that it is the established order of the church of God, that every soul shall be in subjection to the higher power, as defined in the scriptures to which we have referred. "And they that resist shall receive to themselves damnation," that is, condemnation, divine disapprobation, or the displeasure and just rebuke of God. The term *damnation* does not always mean everlasting perdition, but it always means condemnation; and it cannot fail to fall on all who are found fighting against God, rejecting his government - setting up other standards of morality or divinity than the standard

which God himself has given in his word. They are not therefore guiltless before God, who, through malice or even through ignorance, resist this ordinance of God.

The text which we have been laboring to explain was addressed, as we have observed, to the church at Rome, to "All that be (or were at that time) in Rome, beloved of God, called to be saints." The Roman government was at that time very despotic, and its national religion was pagan; yet the apostles and primitive saints were a loyal, law abiding, patient people. This was conceded by their bitterest enemies. It is true the primitive saints protested against idolatry, and refused to be subject to the rulers of the land, in matters of a purely spiritual nature, because they were not authorized to recognize any human power as higher power, or as equal to the power and dominion of Christ; hence when they were persecuted and punished by the constituted power, it was for Christ's sake. While they religiously obeyed the command of Christ, to render to Caesar the things that belonged to Caesar they withheld from Caesar, and rendered to God the things which are God's. They rendered tribute to whom tribute was due, custom to whom custom - faithfully observing and promptly obeying all the laws of the empire, paying their taxes, and serving their king with fidelity, so far as in them lay. The system of bondage in Rome was also that of the most ultra and extreme bondage, allowing to the masters and owners of servants the right to put them to death. Yet Paul continued to exhort and to teach those members of the church who were under that yoke, to count their own masters worthy of all honor, and as entitled to their obedience in all things, and to obey them with the fidelity with which they served God. This church at Rome was composed of parents and children, husbands and wives, masters and servants, who, in spiritual things, were all one in Christ Jesus, yet, in their fleshly relations, differed very widely; and this distinction of power, one over another,

belonging to their earthly relations, was not at all changed or abated, because of their unity and identity in Christ. From a due and careful consideration of all these facts, collected from the unerring testimony of the New Testament, we are bound to conclude that the order of the church and kingdom of Christ at the present time, and at all times, so imperiously demand that every soul shall be subject to the higher powers, in all the relations of life, that where these injunctions are ignored and rejected, the church of Christ in primitive purity cannot be found. And where these divine instructions are resisted, strifes, envy, railings, evil surmisings, perverse disputings of men of corrupt minds who are destitute of the truth, will prevail, even as it is from the same cause, so painfully prevalent at the present moment in our country. And, farther, that it is the duty of all Christians to withdraw themselves from all connection that would or may involve them as giving any countenance, directly or indirectly, to those who do so resist the powers which are ordained of God, and to heed the commanding voice of the Captain of Salvation: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” - 2 Cor. vi. 17, 18.

Middletown, N.Y.
May 1, 1861.

Elder Gilbert Beebe
Editorials Volume 4
Pages 489 - 495

# ROMANS 13:11

**Brother Beebe:** - Please give your views on Romans 13:11, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Eliz. Brice. Junius, N.Y., January 18,1862.

**REPLY:** - Our Redeemer said of the Pharisees and Sadducees, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:3) But the apostle implies that the saints addressed in our text know the times. There are times in the spiritual kingdom, as well as in nature, for every purpose of God to be accomplished. In nature there is seed time and harvest, summer and winter, day and night, and as the wise man has said, There is a time for all things under the sun: a time to be born, and a time to die: a time to sleep, and a time to awake: a time to be merry, and a time to mourn. So in the spiritual kingdom, everything is appropriate in its appointed season. When the Bridegroom is present is not the time to fast; but when he is absent then the children of the bride-chamber shall fast. The time indicated for the church of God to buckle on the armor and confront the enemy, is very inappropriate for her to sleep. Paul says to the Thessalonians, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that

sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (I Thess. 5:1-9) The time for sleeping, drunkenness and rebellion, was with us when under the power of darkness, before we were translated into the marvelous light of the kingdom of Christ; but now in our manifestation as the children of the light, it does not become us to sleep, as do others. When christians do sleep, in a spiritual sense, it is with them a time of darkness, as their fleshly powers are carnal and worldly, so the powers of darkness on them produce drowsiness, inactivity, stupor and insensibility, in regard to the things of the kingdom. All this Paul says the saints know perfectly. Therefore, knowing the time, they were aware that with them it was high time to awake out of sleep. When men sleep, their mind wanders at random in baseless visions and unreal dreams. So christians, when at ease in Zion, layoff their armor and become vain in their imaginations, and their minds are with the fool's eyes, traversing the ends of the earth. When we have taken on us the name of Christ, have renounced the hidden things of darkness, it is time to awake, to watch and be sober, and never be caught sleeping on our post.

The admonitions given to the saints in this chapter show that the saints are surrounded with manifold temptations, and liable to be overcome of evil; whereas, they are exhorted to overcome evil with good. In their relations to the world, in the revolutions and changes of earthly governments, let every soul be subject to the higher powers, as children to parents, servants to masters, as citizens to rulers, knowing the powers that be are ordained of God, and we cannot resist them without resisting the ordinance of God; for, he says, in the third verse, "Rulers are not a terror to good works, but to

the evil." "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." After setting forth many of the obligations which rest on christians, he says, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." He then adds, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." From the connection we infer that the saints in regard to some of these obligations, had been sleeping, dreaming, or inattentive, if not directly violating these precepts, they had neglected them, or had failed to discharge them with that degree of assiduity and promptitude which their importance demanded. As an incentive to vigilance, the apostle not only shows the liability of the saints to fall into temptation, and be drawn into present difficulties, but he urges the approximation of the day of the Lord, or the day of their deliverance from all the cares, duties, responsibilities, trials, vexations and turmoils of this mortal life.

"For now is our salvation nearer than when we believed." The term salvation in this text, means deliverance. The apostle says, Rom. 8:19, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and in the same connection adds, "And not only they, [the whole creation] but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth ye yet hope for? But if we hope for that we see not, then do we with patience wait for it." Thus the salvation which is nearer than when we believed, is that wherein we are saved by hope, the redemption of our body from a mortal to an immortal state; when death shall be swallowed up of victory; when this corruptible shall put on

incorruption, and this mortal shall be clothed in immortality. That happy period, that glorious day is drawing near, and is now nearer than when we believed; that is, it is nearer now than it was when we first became believers. You have progressed thus far in your pilgrimage; you are thus far nearer to your great deliverance, "the night is far spent;" your struggles, toils and labors will soon be over; "the day is at hand," the perfect day, when clouds shall no more obscure the Sun, nor hide from you the refulgent glories of your inheritance above. This being the case, "Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof.

Elder Gilbert Beebe
Middletown, N.Y:, February 1,1862

# ROMANS 14:5; GALATIANS 4:10; COLOSSIANS 2:16

**Brother Beebe:** - If it will not be too much trouble, please give your opinion through the *Signs of the Times* on Romans 14:5, Gal. 4:10, and Col. 2:16. I do not ask your views on each of these verses separately, but as they all seem to embrace the same subject. What I desire to know is, whether Christians are required to observe the Sabbath as now kept by most professors of Christianity? By giving your opinion on this subject you will much oblige your brother in Christ, ill am worthy to be so called.

Isaac Tucker.
Rose Boom, N.Y.
September 5,1863.

Although we have frequently given our views on the subject of the Sabbath, we do not hesitate to say we know of no divine authority requiring Christians to observe a Sabbath in the manner in which the first day of the week is generally kept by most professors of Christianity. So far as our knowledge extends, the great majority of modern Sabbatarians profess to regard the first day of the week as a substitution for the Jewish seventh day Sabbath, which God commanded the carnal Israelites to observe, in common with other Sabbaths, as a sign between himself and that nation throughout their generations. If that law is or ever was binding on the Gentiles, or on Christians, for it does not appear from anything contained either in the law or gospel, in either the Old or New Testament, it would require not the first, but the seventh day to be observed. We have never been able to find in the Bible the slightest intimation of a first day Sabbath, or of any other day of the week, except the seventh day, and that was to be observed by the Israelites

exclusively as a sign, type or shadow of good things to come. All signs must necessarily signify something definite and particular. When we see over the merchant's door the sign, "Wholesale and retail," the sign signifies to us that the merchant has commodities to sell in large or small quantities. When God placed the bow in the cloud it was for a sign of his oath and promise that the earth should never again be deluged with water. The sign of circumcision in the flesh was to signify that those on whom it was found were debtors to do the whole law. The Jewish Sabbath being a sign, must also have some definite signification. God has told us plainly, by the mouth of Paul, that it, with other handwriting of ordinances, are a shadow of good things to come, but the body, or thing signified, is Christ, or the gospel. The Sabbatic law required those unto whom it was given to abstain totally from work, and to keep the day as a Sabbath of perfect rest, in which no manner of labor was lawful for the Israelite, his servants, or even his beasts; no preaching, no going to meeting, no Sabbath schools, no ringing of bells, harnessing of horses, no riding in chariots, no cooking of food, no kindling of fires nor gathering of sticks; they were not allowed to go out of their tents to look for manna or for any other purpose. All this does not compare well with the modern style of professed Sabbatarians; but, when viewed as a sign of gospel rest, which is found alone in Christ, we see harmony between the sign and the rest signified. Salvation is not of works, but exclusively of grace, and none can keep the gospel, or antitypical Sabbath, until he is made to cease from his own works, as God did from his. "For we which have believed, do enter into rest." (Heb. 4:3) The Sabbath of the law was a rest from physical labor, but the antitypical Sabbath is a spiritual rest, which is only found in Christ, who is the end of the law for righteousness to every one that believeth. It is a prefect release from the works of the law as a ground of acceptance with God, and a confident resting on Christ, who is of God made unto us wisdom, and

righteousness, and sanctification, and redemption. None but believers can enter into this gospel rest, nor can even Christians enjoy it only when their faith triumphs over their doubts and unbelief. For Christians to go back to the blotted out handwriting of ordinances of the law to observe days, and months, and times, and years, is to turn again to the weak and beggarly elements, whereunto they desire again to be in bondage. (Gal. 4:9,10) As all kind of labor was prohibited to the Israelites on their Sabbath days, or Sabbatic years, so Christians are forbidden to perpetuate the abrogated types and ceremonies of the law of carnal commandments. They find embodied in Jesus all that the types and shadows signified. He is our Sabbath; all fullness is embodied in him; in him the weary and the heavy laden find a perfect Sabbath of rest, for his yoke is easy and his burden is light. If the inspired apostle had understood that the legal Sabbath of the Jews was still binding on the Gentile saints, he could not have treated the subject of a preference for days as a matter of indifference, in which one Christian should not judge another, as in Romans 14:5, for if that law were still binding, he, as a faithful witness, set as he was for the defense of the truth, would have required a strict observance of it. Much less would he have been afraid that he had bestowed labor in vain on the Galatian churches because they, under the pernicious influence of Judaizing teachers, were observing the Sabbath days, Sabbath weeks and Sabbath years which the old covenant had enjoined upon the carnal Israelites. (Gal. 4:10,11) But as a final settlement of this matter he commands the saints and faithful brethren at Colosse to "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. 2:16,17)

Before we dismiss this subject it may be useful to remind our brother that the seventh day Sabbath was not instituted as a

day for public assemblies, or for public or social devotion. The Jews had no command in their law to assemble at the temple or elsewhere to read the law, or for any other purpose, but they were charged with making void the law of God by their traditions. The Jewish elders had taken the liberty to so modify and change the law of the Sabbath as to allow what they were pleased to call works of necessity and mercy; to perform what they prescribed as a Sabbath day's journey, to travel to their temple or synagogues to read and hear the law, or to rescue an ox or an ass that had fallen into a pit. But all this was forbidden in the law which they professed to venerate and obey. From their perversion of the law, and manner of assembling on their Sabbaths, modern Sabbatarians have inferred that the design of the Sabbath day was for public worship, and as the primitive disciples were in the habit of meeting on the first day of the week for social devotion, that the first day was substituted for the seventh, and to be regarded as a Christian Sabbath. But this is all speculation, and without a particle of divine authority, for as the Sabbath of the Jews was given them by express command of God, in which the seventh day was specially designated, and the command restricted to the Jewish nation, no alteration from the seventh to the first day, or extension from the Jews to the Gentiles, could be made without the same express order from God himself. It is true the primitive Christians did sometimes meet for worship and for breaking of bread on the first day, and it is equally true that they also met for the same purposes on every other day of the week. (See Acts 2:46.) The saints have therefore a sufficient authority for assembling on the first or on any other day for social worship, and they are admonished to forsake not the assembling of themselves together, but that they are not to attach any more sacredness to one day than to any other day, appears from Gal. 4:10, and Col. 2:16, as well as from many other portions of the Scriptures. The Jewish Sabbath being a type of that rest which the children

of God enter when delivered from the toil and labor of the works of the law, and by faith enter into that rest which now remaineth to the people of God, the true antitypical Sabbath of the gospel began when Christ arose from the dead, after having nailed the handwriting of ordinances to his cross; and the Sabbath of every individual saint begins experimentally as soon as they are enabled to believe on Jesus, and enter into rest, and cease from their own works. Their rest is spiritual, not physical, and not limited to one day in seven, but is required at all times alike. Casting all their cares on Christ, who careth for them, the believing Christians enter into Christ as their spiritual Sabbath, and his rest is glorious. Abiding in him, they are relieved from all legal works, for they are no more under that law, but under grace. They are dead to the covenant of works, to which they were once wedded, that being now dead to them in which they were once held, and they are now married to their risen Savior, that they may henceforth bring forth fruits unto God, not in the oldness of the letter (or type), but in the newness of the spirit; not for one seventh part of their time, but in a perpetual and everlasting union, in which the Lord has betrothed them unto him forever in righteousness, and in judgment, and in lovingkindness, and in mercies, and in faithfulness. (Hosea 2:19,20)

"To all God's people now remains
A Sabbatism, a rest from pains,
And works of slavish kind;
When tired with toil, and faith through fear,
The child of God can enter here,
And sweet refreshment find.

To this, by faith, he oft retreats,
Bondage and labor quite forgets,
And bids his cares adieu;
Slides softly into promised rest,

Reclines his head on Jesus' breast,
And proves the Sabbath true.

This, and this only, is the way
To rightly keep the Sabbath day,
Which God has holy made.
All keepers that come short of this,
The substance of the Sabbath miss,
And grasp an empty shade."

Middletown, N.Y.
December 1, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 429 - 433

# ROMANS 16:17, 18; II THESSALONIANS 3:6.

“Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Romans 16:17-18).”

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and flat after the tradition which he received of us (II Thessalonians 3:6).”

If in the apostles’ day the members of the primitive churches had need of solemn admonitions contained in the foregoing words, how great must be the necessity of carefully attending to them now that those days and times are upon us of which the apostles have forewarned us, in which “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (I Timothy 4:1).”

The rebukes of the Almighty are shaking the world and causing the thrones of earth to totter to their fall, making the deep to boil like a pot, and the sea like a pot of ointment; and while the organized powers of antichrist are filled with consternation and amazement, and “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time (Revelation 12:12).”

Even in this time of severe rebuke and blasphemy, the church of the living God, known as the Old School or Primitive Baptists, continues steadfast in the apostles' doctrine and fellowship; and so shall she forever continue to stand; for "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken (Isaiah 33:20)." Like a mighty rock in the midst of the ocean, assailed on every side by angry waves and foaming billows which, unable to move her, only recoil upon themselves, foaming out their own shame. This day of trial is designed, however, to make the sinners in Zion afraid; and fearfulness to surprise the hypocrites who have, like the birds of the air, been lodging in her branches. The fiery trials which have no power to consume or harm the legitimate members of the Redeemer's kingdom shall purge her of those who are, and have been as *spots* in her feasts of charity, feasting themselves without fear; whose god is their belly, whose glory is their shame, who mind earthly things.

Although the church herself is immovably and immutably established in the apostles' doctrine, and firmly built upon their foundation, she has always been infested with carnal professors and graceless hypocrites which are sure to show themselves in the times of trial and severe persecution. Of all this the apostles have spoken distinctly, and to their admonitions we do well that we take heed.

In the two passages at the head of this article the apostle uses in the one, entreaty, in the other, authority. Let us examine them. This great apostle to the Gentiles, endued with power from on high, speaking by the infallible inspiration of the Holy Ghost, yet in the tender, affectionate and melting manner which cannot fail to draw a response from every heart in which God has written his law said, "I beseech you,

brethren." What solicitude for their welfare, what paternal tenderness, and what undisguised anxiety is expressed in this appeal. Vested as an apostle of Jesus Christ by the will of God, he had authority to command; but in this case he entreats them as brethren, to mark certain characters which were among them, whose movements were highly prejudicial to the order, peace and harmony of the church of God. While all the admonitions of this apostle had been against evil surmisings. or distrust of brethren, there were then in the churches (as there should afterwards be) those in whom undue confidence should not be reposed. Those who were to be marked and avoided are particularly described, as "them which cause divisions among you." That is, among brethren. The truth is calculated to unite, consolidate and bind together the brotherhood; but those who cause divisions and offenses among the children of God cannot be worthy of the confidence of the saints.

Striking examples of those who cause divisions and offenses among the children of God were found troubling and bewitching the churches of Galatia and Antioch. The introduction of legal rights and forms, which were abolished, produced division, alienation and strife; and such as were drawn from a correct course were made to offend, by transgressing the laws of Christ and the rules of the church of God. And all such divisions and offenses were contrary to the doctrine which these brethren of Paul had learned by the teaching of the word and Spirit, and under the ministry of the apostles. These disorganizers and troublesome characters are to be *marked.* But how? We do not understand the apostle to urge the brethren to mutilate their bodies, or asperse their characters, or inflict any injury upon them; but to observe the *marks* which such characters always have upon them; as they might mark a wolf by his propensity to devour the flock, or a fox by his sly and crafty tricks and propensity to spoil the vine of her tender grapes. The marks with which the

apostle himself has branded them are a pattern for us. The marks are these: they cause divisions contrary to the instructions which the saints have learned of the apostle; causing some at least to disregard the authority of the apostles, and thereby causing offenses to be committed by those who should strictly adhere to the teachings which they have received from the word and Spirit of the Lord. To mark them then is to closely and carefully observe their general characteristics, and the object of marking them is that we may avoid them, and warn others to beware of and avoid them.

But in his admonition to the Thessalonians, he speaks with the authority of his apostolic power. “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” This injunction, being imperative and in the name of our Lord Jesus Christ, demands profound respect and implicit obedience; it cannot be ignored or neglected without disobedience to Christ: for the command is issued to his saints in his name, and consequently by his authority. Not only is it given in the name of Jesus, but in his name as our Lord. To disobey then is to deny him as our Lord, and to dispute his authority over us. We cannot maintain our allegiance to him as our Lord and disregard what he has commanded us by his authorized apostles, for they are endued with authority from heaven to proclaim his laws in the churches. And what they bind on earth is bound in heaven. In binding this command, all the apostles are represented. “Now *we* command you, brethren.” They are all inspired by the same Spirit, and endowed with the same authority, and all agree in teaching us to observe all things, namely, whatsoever our Lord Jesus Christ has commanded them. See their commission in Matthew 28:20. All the injunctions, instructions or traditions of the apostles

contained in the New Testament are of the same binding authority on all the saints, and all the saints are not only commanded in the name and by the authority of their Lord to observe and strictly obey them, but they are also by the same supreme authority commanded to mark, avoid and withdraw themselves from all such as do not love, honor and obey the same rules. The *traditions* of the apostles mean the teachings and instructions which they have received from the Lord Jesus and in his name enjoined upon the saints as the *rule* by which they are to be governed in all things. All those who profess to be disciples of Christ, or Christians, and fail to conform in doctrine or practice to their unerring rule are, by the apostles, denounced as *unruly,* and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (See Titus 1:10,11.) "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God (Galatians 6:16)." Christians are subject to infirmities and weaknesses which this divine rule requires the saints to bear with: a brother is not to be made an offender for a word inconsiderately spoken, nor are the lame, so long as their lameness may be cured, to be turned out of the way; let them rather be healed. "Him that is weak in the faith receive ye, but not to doubtful disputations (Romans 14:1)." The strong should bear the infirmities of the weak. "Bear ye one another's burdens, and so fulfill the law of Christ." All this forbearance, patience, sympathy and tenderness is enjoined upon the saints by the law of Christ, which is our only authorized *rule.* But these lenient instructions are not to be so construed as to apply then to those whom we are commanded in the name of our Lord Jesus Christ to mark, avoid and withdraw from. A child may be exceedingly weak in the faith; a mere babe, and from very weakness, unable to comprehend some of the cardinal principles of our faith, or to appreciate the full bearing of all the laws of the kingdom; but still so far as such weaklings

are taught they show a love for truth, and desire to walk in all the order of the house of God; these are weak enough to doubt, but not strong enough to dispute. Those who not only doubt or disbelieve the truth, but also dispute it as far as it is presented, "Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth (II Timothy 3:4-7)." These must not be received, for they are not those who are weak in the faith; but are given to doubtful disputations. And, as our text informs us, "For they that are such [whatever their pretensions, or even forms of godliness may be] serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Those honest, well-meaning Christians who are sufficiently simple to be charmed by their *good words,* and captivated by their fair *speeches,* are allured from the footsteps of the flock, and from the laws and ordinances of the church of God, and drawn to follow her whose "house is the way to hell (Proverbs 7:27)."

A steadfast continuance in the apostles' doctrine and fellowship like that of the primitive Baptists (Acts 2:42) will subject the saints to reproach and bring down on them the virulent opposition and envenomed malediction of those who constantly lie in wait to deceive them. "Yea, and all that will live godly in Christ Jesus shall suffer persecution (II Timothy 3:12)." The rules laid down by the inspired apostles for the government of the church and people of God are subject to no amendments or modifications, suspensions or changes of any kind, for any purpose, or at any period while time shall endure. Times and circumstances with us may change in

regard to the things of nature; but the ordinances of heaven are unalterable. The Scriptures by which we all must be judged will recognize none as loyal subjects of the King of Zion who do not adhere to the instructions of the holy apostles, just as they were delivered by them to the saints, and just as we find them recorded in the New Testament. The church of Christ must throughout all ages be distinguished and identified by her strict conformity to the laws; all the laws of the kingdom as laid down by the apostles. Then, and only then, are we Christ's disciples if we do whatsoever he has commanded us.

So far from intimating to us that a time might come when the saints should have less occasion to conform strictly to all their instructions, they faithfully advised us of the terrible apostasies of these last days, in which some should depart from the faith, giving heed to seducing spirits, and doctrines of devils. "Therefore," says the apostle, "we ought to give the more earnest heed to the things which we have heard, lest at *any time* we should let them slip." Hence we infer that there is no time, either ancient or modern, in which the saints should let them slip. In the apostles' day it would not do, and certainly now in these last days, in which evil men and seducers have waxed worse and worse, deceiving and being deceived, how shall we escape their pollutions if we neglect this great salvation?

We are the most earnest in the reiteration of these apostolic admonitions, because we see these evil days are even now upon us, and some have been turned away from the truth and are turned unto fables. Simple souls have been strangely beguiled, and unstable ones have departed from the faith which they once professed. Even of our own selves have some risen up and spoken perverse things, and have drawn away disciples after them. Having ourself been in the field over fifty years, we have never witnessed a time in which so

many disorganizers were engaged in perverting the right way of the Lord, or so zealously working. Some who had formerly been held in our fellowship, confidence and affections, as sound and useful ministers and brethren, are now literally creeping into houses and leading captive silly women and silly men also, and doing all in their power to disorganize and break up the churches, disregarding the laws of Christ, and defying his authority which he has vested in his church. Many dear brethren with whom we have stood side by side through many a storm of persecution for the truth's sake, have received their discharge from the warfare; but very few of our early contemporaries yet remain in the field, and we feel assured that soon the cold grave with her bars shall close upon our mortal body, and our tongue shall be silent in death; and our pen will cease to write and our type to print the solemn convictions of our heart; but even then this admonition to our kindred in Christ shall survive us, and it is our prayer that God may incline the hearts of his dear children to read, reflect and heed these solemn admonitions, so far as they are in harmony with his word and Spirit. May God give them light to discern, and firmness to *mark, avoid,* and *withdraw* fromall such as cause divisions and offenses contrary to the doctrine which they have learned from the apostles of our Lord and Savior Jesus Christ, who is the "Blessed and only Potentate" to rule and govern his people, and who is worthy of all reverence, obedience, homage and immortal honor, world without end. Amen.

Middletown, N.Y.
April 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 8 – 12

# I SAMUEL VIII. 10.

Sister Blake, of South Carolina, desires our views on the passage referred to, which reads thus: “And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house,” &c

It seems to be a hard matter with many to comprehend how God can govern, restrain and direct the evil spirits which are abroad in the earth, without being in some way, or to some extent, associated in his nature with them. How an evil spirit from God could operate on a wicked king, unless that wicked spirit had first existed in the being of God, and had emanated from him.

Whatever difficulty we may have in comprehending the Scriptures of truth, two things are certain. First, that no portion of the divine record is the less true because of our want of capacity to understand it; and second, that God is a Spirit of infinite and eternal purity, that nothing impure or unholy ever did belong to his nature. Yet, with these two points fully conceded, no one can reasonably doubt that the sovereign government of God extends to all beings, all worlds and all events. We are compelled to believe that God’s providential government extends to the controlling of all things, or otherwise that his government is far more contracted than any of us are ready to admit. We ask, Upon what principle could he declare the end from the beginning, and from ancient times the things which are not yet developed, saying, My counsel shall stand, and I will do all my pleasure, if he did not hold in his hand the controlling power to govern and direct all things? We must confess that, to us, there is great consolation in the contemplation of the universal providential dominion of the Lord God Almighty. Were we compelled to believe that wicked men, evil spirits or

devils, could possibly thwart his purpose, or devise or execute any purpose or plan without his knowledge, permission or decree, we should be unable to defend the doctrine of his omniscience. If it be admitted that God has a perfect knowledge of all that transpires in heaven, earth and hell, it must also be admitted that he always had that knowledge, as well before he created the world as at the present moment, or otherwise we must deny his immutability. If he is in possession of knowledge now that he did not always possess, that would involve a change; it therefore cannot be. Knowing all things then, by his omniscience, from everlasting, can any doubt that he had power to determine whether they should or should not transpire? To deny that he had that power, is to deny his omnipotence, it is to deny that he is truly the Almighty God. Can we, without impeaching his eternal wisdom, believe there is a single wheel in all the vast and complicated machinery of this world, or any other world, that he did not supply, or that fails to operate as he designed that it should? If so, may we not fear that all his purposes in Christ Jesus, of grace and salvation, may also fail? We may look at any piece of machinery that we do not understand, and mark the numerous wheels revolving, to our limited judgment in direct opposition to each other, it may look to the novice as though it must be destroyed as soon as it is set in motion. This only proves that we do not understand the machine. Let us see it operate, and to our astonishment the design of the machinist is carried out perfectly, and we are instructed those parts of the whole, which look to us as though they could not work in harmony with the other parts, are so essential to the whole, that the machine would be useless without them. What then? We marvel at the wisdom of the machinist. Even so we wonder, gaze and admire the supreme wisdom of God, who has displayed his handiwork in the creation of the world. But let us for a moment look at the complicated parts of this great and wonderful machinery of nature. Can any man

comprehend it? Certainly not. What an endless variety of living creatures, from soaring angels near his throne, to groveling reptiles, crawling on the ground, and myriads of insects too minute in size for our perception. Which of them all could be withdrawn from the whole, without impairing the machine? The novice can perceive no use for all the little wheels and screws connected with the machine prepared by man, but let him remove any of them, and the whole is out of order. Which, then, permit us to inquire, of all the minute parts of the wonderful creation of God, has he supplied in vain? Two sparrows are sold for a farthing; can half a farthing's worth of God's creation be removed or withdrawn without impairing the whole? A lifetime of any one of us would scarcely afford opportunity to count the hairs upon our head; but can one of them fall to the ground or change from the precise position which infinite wisdom has assigned them? This question is already settled by him who made the world, and by whom all things were made that was made. When we contemplate the wonderful works of God in the creation of the world, when we consider the heavens, the workmanship of his hands, are we not constrained to exclaim with the enraptured psalmist, "Lord, what is man, that thou art mindful of him?"

Having briefly glanced at the wonderful works of God in creation, let us now inquire, Is it rational for us to conclude that God is less wise or provident in governing than he was in creating? He has told us that for his pleasure all things were and are created. Is his pleasure then of so little consequence to him that he would allow causes uncontrolled by him to effect the end and design he had in its creation? Will any dare to say that men or devils have power to prevent ends which God designed, or cause that his pleasure shall not be done in heaven above and among the inhabitants of the earth? Shall we not rather say with the sublime poet,

"Chained to his throne a volume lies,
With all the fates of men;
With every angel's form and size,
Drawn by the eternal pen.

His providence unfolds the book,
And makes his counsel shine;
Each opening leaf and every stroke,
Fulfills some deep design."

To return to the inquiry of sister Blake: Saul was a king, and God claims the power and the right to turn the hearts of kings as the rivers of water are turned, and thus he dealt with Saul, with Pharaoh, with Cyrus and Nebuchadnezzar, and thus he deals with all kings and with all the other powers of the earth. In the case of Saul, none can dispute that God's design was to supersede him in the government of Israel, and to raise up David to the throne in his stead; and as in all his providential dealings with the children of men, so in this case, his footsteps are in the great deep, and his ways are past finding out. He controlled the peace or the agitation of the mind of Saul, giving him at times peace and tranquillity, and then anon he sends an evil spirit to trouble him. God could not be baffled in any of his designs or acts; all that he designed, and all that he did, had its effect just as he designed, and eventually the grand design was accomplished, and David was exalted, and Saul abased.

Whether by the evil spirit, we are to understand, a devil, or a spirit of depression, trouble, confusion or madness, we will not attempt to define; but to our mind it is clear that all spirits, good and bad, are under the control of God. He sends them where he pleases, and never fails to accomplish the very purpose for which he sends them. He commissioned a lying spirit to go and be a lying spirit in the mouths of all of Ahab's prophets. He sends strong delusions to them which

perish, that they may believe a lie, that they all may be damned who receive not the love of the truth that they may be saved. His complete control over evil spirits was very clearly exemplified by our Lord when he commanded them to come out of the man that raved among the tombs, and sent them, at their request, into an herd of swine; and in many other instances which are recorded in the New Testament. But that they are subject to his government, and go where he sends them, no more proves that they have emanated from God, except as his creatures, or that they had their original existence in the purity of his divine nature, than the fiery serpents which he sent into the camp of Israel were partakers of the divine nature. David speaks of his enemies, as the Lord's hand, and his sword, and he makes use of them to chastise the wicked. So he made use of them to bring about his purpose in the case of Joseph, and so also in the crucifixion of our Lord Jesus Christ. They came together for to do whatsoever his hand and his counsel before determined to be done. And him being delivered up by the determinate counsel and foreknowledge of God, they crucified with wicked hands.

In conclusion, permit us to say, these views of the universal government of God, over all beings and all events, afford the greatest assurance of safety to the saints who put their trust alone in God. It is their unspeakable privilege to know that he has all power, that all principalities and powers, thrones and dominions, things visible and invisible, things present or to come, all are subject to his decrees; and are all bound by an irrevokable decree to work together for good to them that love God, to them who are the called according to his purpose. Let us then rejoice while we sing,

"Life, death and hell, and worlds unknown
Hang on his firm decree;

He sits on no precarious throne,
Nor borrows leave to be.”

If any child of God feels alarmed at the doctrine of God’s unlimited government and universal providence, let such ask themselves how much less power they would wish for him to possess, than we have attempted to ascribe to him. Would he appear any more glorious to any heaven-born child, were he less omniscient, omnipotent, or immutable? Would it contribute to their sense of his greatness, goodness or majesty, if it could be proved that devils and wicked men were beyond his controlling power, and able to thwart his purposes, or act independent of him? However this subject may appear to others, we confess that to us there is something inexpressibly consoling in the faith and assurance that

“Death and hell can do no more,
Than what our Father please.”

Middletown, N. Y.
October 15, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 387 - 392

# I SAMUEL XVI. 14.

**Dear Brother Beebe:** I would like to have your views on 1 Sam. xvi. 14: "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." All the gospel preaching I receive is through the SIGNS OF THE TIMES, and the *Southern Baptist Messenger.* I get some crumbs from them which feed the hungry soul, make glad the heart, and which serves to buoy me up.

JOHN E. HAMMOND.
Oakland County, Michigan, Dec. 19, 1859.

**Reply:** We do not understand by *the spirit of the Lord,* which had been with Saul, and which departed from him, that either the Holy Ghost, or that Spirit which is born of the Spirit, as mentioned John iii. 6, are intended, although both are called the Spirit of the Lord. God is a Spirit, and that Spirit, or Holy Ghost, is God in an absolute sense; immutable, and therefore never vacillating. Wherever it hath taken its abode, it abideth forever. That also which is born of the Spirit is Spirit, (not matter, not flesh,) and it is from God, it is of God. It is eternal life, spiritual vitality. It is that life which was with the Father and was manifested. (1 John i. 2.) It was given to the saints in Christ. (1 John v. 11, 12.) This also permanently abides wherever it is implanted. "I," says Jesus, "give unto them eternal life, and they shall never perish." - John x. 28. The assurance that they unto whom it is given shall never perish, proves that this Spirit of immortality does not come and go, as did the spirit of Saul.

The spirit of the Lord, which God bestowed on him to qualify him to reign over Israel, was a spirit of wisdom, of might and courage, &c., and embraced such qualifications as were essential for him to have in order that he might fill the office to which the Lord had anointed him. Hence when this spirit

was upon him, he was valiant and mighty, but when it departed, he was melancholy and fretful.

At the time spoken of in our text, the anointing had passed from Saul to the son of Jesse. Samuel had been sent to anoint David, and Saul, as king of Israel, was superceded by David, and with the anointing, the essential qualifications for the government had also passed from Saul to David.

The evil spirit from the Lord which came upon Saul and troubled him, is spoken of, and was treated as a disease, which could be healed temporarily at least, by the skillful playing of David on a harp. It is called an evil spirit, signifying that it was a righteous judgment of the Lord for the wickedness of Saul, and opposite in its effects from the spirit which had departed.

At one time the spirit of prophesying came on Saul, as we presume it came on Balaam, and, for aught we know, upon the beast on which Balaam rode, for he was made to speak with a man's voice, and rebuke the madness of the prophet. To argue that Saul, or Balaam, were born of the Spirit, and that they *had fallen from grace,* is as preposterous as to argue that Balaam's ass had also fallen from grace.

We are informed that the hearts of kings are in the hands of the Lord; that he turneth them as the rivers of water are turned. He hardened the heart of Pharaoh, that he might make his power know in him. He directed the movements of Cyrus, a heathen monarch, who knew not God, and went before him; opened the two-leaved gates, that they could not be shut. Evil spirits as well as good spirits are under his control, and can only go where he sends them. Legions of them were unable to go into and drown the swine until he sent them. A lying spirit was, by divine command, put in the mouth of all of Ahab's prophets, that they might persuade

him to go and fall at Ramath Gilead. Indeed, if we were compelled to believe there were any unchained devils, independent of the controlling power and absolute decrees of Jehovah, we should tremble for the fate of the universe. But because the Lord reigns, therefore let the earth rejoice.

Our risen and exalted Jesus has ascended up above all heavens. All things are put under him, and he has a name written upon his vesture, and upon his thigh, King of kings and Lord of lords.

Middletown, N.Y.
January 1, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 293 - 295

# THE SABBATH

"There remaineth therefore a rest to the people of God." - Heb. iv. 9.

We do not wish to anticipate our brethren who are called on to give their views on the subject proposed for consideration by our correspondent; neither will we attempt to give the views of the Old School Baptists on the subject, as they have not authorized us to publish creeds for them; but they; being of age, can speak for themselves, as they may possibly differ in their opinion on this question; but we will give a few thoughts on the subject, and hope they may be blessed to the edification of any who may be troubled, or in the dark.

We frankly acknowledge that we know of no divine law requiring either Jew or Gentile to remember ***the first day and keep it holy***. If there be any such precept in the bible, it has escaped our notice. Nor do we know of ay instance in the Old or New Testament where the Lord has commanded the Gentiles to observe this law which was given to the Jews, as God's sign between himself and national Israel forever - throughout their generations. For about two thousand three hundred years from the creation, we have no account of any Sabbath being observed by the human family, or of their being charged with Sabbath breaking among the long catalogue of crimes charged on them. The first account of the institution of a Sabbath, which we have in the scriptures, is at or about the time the Lord gave manna to the children of Israel in the wilderness; and then they were strictly forbidden to gather manna on the seventh day. After this period the subject is often mentioned, and even in the decalogue is included and engraven by the finger of God on the tables of stone. From the date of this law the children of

Israel were frequently charged with the sin of Sabbath breaking.

To arrive at the true meaning of the subject, we must take into consideration, first, the nature of the Jewish Sabbath; second, the limitation of its authority, and third, the design of its institution.

***First***. Its nature. It was not instituted as a day for worship, or religious service, but of rest; all servile labor was strictly forbidden on that day. To kindle firs, gather sticks, or manna, on that day, would subject the offender to the dreadful penalty of death. Neither the Jew, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, were to labor, without the forfeiture of life. Neither faith nor grace were necessary to qualify an Israelite to keep the day holy, as all the law required of them was a cessation from all manner of exercise.

***Second***. The limitation of the law is clearly expressed in two very important particulars. First, it was given exclusively to national Israel, and not the Gentiles, and secondly, it was to be observed ***throughout their generations***; and their generations are summed up by Matthew and Luke as beginning with Abraham and extending to the coming of the Messiah. This law came in force from the time of its promulgation in the wilderness of Mount Sinai, and extended of course to all the circumcised Jews, until the days of John the Baptist, (for the law and the prophets were until John,) and then its obligation ceased, according to its own limitation. Hence, from the coming of the Messiah, who is Lord also of the Sabbath, the apostles have preached the "blotting out of the hand-writing of ordinances," and have charged the gospel church to "Let no man judge them in meat, or in drink, or in respect of an holy day, or of the new

moons, or of the Sabbath days, which are a shadow of good things to come; but the body is of Christ." - Col. ii. 14.

***Third***. The object of the institution. It was God's sign with the children of Israel to prove them, as a test of their obedience to him as their God; and if it was God's sign, it must, as a sign, signify something. Paul tells us, in the text quoted above, that it was a shadow, and that the body, or substance, or thing signified, was Christ. In the epistle to the Hebrews, especially the third and fourth chapters, the figurative import of the Jewish Sabbath is clearly illustrated as signifying that rest which we that believe do enter, viz: **the gospel rest.**

In tracing the analogy which this feature bears to the substance pointed at, we mark, the Jewish Sabbath was to be preceded by six days of labor; men who have not labored, or became fatigued, cannot keep the Sabbath, for they cannot ***rest***, as they are not weary; and Israel was as strictly commanded to labor and do ***all*** their work in six days as they were to rest on the seventh. The gospel thus set forth in the figure is, as we conceive, that the legal dispensation, or covenant of works, was ordained to precede the gospel dispensation, or new covenant; and under the former all our legal service was to be performed, as nothing of the legal was to be allowed in the gospel dispensation. Under the law the oxen and fatlings were killed, and all things were made ready; and the supper being prepared, the feast of fat things, full of marrow, is announced in the gospel, and all who who are brought by the King unto this banqueting house find rest to their souls - they enter into rest. Hence we understand the legal Sabbath was typical of the gospel rest, which the six days in which men were commanded to work shows the legal dispensation, which must be done away before we can keep the gospel sabbath. This illustration is not only applicable to the people of God collectively, but it applies to

the individual experience of all the sons of God. Christ, you may read it in living characters in your own experience. When you was first quickened, the commandment came, you found yourself engaged under a covenant of works; and you had to do with a law, or yoke, which neither you nor you fathers were able to bear. Here you labored out your six days' work, that is, you worked yourself to death, and sinking in despair, you felt yourself ready to perish forever,

"Without one cheerful ray of hope,
Or spark of glimmering day."

Fatigued and faint, heavy laden and ready to sink under your load, you was sinking down, when Jesus caught you as you fell; a glorious sabbath of rest dawned upon your soul, light peace and comfort broke in upon your mind, when Jesus said to you, "Come unto me all ye that are weary and heavy laden, and I will give you" - what? Work? No, ***rest***. "Take my yoke (or law) upon you, and learn of me, (not of Moses) for I am meek and lowly, &c., and you shall find rest to your soul." The Jews, because of unbelief, could not enter into rest; nor could you until you received faith; but when you was enabled to believe, you entered into that rest which remaineth for the children of God. To the church collectively, the christian or anti-typical Sabbath was ushered in, when the day-spring from on high visited us, when Christ, the Sun of Righteousness, arose with healing in his wings; to the saints individually when brought to believe in Christ.

Now the labors of the six days are not to be brought into the seventh day. "For he that has entered into his rest, he also hath ceased from his own works, as God did from his." - Heb. iv. 10.

By examining what was considered Sabbath breaking under the law, we may form a just idea of what constitutes spiritual

sabbath breaking in a gospel sense, and so determine who are the Sabbath breakers of the present day. Israel, under penalty of death, were forbidden to kindle any fires on the Sabbath, or gather sticks. Christians sometimes become very cld, and especially when exposed to the chilling east wind of New England divinity, or the winter fogs of modern doctrine of men and devils; under such circumstances they are apt to feel tempted to kindle a little fire, and compass themselves with the sparks; and for that purpose they often set themselves about gathering sticks, or as they call it, ***using means***. Sometimes the Lord permits them to collect a large heap of combustible matter, hay, wood and stubble, but mostly stubble; such, for instance, as protracted or comp meetings, Arminian preaching, wildfire new light, anxious benches, and all that kind of stuff so common and so popular at this day. Satan stands ready to stick in his match and set all in a blaze, by working up the passions of the flesh and then the poor infatuated creates cry out, "Ah! ah! I am warm! I have seen the fire!" But, dear reader, this is Sabbath breaking, this is spiritual wickedness in high places, and God has promised that from his hand they shall lie down in sorrow.

Another description of Sabbath breakers are mentioned by Nehemiah, when he came to re-establish order in Jerusalem. He found the gates of the city neglected, and aliens, men of Tyre and others, come into the city selling victuals on the Sabbath day, and some he saw lading asses, &c. Is it not a fact that for years past the gates or avenues of the church have been neglected, until these wretched foreign peddlers (men who are not of the household of faith, nor fellow citizens with the saints) have broken in upon our churches like a flood, bringing in their filthy doctrines as victuals for the poor half-starved saints, and even this foul stuff is to be ***sold***; these peddling, dandy priests must have high salaries, for they will not divine without money. And some

Nehemiah saw treading wine-presses, bringing in sheaves, and lading asses on the Sabbath day with all kind of burdens, and bringing into Jerusalem all manner of wares. How fitly these things represented what we see going on in the present day. How many poor stupid asses go to the Theological Seminaries to receive their load of foreign merchandize, and all manner of stuff that will bring money. And when the poor animals are laden with Fuller, Gill, Clark, Lightfoot, Chesterfield and Milton, and polished off with a smattering of the dead languages, if they cannot make out a full load of ***fish***, the deficiency can be supplied with ***tadpoles***, and then started off to sell this motley load in Jerusalem, and that on the Sabbath or gospel day.

We might, if we had time and room, extend our remarks, but perhaps sufficient has been said to satisfy our correspondent what our views are in regard to ***a holy day.***

Alexandria, D. C.,
December 28, 1838

by Elder Gilbert Beebe

# SABBATH BREAKERS

"THERE is one duty which has been strangely neglected by christians and other friends of good morals in this city. We mean the duty of voting at elections. We must have power to punish Sabbath breakers, or we never can compel people to observe the Sabbath; and this must be done by preventing irreligious men from being elected." – *New York Observer*

THIS extract with some accompanying remarks, was sent us by our correspondent "W.," to be embodied in his communication in our last number, but did not reach us in time.

The above shows what manner of spirit is abroad in the world. The *Observer*, from which it is taken, is, if we mistake not, a principal organ of the Presbyterians in the United States. Whether this beast has horns like a lamb or not, it certainly can speak with the voice of a dragon; and from its tone, we may judge that the time cannot be very remote, when the image it has set up shall both speak, and cause that as many as will not worship the image, or acknowledge its supremacy, shall be killed; and cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and no man be allowed to buy or sell, or enjoy the right of citizenship, save he that hath the mark, or the number of the beast, or the number of his name. Those who are expected to vote the power into the hands of the Presbyterians, to compel the people to submit to their version of the law of God, and to punish delinquents, are, by way of distinction, called christians and lovers of good morals, as though christians were to look to the polls, to the elections, or to legislative councils for the support of their religion, instead of looking alone to God; but those who would vote against their accumulation of power to lord it over

the consciences of the people, are to be regarded as anti-religious, and opposed to morality.

"We must have." Who *must* have? The Presbyterians and those immediately associated with them, in seeking to corrupt the government of our country, alter the constitution, proscribe the people, and finally light up the fires of persecution. "Must have!" Somewhat imperious, to be sure. No ifs, no ands about it; no if the people please, either said or implied; but we must have; no two ways about it; we are determined and settled in this purpose. But, what is it "we must have?" Power, to be sure – that is all we lack – and *we* are determined to be supplied. *We* have the means to control the elections. The Presbyterians alone could bring half a million voters to the poll seventeen years ago, and now nearly or quite double that number, and the arminians of every religious order are ready to swell the number to an indefinite extent, and *we* know how to "create public sentiment," and we can spread like a green bay tree, and power is what we want, and "we *must have* power." But, power for what? "To punish Sabbath-breakers." Ah! this is what they must have power to do, or else they never can compel people to observe the Sabbath. Well, who has required them to compel people to observe the Sabbath? If they, like their ancient brethren, (the Pharisees,) sit in Moses' seat, to administer and execute the law which God gave to Israel; and, according to their creed, they are a continuation of what they call the Jewish church, there may be some propriety in their struggle after power to punish Sabbath breakers. The congregation of Israel was required to punish Sabbath breakers, by stoning them to death. If any man kindled a fire, or performed any labor on that day, or suffered any labor to be performed on his premises, he was surely to suffer death. And the Jewish (*alias*Presbyterian) church, is so restricted by the laws of our land and constitution of our state that they are driven to the desperate alternative of

calling out its legions to vote down the impediments, in order to regain the power to butcher the wicked Sabbath breakers. What other power to punish Sabbath breakers the *Observer* can suppose the Presbyterians to stand in need of, we cannot imagine. And certainly if they can obtain this power they will have business enough: for if the people of America are under the law which God gave to Israel, and bound to keep the Sabbath as God gave it to that people, and the same penalty is still attached to a transgression of that law, there is not probably a man, woman, or child in the United States, Texas included, who does not deserve to be stoned to death. And if the Judge of the earth should require of the Presbyterians, as he did of their brethren, that the executors of the law should be themselves blameless of this sin, or that he that has not broken the Sabbath should cast the first stone, it would be a very long time before that stone would be cast; for a more desperately wicked set of Sabbath breakers than the Presbyterians cannot be found on earth, if the fourth commandment be regarded as the standard of the judgment and decision; for they have dared to make void that law by their own traditions, by substituting another day, a day of their own selecting; and a very different manner of observing the day than that which God enjoined on those to whom he gave his law.

But what avails our arguing the point? Power they want, and power they say they must have. “And this *must* be done by preventing irreligious men from being elected.”

Now comes the tug of war again. To draw the line between religious and irreligious men. Who is to judge between them? Who shall divide the sheep from the goats, and put the mark of the beast on the forehead of the privileged class, which shall admit them to the ballot-box, and disfranchise the heterodox, to await the punishment which the pious Presbyterians have in contemplation for them. Can the Old

School Baptists, the Seventh-day Baptists, the Quakers or the Jews, expect to be numbered among the favored order? The thought is preposterous! The same cry which was made against Paul, would be reiterated against those who adhere to the doctrine of the apostles, viz." "Men of Israel, Help! This is the fellow that teaches all men against the law, and against the people," &c. Irreligious men must not be elected, says the *Observer*. And what better right has the church to dictate who shall be elected to place and power in the affairs of state, than the powers of state have to dictate what shall be the government of the church? If the church may dictate to the world, then we see not why the world may not reciprocate the interference. And in discriminating between the religious and the irreligious, we doubt not that the Presbyterian *Observer* would agree very cordially with the Presbyterian Doctor E. S. Ely, who denounced every president that had held the office, from Washington to Jackson, as irreligious; and frankly confessed that he would prefer for president a good sound Presbyterian.

We would not be understood to hold that a man's being a Presbyterian or a Baptist, or a member of any other religious sect, so long as he holds his religion as a matter strictly between himself and his God, should be proscribed; it is this proscription which we denounce; but that moment when a profession of religion comes to be regarded as an indispensable qualification for civil office, our land will overflow with hypocrites; and if our streets do not flow with blood, it will be better than our fears.

Never in our recollection has our country been so much agitated as at present, upon the subject of legislating upon the law of God; and what is to be the result of the movement is only known to him who orders the destiny of nations as seemeth to him good. Within a few miles of us there have been several Sabbath conventions recently held, and

resolutions passed; but great care has been taken to prevent such discussion of the subject as would be likely to enlighten the public mind in relation to either the typical or anti-typical Sabbath. The convention at its several meetings has, however, come to the conclusion that it is a sad desecration of the first day Sabbath for loaded teams to be driven on our roads; but whether it be wicked for the clergy and laity of this county to send their milk to New York by the railroad cars on Sunday, they have not yet been able to determine. If the poor teamsters who bring lumber to market have occasion to return with bread and provision for their waiting children, they should let their families fast, and they put up at a tavern, which, in many cases, would cost them half their load; but when the clergy and their deacons have milk to sell, they must improve the market.

Truly this is an age of hypocrisy – a day of rebuke and blasphemy, in which the livery of heaven is stolen to serve the devil in. But notwithstanding all the abominations that are committed in the high places, our God is a Refuge for his saints. Though the earth be removed, and the mountains cast into the midst of the sea, his children have no occasion to fear, for all the wrath of man shall praise him, and the remainder of wrath he shall restrain.

New Vernon, N.Y.,
April 15, 1845.

Elder Gilbert Beebe
Editorials Volume 2
Pages 542 – 546

# THE SABBATH DAYS

AS we intimated in our last number, we now resume our remarks concerning Sabbath Days. “To the law and to the testimony,” and what saith the law upon this subject? This shall be our first inquiry. The zealous Sabbatarians of our day urge the fourth commandment of the decalogue as the law on which they base their arguments for the religious observance of the first day of the every week, as a Sabbath day, to be observed by the Gentiles, after the manner in which the Jews were required to keep holy the seventh day. The law contained on the first and second tables, they content, was moral, and consequently binding alike on all intelligent beings, whether Jews or Gentiles; and as the second table was given after the first was broken, and as the tables were of stone, the perpetuity and interminable obligation of that law was thus signified; and as the children of Israel to whom that law was first given were required to see that it was duly observed, they infer that the rulers of the Gentiles should enforce the religious observance of a first day Sabbath in like manner.

We will examine these three leading arguments; and first, the law of the fourth commandment does not enjoy a *first day*Sabbath upon either Jew or Gentile. The words of the law are: “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” Now if the ancient scribes and Pharisees were charged with making void the law of God by

their own traditions, how shall modern Sabbatarians, who teach and practice the substitution of the first for the seventh day, escape the same reproof, seeing they have no higher authority than tradition?

There cannot be found in any part of the sacred volume of divine revelation, one word to authorize or sanction any change of the day. If, as the Sabbatarians argue, 1. God made this law, 2. that he has never repealed or abrogated it, then it must follow, 3. that the law, *as he originally gave it*, is still in force, according to the fourth commandment; unless it can be proved that he has amended, altered, or changed it; and if this can be proved, then the morality of the institution cannot be sustained, as that which is in its nature moral, is always the same, under all circumstances, and throughout all time. The fourth precept of the decalogue says expressly, *the seventh day is the Sabbath of the Lord thy God;* but where, in what part of the Bible, Old or New Testament is it written, *the first day is the Sabbath?* That passage is among those which cannot be found. Tradition has spoken it. Men have used their own mouths and said, "The Lord saith," albeit, the Lord hath not spoken on that wise.

Again, in the fourth commandment, a Sabbath was not instituted. The word "remember" implies that the institution was prior to the giving of the ten commandments; and in remembering the seventh day, they were to remember it as God's sign and covenant between him and them, which was to endure throughout their generations, or until the body or substance, (which Paul says is Christ – Col. ii. 4,) should come. The peculiar fitness of the seventh day for such a typical purpose, is further expressed, as it was analogous with the rest, after the work of creation was finished, when God rested from all the works which he had made, on the seventh day, thus signifying that in the new or spiritual creation, Christ should finish the work of redemption, make

an end of sin, and rest from his work, as God did from his. Labor or weariness must necessarily precede rest. “Six days shalt thou labor and do all thy work,” but on the seventh day no labor should be performed. It would be strange to say, On the first day thou shalt rest, and on the six next succeeding days thou shalt labor. God rested from all the work which he had made, not from all the works he was going to make; and thus taught in the sign that Christ should rest from the work of redemption after the work should be accomplished, but not before. But there is also another view in which the *sign* is to be considered, in relation to the church. God’s people under the law were in a state of toil and labor, under a yoke which they were not able to bear; but the gospel is rest to the weary, the heavy laden, toil-worn soul who comes to Christ for rest: for such are called of him. “Come unto me, all ye that labor and are heavy laden, and ye shall find rest unto your souls.” A first day Sabbath would transpose and confuse the order, and represent the people of God as first experiencing the delightful rest of the gospel, and then endure the toil and thunder of the law afterwards.

But why should we labor and reason upon the suitableness of the time which God appointed, and the impropriety of the time which men would substitute in its place? Is it not enough for us that God has commanded the seventh day, and dare we question his wisdom, or venture to attempt an improvement on his legislation? They that fear the Lord will tremble at his word.

God has not only commanded Israel to remember the Sabbath, not *a* Sabbath, but he has added, “to keep it holy,” &c. How is the day to be kept *holy?* Has God commanded, or is it left to man to dictate? The manner in which God commanded it to be kept holy by the nation of Israel, may be inferred from the following passages, and the Sabgath

Convention at Baltimore may read them, and inform us whether they are still in force?

"Ye shall kindle no fire throughout your habitations on the Sabbath day." – Exodus xxxv. 3. "Abide ye every man in his place; let no man go out of his place on the Sabbath day." – Exodus xvi. 29. "He giveth you the sixth day the bread of two days. Bake that which ye will bake this day, and seethe that ye will weeth, and that which remaineth over, lay up for you to be kept until the morning." – Exodus xvi. 23,29. "Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the Sabbath day." – Jeremiah xvii. 21,22. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." – Isa. lii. 13. "Whosoever deoth any work on the Sabbath day, *he shall surely be put to death;* every one that defileth it shall surely be put to death." – Exodus xxx. 14,15. "And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. And they that found him gathering sticks brought him to Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done unto him. And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses." – Numbers xv. 32-36. The advocates of a legal first day Sabbath, warmly urge that the fourth commandment is not repealed, that the law to keep the day holy is still in full force; will they also contend that the preceding rules are still in full force, or may they be disregarded with impunity? Can any of the modern sticklers for a legal Sabbath, be found conforming, in all respects, to these rules? If the children of Israel had observed all these rules with the single exception of changing the seventh day for some other day of the week, would that have answered

the demands of the law? Or, we will suppose a case. The Rev. Mr. Aaron arose on the morning of the Sabbath, and called Jack, his man servant, and Martha his maid servant, and his sons and his daughters, and bade them hasten and gather some sticks and kindle a fire, and make ready some breakfast, and make ready a chariot and horses, that he might be able to reach the Sabbath School, and officiate in his bible class, in season to preach a missionary sermon, and collect funds for benevolent purposes, and get through in time to attend the grand dedication of the Calif, in the valley of Mount Sinai, which he had made unto the Lord, of the golden jewels which were brought up with Israel from Egypt. How would such obedience have suited Moses? Would the piety and benevolence of his intentions have screened him from the law which forbid his leaving his house or tent on pain of death? How strange that men who boast of their superior light and erudition, at this day should be lauded as immaculate saints, by doing the very things, which, by the law which they profess to adhere to as the rule of their lives, would require them to be stoned to death.

Second. We will notice the morality and perpetuity of the institution. The morality of the Sabbath is insisted on because enjoined by one of the precepts of the decalogue, and the decalogue is supposed to be the moral law. We are aware that the term moral is variously used by theologians; it sometimes is used to mean one thing, and sometimes another, and as it is not a bible term, it is the more difficult to define its precise meaning. If, however, by a moral law is intended the natural obligation man was created under to his Creator, to reverence and obey him; if it embraces all those duties to God and to our fellow men, which would be equally binding if no expression had been made on Sinai, we will freely admit that the Sinai covenant or law embraces the moral standard of right, by which all intelligent beings are judged, and by which every mouth is stopped, and the whole

world is convicted of guilt before God; but the morality of that law or rule, does not arise from its having been included in the decalogue to Israel, for it was in force in all its power as well from Adam to Moses, as subsequently. But that the Sabbath institution was thus morally binding upon mankind is not so clear. That man was created under an obligation to "remember the Sabbath day and keep it holy," and that that obligation grows naturally out of the relation that created intelligences stand in to the Creator, is to us incapable of proof. Those on whom God was pleased to impose that ordinance, were bound to observe it simply because God had commanded it. As we have already proved, the Sabbath was enjoined upon Israel before the tables of the law were written, and the fourth commandment required that a law previously given as a type or sign, should be remembered and scrupulously obeyed by those to whom it was previously given. But that this sign was ever given to the Gentiles, either before the tables were given, or since that time, cannot easily be established. Some have attempted to prove that the Sabbath was enjoined on the human family from the seventh day of creation. That God blessed and hallowed the seventh day, is very clear; but there is no record of an injunction on man from that date to keep any Sabbath. Nor is there to be found in all the scriptures, one word of admonition or reproof against or for breaking the Sabbath. The reason is to us very obvious; the rigid observance of a Sabbath could not be the sign of any covenant which God had made with the Gentiles, because God had made no covenant with them; consequently they had no more to do with a legal Sabbath than they had to do with circumcision. That the law being given on tables of stone, was calculated to impress the mind with its perpetuity, we will not dispute; for heaven and earth were not so permanently established as that law; for Christ declared that both heaven and earth should pass away, but not one jot or tittle of the law should pass away until all was fulfilled; but he also declared he came

to fulfill the law; not to destroy, but to fulfill. In the accomplishment, therefore, of what he came to fulfill, he "blotted out the hand-writing of ordinances," (the Jewish Sabbath among others,) "that was against us, nailing it to the cross." This, as well as other ceremonial or typical ordinances, was against us Gentiles, and contrary to us, as they could signify no covenant in which we had an interest, and only formed a middle wall of partition between Jews and Gentiles. In this connection Paul particularizes circumcision, holy days, meat, drink, new moons, and Sabbath days, and declares them but shadows, signs, or types of things to come, and that the substance or body of which they were the shadow or type, was Christ. Circumcision he shows to have been a figure of regeneration. – Rom. ii. 28,29. Meats, drinks, &c., were to signify that the spiritual Israel were to live by faith upon the Son of God – should eat his flesh and drink his blood, while the divers washings under the old covenant pointed to the cleansing blood of Christ, the washing of regeneration, and renewing of the Holy Ghost. The new moons are coupled with the holy days and Sabbath days, and these are so clearly applied to the blessed state of rest into which the gospel church is brought, and each individual member enters when enabled to believe in Christ, as to admit of no controversy. Read the third chapter to the Hebrews; there the testimony is so clear that no one who has ever entered into his rest, can fail to discover that the gospel state of the church is the great inti-type of all the Jewis Sabbaths. Again, in the epistle to the Ephesians, Paul tells the Gentile saints, who had entered into the true anti-typical Sabbath, to remember that they being in time past Gentiles, were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise; having no hope, and without God in the world. "But," he adds, "now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down

the middle wall of partition between us;
having *abolished"* (this is a strong expression,) "in his flesh the enmity, even the law of commandments, in ordinances; for to make in himself of twain one new man, so making peace." To prove that the law of commandments, which, so far as the Gentile saints are concerned, is abolished, they being redeemed from its power and dominion, by the nailing of Christ to his cross, and are brought under law to Christ, where they can no longer need the thundres of Sinai, we will compare the last quotation with 2 Cor. iii. 7-11. "But if the ministration of death, written and engraven in stones," (here he must allude to the decalogue, as no other law was so written,) "was glorious, so that the children of Israel could not steadily behold the face of Moses, for the glory of his countenance, which glory was to be done away," &c. "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth; for if that which is done away was glorious, much more that which remaineth is glorious." The two tables of the law are expressly called a covenant with Moses and with Israel. – Exodus xxx. 28-29. "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he wrote upon the table the words of the covenant, the ten commandments." Compare this text with Paul's allegory:

"Tell me, ye that desire to be under the law, do ye hear the law? For it is written that Abraham had two sons; the one by a bond maid, and the other by a free woman. But he was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Moun Sinai in Arabia, and answereth to the Jerusalem which now is, and is in bondage with her children. Nevertheless,

what saith the scriptures? Cast out the bond woman," this Agar, this Mount Sinai in Arabia. – Gal. iv. 21

New Vernon, N.Y.,
December 1, 1844

Elder Gilbert Beebe
Editorials Volume 2
Pages 499 – 506

# THE SABBATH DAYS

## (Concluded)

AGAIN. Read Hebews viii. 7-13: "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will maek with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest: for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

We come now to examine the third and last proposition, viz.:

That the rulers of the Gentiles are to enforce the religious observance of a Sabbath. This, of all other porpositions, is the most important – involves consequences of the most momentous nature, as upon the establishment of this position, all constitutional rights to worship God according to the dictates of our own conscience, and as we understand the scriptures, must be at once relinquished. Col. ii. 14: "Let no man judge you," &c., in respect to holy days, new moons

and Sabbath days, must be disregarded, and the theory that it is right to obey man rather than God, established. The most plausible argument in support of the coercive imposition of commandment is moral, and if moral, alike obligatory on Gentiles and Jews, and of perpetual duration. But, as we have already shown, this argument, if it proves anything, proves too much, for the fourth command enjoins the seventh and not the first day, and it requires no less power to change a moral law than to abrogate or abolish it. We have also made it appear by direct testimony from the bible, that the fourth command required the observance of the seventh day, as God had instructed Israel, by cessation from all business – no kindling of fires, no going out of one's dwelling place to meeting or elsewhere, no preaching, no praying or singing was required, but perfect inactivity and rest.

But upon the supposition that the rulers of the Gentiles have a right to enforce the religious observance of *a* Sabbath, the question arises, Are they to require such observance as the law of God directed, and enforce by such penalties, or are the rulers of the Gentiles at liberty to alter the manner of regarding the day, and allow a commutation of the penalty of detah, for that of a fine, imprisonment or whipping? And have not the rulers of the Gentiles the same authority to compel the people to pray, and perform other religious performances, as to establish for them a Sabbath by arbitrary power? To say nothing of other nations, it is conceded that neither our federal or state governments have any power over the people which has not been first given them by the people. When, where and in what covenant have the people of these United States invested the congress or the legislatures of the states, or any executive officers, civil or ecclesiastical, with any power to lord it over their consciences, in this or any other matter belonging between themselves and their God?

Our limits in this volume will not permit us to extend our remarks, but we shall probably resume the subject early in our next.

New Vernon, N.Y.,
December 15, 1844

Elder Gilbert Beebe
Editorials Volume 2
Pages 506 – 508

# SABBATH SCHOOLS

Brother Beebe, my father requested me to ask you to state what are your objections to Sabbath Schools. Yours in christian bonds,

William J. Thorp
Mount Morris, N.Y., May 7, 1860.

**Reply.** - As a friend of education, we would not object to schools taught on the first day of the week, if conducted on the principle on which they were first originated by Mr. Rakes, of England, that is, merely to teach neglected children, in manufacturing towns, who have no other opportunity to learn to read, or to acquire any other branch of useful education, but such are not the objects or designs of what in the present day are denominated Sabbath School, they are now used to teach religion, or to allure into sectarian traps, the unsuspecting and confiding children of our country, and therefore we object to them.

**2.** They are now called *nurseries of the church,* a means of grace, an open thoroughfare to the portals of immortal glory, thus calculated to deceive the simple, by implying that men have found out a way to heaven which is not revealed in the Scriptures, was not sanctioned by the apostles and primitive church, and which was unknown in the world unto the present century, and therefore we object to them.

**3.** They are based upon the false theory that the religion, which is essential to salvation, is a mere science which can be taught and learned in schools, as lessons in grammar, mathematics or geography are taught and learned; and consequently they assume to supersede the work of the Holy Spirit in quickening, regenerating and saving lost sinners; and therefore we object to them.

**4.** They are totally incompatible with the provisions of the New Covenant, under which the Church of God is established, as that covenant expressly provides that those embraced in it "Shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord." The grand object of Sabbath Schools, openly avowed by their advocates at this day, is to teach the unregenerated to know the Lord. Therefore we object to them.

**5.** For as much as God has declared in the Scriptures of truth, "I am God, and beside me there is no Savior," every institution of man claiming to possess a power to promote the salvation of the children of men, is contradictory of what God has said, and in claiming to do what God declares none but himself can do, they become an idol, and all who look to them for the salvation of themselves or their children, or who countenance or sustain them in their infidel and blasphemous pretensions, directly or indirectly, are, in the scriptural sense of the word, idolaters. Therefore we denounce them.

**6.** Sabbath Schools, as patronized at the present time, are bringing into a religious profession thousands of graceless hypocrites, who neither know, or even profess to know anything of the work of the Spirit in the new birth, and who have been invariably taught in their schools to despise, hate, and ridicule the doctrine of God's sovereignty, as exemplified in election, predestination and effectual calling, and to boldly repudiate the doctrine of the total depravity of all mankind in a state of nature, and to rely upon the fatally delusive doctrine of freewill and human ability to direct their own everlasting destiny. And therefore we object to them.

**7.** Sabbath Schools, instituted under the General S. S. Union, for the professed object of saving souls, which work, as we have shown, Jehovah declares that none but himself can accomplish, are idols set up in rivalry of Jehovah's throne,

defiance of his law, which forbids that we shall set up any other god, and in open contradiction of his express word, are hostile to the cause of truth and holiness, God-dishonoring, heaven-daring, and productive of hypocrisy, deception and idolatry. And therefore we discard them.

**8.** In the organization of the gospel church, the wisdom of God has been displayed in the institution of all her ordinances, rites, usages, doctrine, discipline, laws and provisions. And Jesus Christ, who is given to be the Head over all things to his church, has sent his angel to testify these things in his churches, with the solemn warning If any man shall add unto these thing, God shall add unto him the plagues which are written in this book. Therefore we reject them.

**9.** Sabbath Schools, in the present form of their organization, drive a trade of religious stock-jobbing, selling dignified titles of memberships, life-memberships, directorships, with many other high sounding titles, for stipulated sums of money, thus making a religious aristocracy, and even promising a title to mansions in heaven, to those who will invest their money to their support. Therefore we object to them.

**10.** We belong to a kingdom which is not of this world, the laws of which require us to acknowledge no Savior but Jesus, to trust in him, and in him alone, to come out and be separate from anti-Christ, to touch not their unclean things. And as it is impossible that we should stand in the Sabbath School Union, and yet obey the command to be separated from them, we therefore stand aloof from them.

**11.** Zion, in distinction from Mystery Babylon, is the city of the Great King, Beautiful for situation, the joy of the whole earth, is Mount Zion in the sides of the north. God is in the midst of her. She, therefore, has no need of Sabbath Schools,

or any other human inventions, or anything whatever which her God has not supplied, either for helps or for ornaments. In the simple comeliness which God has put upon her, she is now the perfection of beauty, and that which is perfect cannot be improved. As the sun in the natural heavens can only be seen in its own radiance, so the church of God, which he has set as a city on a hill, must be seen only in the light and glory of God which has arisen upon her. The Lord God and the Lamb are the light of this city: therefore we have no use for Sabbath Schools.

**12.** So far as our observation extends, the proselytes made by the Sabbath School machinery and its kindred institutions, like those male by the Jews, who, in their blinded zeal, compassed sea and land to make one, are two-fold more the children of hell after being made. The statistics of our country, the records of crime of every revolting name and class, have increased in our country within the last half century in proportion to the increase of Sabbath Schools and the like modern religious institutions. And although we readily admit that these modem institutions have brought many thousands into a profession of religion. who have swollen the professed churches of all the workmongrel orders, it is also lamentably true that our penitentiaries, prisons and gallows have been very liberally supplied with subjects from the same source. And the very contentions, strife and treason which at this moment shake the foundation of our states, threaten a disruption of our Federal Union, and the overthrow of all our liberal institutions, as a nation, has been occasioned by the spirit of fanaticism nurtured and matured under the clerical influence of the managers of the American Sabbath School Union and their kindred institutions. For these and many other reasons, which we could name, we refuse to recognize Sabbath Schools as having any claims under the kingdom of Christ, or the saints of God.

Elder Gilbert Beebe
Middletown, N.Y., May 15, 1860
Editorials Volume 4

# THE SABBATH

We have now laying on our table a tract from the American Tract Society, upon the subject of a legal Sabbath, or rather two legal Sabbaths; the one made legal by the law of God, and the other by the legislature of the state of New York! The following is an exact copy from the first page of tract No. 352, viz:

# "LAWS OF THE STATE OF NEW YORK"

"There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tippling houses, or any unlawful exercises or pastimes on the first day of the week, called Sunday; nor shall any person travel on that day unless in cases of charity or necessity, or in going to or returning from some church or place of worship;....nor shall there be any servile laboring or working on that day, excepting works of necessity and charity."

"Most, if not all the states of the Union have laws essentially agreeing to the above; and this protection of the Sabbath has obviously grown out of the conviction of all intelligent legislators, that a holy day of rest, and the public worship of God, are (as the statutes of Vermont well express,) in the highest degree promotive of the peace, happiness, and prosperity of a people."

# "LAW OF GOD"

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any

work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11

In the above, the law of the state of New York is stated first, and from the practice and theory of the Tract Society, is evidently regarded as of primary importance. Sunday, or the first day of the week, is set apart for religious service by the state, with penal enactments. Remember the first day of the week called Sunday, says the legislature of the Empire State to all who are bound to obey her laws. "Remember the Sabbath day," said God to the nation of Israel.

"There shall be no shooting, etc., nor any servile laboring on the first day of the week, called Sunday, excepting works of necessity and charity," is the language of New York. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter," etc., is the express language of the fourth commandment of the covenant which God made with the fathers, in the day he took them by the hand to lead them out of the land of Egypt.

In the law of God given to Israel, there were no works of necessity and charity excepted. On no pretence did that law allow the children of Israel to labor, or go out of their habitation, kindle fires or gather sticks - but the legislature, while assuming the right to revise the law of God, would show themselves more lenient, and discriminate between shooting, hunting, etc., unless it be hunting for pious purposes. The law must not be so construed as to forbid a hireling parson's hunting a good market for his manuscript sermon, or an eligible place to collect funds for the support of their craft, etc. These are called "works of necessity and

charity," and therefore, are suffered by the New York legislature. Let any candid person of common intelligence compare the extracts copied above by the American Tract Society, and he will be compelled to exclaim, in the language of the Messiah, "They make void the law of God by their own traditions, and they teach for doctrines the commandments of men."

If there be any higher authority for the precept quoted from the laws of New York, than that of men, let it be forthcoming. We distinctly challenge the New York legislature, the American Tract Society, or the world, to produce from the Bible one syllable to support such law; and further, we hesitate not to aver that it is in conflict with the command of God to Israel, and with the command of an inspired apostle to the Christian church, (see Col. 2:16) and equally antagonistic to the constitution of both the state and the nation.

Elder Gilbert Beebe
New Vernon, N.Y
April 1, 1845

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# THE SABBATH.

There is much said at the present day on the subject of a Sabbath day, as being of perpetual obligatory force on all mankind throughout all time. But in what part of the Scriptures they find a precept to that effect we are not informed. They certainly but seldom, if ever, refer us to the fourth commandment of the decalogue; and we have supposed their reasons for not doing so were obvious.

1. Because we are expressly informed by Moses himself that, that very covenant, or law, was made exclusively with those Israelites who were all of them then present, and alive on the day that the ten commandments were presented to them from the Mount of God. It was a law which had not been given even to the patriarchs. - See Deut. v. 1-4.

2. Because the fourth commandment required those unto whom it was given, to observe the seventh, and not the first day of the week, as the Sabbath of their God; because that God had rested from the work of creation on the seventh, and not on the first day of the week.

3. Because the children of Israel were by the fourth commandment required to observe the seventh day altogether differently from the manner in which professed christians pretend to observe the first day. The children of Israel were to totally abstain from all labor, themselves, their wives, their children, their servants, and even their cattle; no fires were allowed to be kindled, no horses to be harnessed, no meetings to be attended, no Sabbath Schools to be kept, no collections for mission or other purposes, to be taken up on that day.

4. Because the penalty for a transgression of that precept, was altogether different from that inflicted by modern

Sabbatarians for a breach of the Sunday laws of our own, or any other lands. That provided in the Jewish law, being death by stoning, and the laws of men only requiring fines and imprisonments.

5. The fourth commandment required those unto whom it was given to labor six days, including the first day, and the Sunday laws of our land forbid our obedience to that part of the fourth commandment which requires us to labor on the first day of the week.

We know of no partial obligation to keep the law. If the Sinai covenant, which was given exclusively to the children of Israel, is binding on the Gentiles to any extent, it must be binding in its full extent. An inspired apostle has settled this question beyond all reasonable dispute, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." - James ii. 10. And Paul to the Galatians, v. 3, shows who are debtors to keep the law. He says, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." But in searching the Scriptures, we can find none who are obligated to obey part of the law, or partly obligated to do the whole law. "Whatsoever the law saith, it saith to them that are under the law," and they are of course bound to go according to the letter of the commandment. The grand question then is, whether the whole Sinai law is binding on all men, and throughout all time? If so, then all are involved in the curse, and the salvation of tiny of the human family is impossible. For as many as are of the works of the law are under the curse; for all have sinned; and consequently by the deeds of the law, no flesh shall be justified in the sight of God.

The doctrine of redemption is very prominently set forth in the gospel; and Christ has not only redeemed his people from the curse, but also from the dominion of the law; and

the apostle has made the emphatic proclamation to the saints, “Ye are no more under the law, but under grace.” The inquiry then is reduced to this, How far are we obligated to keep a law that we are not under? When Paul found some of the brethren inclining to the works of the law, he was afraid of them, lest he had bestowed on them labor in vain, for they observed days, and months, and times, and years. In his allegory, Gal. iv. 21-27, Paul sets forth the old Sinai covenant, by the person of Hagar, the bond woman, who could not be the mother of a free child. For this Agar is Mount Sinai, in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which Jerusalem he affirms, is the mother of all those saints, who, as Isaac was, are the children of promise. In the second chapter to the Colossians, we are informed that Christ has blotted out the handwriting of ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. This language would seem to be plain enough for an ordinary christian, taught of God. These ordinances of the old covenant were a shadow of things which are realized in the body of Christ, or in the gospel church, which is his body, his flesh and his bones. We trace the shadowy import of the Sinai Sabbath to the body of Christ, or to the gospel church, and there we enter into that rest which was shadowed forth by the legal Sabbaths of the old covenant. The antitypical Sabbath, being found alone in that rest which remaineth for the children of God, and into which all those who, with a true and vital faith, believe in our Lord Jesus Christ, have entered, is clearly set forth in the New Testament, particularly in the third and fourth chapters to the Hebrews.

This gospel Sabbath we understand to be the whole gospel dispensation; in distinction from the old covenant dispensation, and it begins severally with each believer in Christ, as soon as they truly believe in our Lord Jesus Christ; and are enabled to rest alone on him for their justification before God. We have not the time nor the space necessary to show the analogy which the typical Sabbath of the law bears to the rest which is enjoyed by the saints in the gospel. A very few particulars must for the present suffice, and,

1. The old covenant Sabbath was given exclusively to the circumcised children of Israel, and to no other people; so the gospel Sabbath, or Rest, is given exclusively to the spiritual Israel, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus,, and have no confidence in the flesh.

2. The children of the old Sinai covenant were often charged with the sin of Sabbath-breaking, and that sin, with them, consisted in their performing on the seventh day, such labor as was only lawful for them to perform in the six days in which they were commanded to do all their labor. So under the gospel dispensation, the saints, by adhering to the abrogated institutions of the old working dispensation, observing days, and months, and times, and years; or by looking for justification before God by anything short of the blood and righteousness of Christ, do violence to the holy Sabbath of the gospel. As in the types, many of the children of Israel could not enter into rest, because of unbelief, so we find that our doubts and unbelief, which often press us down, render it impossible for us to enter into that rest which remaineth for the children of God. Our own experience teaches us that when we doubt the reality of our interest in Christ, or the application of his promises to us, we are like the troubled ocean that cannot rest: we labor, and toil to do something ourselves, to reinstate ourselves in the favor of

the Lord. When we feel cold, we are prone to kindle fires of our own, and to compass ourselves with sparks of our kindling, and endeavor to walk in the light of our fire; but if we are truly the children of God, we shall for all this lie down in sorrow; for this is Sabbath-breaking. No fires were to be kindled by the Israelites on that day. Nor will the Lord suffer us to warm or enlighten ourselves by any fires that we can make.

Christians are commanded to forsake not the assembling of themselves together for the worship of God, and for their mutual edification. To obey the command, suitable times must be appointed for such meetings; the first, or any other day of the week, may be designated, provided that we attach no special sanctity to the time; and the first day of the week is as suitable as any other day. The apostles met frequently on the first day, and also on all the other days of the week, they were daily in the temple praising God, &c. So we conclude that the christian church is at liberty to make her own appointments, as to time; provided that she allows no man, or set of men, to judge her in regard to the time, and when she makes such appointments, each member is in duty bound to attend the appointment, unless providentially detained.

As christians we have no right to observe any day religiously in obedience to human legislation; either Sabbaths, first days, or thanksgiving days; because God has forbidden that we should allow any man to judge us in these things. We require no human legislation on the subject. The order and decision of the church is more effectual with the saints than all the pains, penalties and fines, ever imposed by the rulers of the darkness of this world. Let us observe the admonition of the apostle, and “Stand fast therefore in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage.”

The Sabbath of the Jews, required no grace in the heart, no spiritual emotion of the new man, to qualify those to whom it was given, to observe it. Their service was in the oldness of the letter, and theirs was a worldly sanctuary , and carnal ordinances. Any circumcised Jew, whether a believer or an infidel, could abstain from labors on the seventh day, and that was all that was required of them. But the antitypical, or gospel Sabbath, requires faith in Christ; for none but believers can enter into that rest which remains for the people of God. The hour has come in which the true worshipers must worship God in spirit and in truth. Not only the Scriptures of the New Testament declare it, but the testimony is corroborated by every christian's experience. Christians know that they cannot believe only as the Lord gives them faith; and equally well do they know that they cannot rest unless they believe.

When faith, which is of the operation of God, is given, the recipient requires neither the thunder of Sinai, nor the arm of secular legislation, to incline him to keep the christian Sabbath of gospel rest. The starving soul requires no coercion to incline him to eat, nor does the weary, heavy laden soul require legal enactments to drive him to his rest. As the Sinai Sabbath required the carnal Israelite to abstain totally from servile labor, so the gospel Sabbath requires the spiritual Israelite to cease from his work, and trust, and rest alone on Christ, for his justification and acceptance with God. As the Sabbath-breaker under the law was to be stoned to death, by all the children of Israel, so the legalist who would attempt to drag the ceremonies of the legal dispensation into the gospel church, or to justify himself before God by the works of the law, is to be stoned, (not with stones literally, but with the smooth stones from the brook of gospel truth,) by all his brethren, until his legal spirit yields up the ghost.

Those who have no higher conception of a gospel Sabbath than to suppose it consists in the literal observance of one day out of seven, have yet to learn that “Whom the Son makes free, are free indeed.”

Middletown, N. Y.
Jan. 1, 1855.

Elder Gilbert Beebe
Editorials Volume 3
Pages 145 - 150

# THE SABBATH

We have been strongly urged by some two or three of our readers to give our views on the Sabbaths which were enjoined on the people of Israel “throughout their generations.” One of the number has desired us to give a reason why it was changed from the seventh to the first day of the week. We have frequently expressed our understanding on the subject in the past volumes of the “Signs,” and still retain only such views as we have frequently given on the subject. Other brethren have also from time to time written and published in our columns their understanding in perfect harmony with our own. Having no new light to give, we would decline writing further upon the subject, were it not that those who now urge us have not the files of our former volumes to refer to. Feeling bound to give such views as we have on all scriptural subjects when called to do so, we will briefly repeat that we have no reasons to give for changing the Sabbath from the seventh to the first day of the week. We search the scriptures in vain to find any such change made by divine authority. Human laws are liable to change; they may require to be modified, amended, or abolished altogether; but it is not so with the law of God. Heaven and earth may pass away, but no jot or tittle of God’s law can change until all is fulfilled.

Those who profess at the present day to regard the Sabbatical law as binding on the Gentiles are responsible for changing the day specified in the law. We may address to them the interrogatory of the apostle: “Tell me, ye that desire to be under the law, do ye hear the law?” If the Sabbatical law is binding on us at all, we are bound to observe it as it came from the mouth of God, lest we may be charged with the hypocritical Pharisees of making void the law of God by our traditions. But the law commanding the

observance of a legal Sabbath was never given to the Gentiles at all. For about twenty-three hundred years from the creation of the world, not a word is recorded to indicate the existence of a Sabbath day; nor in all the record of crime which provoked the deluge which destroyed the old world is the violation of a Sabbath mentioned. Nor from the beginning of the world to the present day is there a charge recorded in the scriptures against any but the descendants of Jacob for transgressing the law of the Sabbath day. The first mention of a Sabbath is found in Exodus 16:23, in which the institution was so new to the children of Israel that they went out to look for manna on that as on other days.

In Exodus 20:8-11, the institution is embraced in the ten commandments given to a people whom the Lord God said he had brought out of the land of Egypt, out of the house of bondage, etc. In Exodus 31:12-17, Moses was commanded by the Lord to speak to the children of Israel saying, "Verily my Sabbaths *ye* shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore *the children of Israel* shall keep the Sabbath, to observe the Sabbath *throughout their generations,* for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

This Sabbath was a sign and a covenant between God and the children of Israel wherein they were sanctified or set apart from all the families of mankind forever, throughout

their generations, extending from the date of the giving them this law in the wilderness until the time of the summing up of their generations, as in Matthew 1 and Luke 3. Where can we find this or any similar sign given to the Gentiles? As a covenant, Moses declares that it was not only not given to the Gentiles, but that it had not been given to the patriarchs, their fathers. Hear him! "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

If this law had been given also to the Gentiles, in what respect could it have sanctified, or distinguished Israel from the rest of mankind? If it were also a sign to the Gentiles, what did it signify, as God had not brought the Gentiles out of Egypt, out of the house of bondage; nor consecrated them for the Sabbath of rest. If it were given to the Gentiles for a covenant, what were its stipulations? What promises did it record for, or guarantee to them? None whatever.

Israel in and throughout their generations were the type of the spiritual Israel, or the church and kingdom of our Lord Jesus Christ in its gospel organization. The laws, ordinances, and ceremonies enjoined on the carnal, or fleshly, Israelites including meats, drinks, holy days, new moons and Sabbaths were a shadow of things to come. As saith the apostle, "Let no man therefore judge you in meats, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come: but the body is of Christ (Colossians 2:16,17)."

All these institutions, in their legal observance by that fleshly but typical people, but cast the shadow before of the body of

Christ, which body is his church (Ephesians 1:23). Hence as signs they signified those things which were to come, and as a covenant, they described that Christ whom God has given for a Covenant unto his spiritual people.

The Sabbath of the law, as a sign to Israel, signified a coming rest. As the Israelites rested from manual labor on the seventh day, were forbidden to gather manna, or to kindle fire, or to think their own thoughts, or to speak their own words; they nor their sons, or daughters, nor their man-servants, nor maid-servants, nor the stranger within their gates, on pain of death, so it signified a day of spiritual rest unto the people of God under the gospel dispensation. Then the carnal Israelites should have fulfilled their typical record, and the gathering of the people should be to Shiloh, not to Moses, and when he should no longer be a Jew who was one outwardly in the flesh; but he should be a Jew who was one inwardly, and circumcision that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

Turn to the third and fourth chapters of the epistle to the Hebrews, and you will find a complete and perfect application of the type to its special anti-type, of the shadow to its appropriate substance. The spiritual Israelite when circumcised in heart and spirit, becomes a believer on the Lord Jesus Christ, and ceaseth from his own works, as God did from his when he had created the world and rested on the seventh day, and blessed and hallowed it. Even so, says the inspired apostle, “We which have believed do enter into rest.” While of them that do not believe, God has sworn that they should not enter into his rest, or his Sabbath, for Sabbath is rest. And God, by the mouth of his prophet, has declared that the wicked are like the troubled sea that cannot rest, which continually casteth up mire and dirt.

Instead of the Sabbath of the law being given to pre-figure another day of the week to be substituted in its place, and used by Gentile “Clergymen” for vending their Babylonish merchandise, its spiritual significance points to the day which was ushered in when Jesus arose from the dead, having finished transgression, and made an end of sin: when he had redeemed his people from the wrath, the toil and labor of a yoke which neither we nor our fathers were able to bear. That is the day which the Lord has made, by the rising of the Sun of Righteousness with healing in his wings. The rising of that Sun that should never again go down, and who should secure to his redeemed, quickened, believing children that rest which remaineth to the people of God; and which was never found anywhere but in our Lord Jesus Christ, whose rest the prophet of the Lord said, “Shall be glorious.” As in the sign or type given to the children of Israel, the six days of labor, in which all their servile works should be done, represents the legal dispensation under which the carnal tribes were held under a covenant of works, an endless routine of rites, and carnal ordinances which could never make the doers of the service perfect. The seventh, or Sabbath, foreshadowed a full and perfect release from the law of commandments, ordinances and unavailing works, and an entrance into that rest which remaineth for the people of God. Weary and heavy laden with their own fruitless works, the imperfection of which continually drew down on them the curses of the law, quickened souls are called by the great law fulfiller to come unto him and are assured that they shall find rest to their souls. Instead of the yoke of Moses, which was a yoke of bondage to them, they are to put on Christ’s yoke, which is easy, and bear his burden, which is light, and learn of him, who is meek and lowly in spirit, and find rest to their souls. They are no more under the law, but under grace: redeemed from the law which was written on tables of stone, and brought under the law of Christ, under the power and dominion of the law of the Spirit of life, which is in Christ

Jesus, and free from the law of sin and death. Dead to the law which could not give life, and by the obedience of which no flesh can be justified in the sight of God, they are delivered by the body of Christ, that they might be lawfully married to him who has risen from the dead, that they may bring forth fruit unto God, not to Moses. The hand-writing of ordinances are blotted out, and the law of commandments nailed to the cross, with all its meats, drinks, divers washings, new moons and Sabbaths, and the law of the spirit of immortality written in their hearts, and in their inward parts recorded, as the royal law of liberty. This hallowed rest is God’s holy Sabbath to all who believe and have entered into it, and ceased from their own works as God did from his.

This holy Sabbath of rest to the people of God was not only prefigured under the law by the seventh day Sabbath, but also by all the Sabbatical days and years in which the children of Israel and their lands, their cattle, their servants, their strangers within their gates were to rest. It was also set forth by the land of Canaan, in which Israel rested from the fatigues of the wilderness; and also, as we have seen, it was signified by the day in which God rested from the works of creation.

The law of the legal Sabbath commanded total abstinence from servile labor. No manna was to be gathered on that day, no fires to be kindled, no going out of their tents was allowed, an unbroken rest was commanded, and the penalty for any violation of this law was death. But let the reader observe that none but the Israelites and their households were capable of either keeping or of desecrating the legal Sabbath, or could be subjected to its penalties, so under the gospel dispensation, none but the people of God, who are quickened and have the faith of the Son of God (without which it is impossible to please God) can enter into spiritual rest, to keep or desecrate the spiritual and anti-typical

Sabbath of the Lord our God. As the carcasses of the unbelieving Israelites fell in the wilderness, and they could not enter into rest because of unbelief, so falls the carcasses of God's children in the wilderness because that in their flesh, or carcasses, there dwells no good thing, no faith, for faith and confidence in God are not fruits of the flesh, but of the Spirit. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption (I Corinthians 15:50)." With the mind of Christ, which is in the Christian, he serves the law of God, enters into rest, and hallows the holy Sabbath of the Lord his God, suppresses his own thoughts, listens not to human reason, but delights in the revelations of the spirit of truth and holiness. To think their own thoughts, or to speak their own words, or to make any provision for the flesh to fulfill the lusts thereof is a violation of the law of Christ, and they who are guilty of such desecration of the Sabbath die short of the promised land, for they cannot enter rest because of unbelief. "For to be carnally minded is death, but to be spiritually minded is life and peace," or Sabbath, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God (Romans 8:6,13,14)."

The Christian knows from his own experience that all his doubts, fears, carnal reasonings, and unbelief, which hinder him from entering sweetly, calmly, confidently into his Sabbath of spiritual rest arises from his fleshly nature, for with his mind he serves the law of God, but with his flesh, the law of sin. And when the law of his members brings him into captivity to the law of sin, which is in his members, he cannot enter into rest. He breaks his Sabbath, he is pelted with stones, he dies, that is, his carcass falls in the wilderness. But, though his carcass or body is dead because of sin, his spirit, or the new man, is life because of

righteousness. To rest in Christ, his faith must triumph over his fears and doubts, his unbeliefs; but when his flesh predominates, he is led by the flesh; he dies and his carcass falls.

There is also a fleshly propensity in the Christian, when dreary and cold and hungry, and starving for spiritual life, joy, comfort and food, to attempt some expedient of human origin for relief; to supply present light and warmth, he would gather sticks, kindle a fire, compass himself with sparks, and attempt to walk in the light of his own fire, and warm himself by its heat, but this is Sabbath breaking, and this shall he have of the Lord’s hand, he shall lie down in sorrow (Exodus 35:3; Numbers 15:32,36; Isaiah 50:11). Or if to satisfy his craving appetite for food, he shall go forth contrary to the word of the Lord to seek supplies of manna, he shall find none (Exodus 11:27).

The gospel Sabbath of rest to the people of God requires that we shall discard all confidence in the flesh and trust alone in God, resting on his oath and promise, confiding in his wisdom, power and grace. Being perfectly satisfied with his dealings with us, casting all our cares upon him, waiting patiently and submissively the openings of his providence, and in whatsoever condition we may be, therewith to be content, knowing that all things are working for our good, and that our light afflictions which are but for a season, do work for us a far more exceeding and eternal weight of glory, while we look not on the things that are seen, but on the things which are not seen; for the things that are seen are temporal, but the things that are not seen are eternal. Those therefore who have the faith of the Son of God which overcomes the world and which relies unwaveringly on the power and providence and grace of God are Israelites in a spiritual sense, and the gospel Sabbath is to them what the ceremonial Sabbath was in the type to the carnal Israelites:

God’s sign and covenant with them. As a sign it signifies to them that God is their Refuge and Strength, a very present help in trouble, that the Lord is their Shepherd, they shall not want; and as a covenant, it secures to them all the promises of God which are in Christ Jesus; yea, and in him Amen to the glory of God by us.

Let then the Scribes and Pharisees of the age quarrel and strive about their days of the week, their new moons, their meat, drink and legal Sabbaths; they have only the shadow, or what once was a shadow of things to come, but as the things to come of which they were the shadow have now come, our faith embraces the substance, and we will not debate with them about the shadow. It is enough for us to know that the inspired apostles have decided that the Jewish Sabbath was only typical of spiritual rest. Those who would perpetuate the observance of the shadow now virtually deny that the substance has come, as do the Jews who continue the other rites and sacrifices of Judaism deny that the true Messiah has come. But when any of God’s quickened children are allured and led astray in these things, we remind them of the apostle’s words in Galatians 4:10,11, “Ye observe days, and months, and times and years; I am afraid of you, lest I have bestowed upon you labor in vain.”

Those who observe a legal Sabbath, whether on the seventh or the first, or any other day of the week, clearly indicate that they are not under grace, but under the law, that they are not come to Mount Zion, but are trying to approach the Mount Sinai, and that they are strangers to that Sabbatical rest which remains for the people of God. But although both parties are manifestly under the curse, being of the works of the law, yet they who observe the seventh day are far more consistent than they who substitute another day. Those who contend for a first day Sabbath tell us that the first day has been substituted for the seventh in honor of the resurrection

of Christ, but when, where, or by whom the change has been made, they have never been able to tell.

Middletown, N.Y.
January 15, 1865.

Elder Gilbert Beebe
Editorials Volume 6
Pages 136 - 143

# THE SABBATH.

**Dear Brother Beebe: -** In a former letter I requested your views on the Sabbath: I wish to urge you to comply with that request, not alone for my sake, but it is the earnest wish of many brethren. Not for speculation, but alone for the truth's sake. We want to know why the change was made from Saturday to Sunday; and, by whom it was made and for what purpose? If the Sabbath was typical, what is its anti-type?

John E. Frost.
Shelbyville, Tenn.
May 7, 1867.

**Reply: -** We have so frequently given our views on the subject of the Sabbath that we have felt a delicacy in inflicting them again on those who may have kept a file of the former volumes of the "Signs". But as brother Frost and others with him make the request, and probably have not heard from us on the subject, we will briefly reply to those points on which they desire to be enlightened.

*First,* Why was the Sabbath day changed from the seventh to the first day of the week?

*Second,* By whom was it so changed?

*Third,* For what purpose was the change made?

*Fourth,* If the Sabbath was typical, of what was it a type?

The third and first inquiry as stated above cover the same ground. The why, and the wherefore, must be the same. As the Scriptures are silent in regard to any change, we must seek elsewhere for any reasons. Modern Sabbatarians say that it is because the resurrection of our Lord Jesus Christ

occurred on the first day of the week, and that the day was changed from the seventh to the first in honor of that glorious event. If the Scriptures anywhere confirmed this testimony, it would settle the matter conclusively, with all who take the Scriptures as the man of their counsel and standard of their faith and practice; but unhappily for their theory, the Bible not only fails to establish their position, but utterly fails to show that a Sabbath, either seventh or first day, was ever given by any divine authority to the Gentiles, or to any people under heaven but the children of Israel. God, by Moses, enjoined the observance of the seventh day of every week on the children of Israel, when they were gathering manna in the wilderness. That was the first mention made of a Sabbath day in the volume of divine revelation. God told the children of Israel, or commanded Moses, saying, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you (Exodus 31:13,14)." Read it to the end of the chapter. Here is a positive command from God to the children of Israel, by which they were to be separated and distinguished from all other people as a sign throughout all their generations. If there can be found in either the Old or New Testament, in law or gospel, a like command of God, enjoining the observance of that, or any other day to be observed by any other nation or people, let such authority be produced. If such command could be found, how would that day or its observance distinguish the children of Israel from all others of mankind? The reason which God assigned for appointing the seventh day, in distinction from all other days, is given in the seventeenth verse of the same chapter, as well as in the decalogue. "For in six days the Lord made heaven and earth; and rested on the seventh day." So that the day commanded to be observed as a Sabbath could no more be changed than

the days on which God made heaven and earth, or the day on which he rested can be changed. To ascertain then why, or for what purpose the day was changed, we must apply to those who changed it; and they will probably be found in that numerous and popular family connection which was charged by our Lord with making void God’s law by their traditions, and of teaching for doctrine the commandments of men.

If in the absence of positive data we may be allowed to speculate, the most probable object or design of those who assumed the right to make the change was, first, to so accommodate their religion to Pagan forms and customs as to secure popularity, and avoid persecution. And secondly, by setting apart one day in seven as more sacred, and better adapted to the public administration of the world and worship of God than any other, they might secure places and business for a far greater number of their clergy. As, for instance, if one day were regarded as good as another, and any day in the week appropriate for the public assembling of the churches, one minister could supply ministerially seven churches one day in each week by a proper arrangement of appointments. Each church could set apart one day without interfering with the appointments of the others.

Another reason may probably have been to have a pretext for calling on human governments to legalize their day, and by fines and penalties compel the people to lay aside their avocations and attend their ministry.

Thirdly, so far as history gives any light on the question, by whom was it changed, we gather that the adoption of the first day for the seventh was by professed Christians. They had in many other things become greatly corrupted some three hundred years after the organization of the gospel church. In that three hundred years, so far as we are informed, no legal Sabbath had been observed or allowed.

Those nominal professors of Christianity who have assumed to be the church, in compliance with the superstitions of the Pagans who worshiped the sun, and fire, etc., by whom the first day had been set apart as a holy day, and called Sunday, adopted it as a Christian Sabbath. The adoption of it was afterwards confirmed by Papists, and subsequently by Protestants.

Fourthly, the last point of inquiry submitted is in relation to the typical import of the legal Sabbath, as given to the children of Israel.

Israel being a typical people, all the ordinances and ritual enjoined on them must necessarily typify something peculiar to that people of which Israel was the type. The apostles have settled the point as to what the people of Israel were the type of. Under the gospel dispensation, he is a Jew, or Israelite, who is one inwardly, and circumcision is of the heart, in the Spirit. And the church over which Christ is King, and his apostles are seated on thrones of judgment, are, spiritually speaking, the twelve tribes of Israel.

To the gospel church, as God's sign by which they shall be known in distinction from all the work-mongrel tribes of anti-christ, God has given his anti-typical Sabbath of perfect rest; which remains for the people of God, and for them alone. The wicked are like the troubled sea that cannot rest; and of whom God hath sworn that they shall not enter into his rest. The anti-typical Sabbath is more clearly defined and illustrated in the third and fourth chapters of the epistle to the Hebrews than it can be by any thing that can be said or written by us. Those only who are born of God can have that faith which is the fruit of the Spirit and the gift of God; and none who have not that faith can enter into this anti-typical Sabbath of rest. "For we which have believed do enter into rest (Hebrews 4:3)." "For he that is entered into his rest, he

also hath ceased from his own works, as God did from his (Hebrews 4:10).” That is as in the works of creation, as alluded to in the fourth verse. In this gospel Sabbath to believers, they cease from working, from thinking their own thoughts, and from speaking their own words. All their cares are cast on him who careth for them. They kindle no fires (give up no revivals for themselves), gather no fuel to warm or enlighten themselves; but keep their Sabbath holy; relying on God for everything. And in this they differ from all other people; and hence it is a sign between God and his peculiar people.

None but his peculiar people who believe can possibly enter into, enjoy, or keep this Sabbath; nor can even the *saints*only so far as their faith triumphs over their fears and doubts. For them to doubt and fear, and disbelieve, and reason with themselves, and think their own thoughts, or speak their own words, or kindle fires of their own, or walk in the light of fires they have kindled, is Sabbath-breaking; and while thus transgressing they cannot rest. The Sabbath is not one day in the week, but it is at all times alike with the believer.

In the order of the type, “Six days shalt thou labor and do all thy work,” etc., refers, first, to the law or legal dispensation which preceded the gospel dispensation, in which all their work was exacted; but legal works may not be done in the gospel day. So also in the personal experience of every saint, in their convictions, they labor and do all their legal works; but when faith in Christ as their resting place is given them, their Sabbath then begins, and they enter into his rest. Let us labor to enter into that rest, lest any man fall after the example of those restless unbelieving Israelites, who could not enter into rest because of unbelief, and whose carcasses fell in the wilderness.

Middletown, N.Y.
October 1, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 82 – 86

# SACRED RELICS.

IN the dark ages of Papal superstition, infatuated barbarians could be successfully imposed on, and hoaxed out of their money, by the reputed relics of former times, such as pretended fragments of the cross, pieces of the chain by which Peter was bound, or something of marvelous history. Those days have passed away; but the spirit of imposition and blind infatuation remains. Protestants who affected to be shocked with the superstitions of the Papists, can now present consecrated relics; the identical chair of the fabled Dairyman's Daughter, or perhaps the nine hundred dollar shawl of Mrs. Judson. A real or fictitious Chinaman will produce a great excitement, and perhaps as liberal contributions in the city of New York, as the exhibition of Paul's tobacco box or pipe, (if he ever used any) could have done in Italy or Spain in any preceding age. The following may serve as a specimen.

"CURIOSITY AT THE TABERNACLE. – The identical chair used by the "Dairyman's Daughter," was placed upon the stage at the tabernacle this morning. It is an old fashioned arm chair, with high back, primitive in appearance, but to every one who has read the 'Dairyman's Daughter,' by Leigh Richmond, it Possesses impressive and touching interest. Chinaman, an intelligent young man also had a seat upon the stage, dressed in full Chinese costume. He seemed to look with calmness and even delight upon the vast and beautiful assemblage; he gave close attention to all the proceedings and kept his fan in constant motion during the entire session of the Society. He recently arrived here from the Celestial Empire with one of the missionaries." – *N. Y. Express.*

New Vernon, N.Y.,
July 1, 1845

Elder Gilbert Beebe
Editorials Volume 2
Pages 565 – 566

# The Saints Of God Are Already Judged

The saints of God are already judged, condemned and executed in their Head and legal representative. They are crucified with Christ. (Gal. ii. 2.) Baptized unto Jesus Christ, baptized into his death, buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 3, 4.) They are redeemed, justified and cleansed by the washing of regeneration, and shall never again come into condemnation for they are passed from death unto life. Their sins can never be brought in judgment against them again, neither in time nor in eternity, for God has promised to remember them no more. As a thick cloud he has blotted them out. They have therefore nothing to fear in regard to a judgment to come. This matter is forever settled from the following considerations:

**First.** Their judgment has already past, as we have shown by the foregoing arguments and testimony.
**Second.** Sin is a transgression of the law, and where there is no law there is no transgression; and the saints are no more under the law but under grace. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.
**Third.** The church is the mystical body of him who is the Judge, by whom the world is to be judged in righteousness at the last day; and in that body, the church, Christ will preside in the final judgment, and all his members will perfectly acquiesce.
**Fourth.** Their sins are covered by the expiatory sacrifice of the Lord Jesus Christ, and God has made a solemn and everlasting covenant with them, that he will remember their

sins and iniquities no more.
**Fifth.** Because as soon as Christ the Judge shall appear, they shall see him as he is, and shall be like him. He is himself their Wisdom, Righteousness, Sanctification and Redemption. No examination will be required to demonstrate the perfection of their righteousness, for Christ as their righteousness cannot be impeached. Their maker is their Husband, the Lord of Hosts is his name, and their Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. The judgment of the last day, therefore, so far as the saints are concerned, is but the execution of what we are assured in Paul's gospel shall be accomplished. The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead shall be raised incorruptible, and the saints shall be caught up, shall meet their Savior in the air, and so shall they be forever with the Lord. The foundation of God standeth sure, having this seal, for the Lord knoweth them that are his. Here, then, let your faith rest upon the promise which God, that cannot lie, made before the world began. The judgment of the ungodly, so far as we understand testimony, will not rest upon disclosures then and there made, but it will embrace the execution of the decision already made; for, as we have proved, they are already tried, found guilty, and they are condemned already, and the wrath of God abideth on them.

We might greatly extend our remarks upon this subject, and shall, probably, at some future time, if spared, show how many portions of Scripture, which relate to the present organization and government of the church of God, have been misapplied, and used as though they had been spoken in reference to the final judgment of the last day. The Lord shall judge his people. He does now judge them. His judgment-seat is in Zion, and all his disciples are amenable

to that judgment-seat for every idle word, and for every vain and foolish thought. But they are judged under the law of the kingdom of Christ, and not by that law which is the administration of death. If they forsake the law of Christ, under which they are brought, and keep not his commandments, he will visit their sins with a rod, and their transgressions with stripes; but his loving-kindness he will not take utterly away, nor suffer his faithfulness to fail. The saints are dead to the law, by the body of Christ, and are quickened together with Christ, raised up together, and made to sit together in heavenly places; and they are married unto him that is risen from the dead, that they may bring forth fruit unto God.

Romans 5:18 “Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”

One great, though somewhat common mistake, which has tended to involve the subject, much to the depression of the children of God, has been in supposing that Christ will not occupy his judgment-seat until he shall come in the last day to raise the dead and judge the world. But divine revelation assures us that “The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us.” - Isaiah xxxiii. 22. As Judge, his decisions are as final now as they shall be when he shall present his spotless bride before the throne of his Father, and turn the wicked into hell, with all the nations that forget God.

Carnal professors, and graceless legalists, may require the terrors and thunder of Mt. Sinai, and the fearful apprehension of a judgment to come, to whip them into an unwilling subjection to what they call holiness, piety and religion; their highest motives being selfish, the hope of

heaven and the fear of hell; but those whom the Son has made free, have received not the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The mind and Spirit of Christ is in them, holiness is their element; they love God, love holiness, and hate sin.

They are born of God, and his seed abides within them, and they cannot sin, because they are born of God; and the sin which is in their flesh, they loathe and hate; for it is at war with the Spirit of life which is within them, and it makes them groan, being burdened, and long and sigh for the day when mortality shall be swallowed up of life, and they delivered from the body of this death.

Elder Gilbert Beebe
Signs of the Times
Middletown, N.Y., June 15, 1856.

# SALARY PREACHING.

“THERE is one thing more I wish to tell you, as I was informed on my way. A certain pious young man, late from Orange County, who is now at Hamilton enjoying the blessings of that institution to qualify him for the work of the ministry, has reported that an Old School Baptist brother informed him that Elder Beebe had a contract with the people where he preached, for a specified sum to pay him for his preaching to them. If I recollect right the sum was $300 per year, and that Elder Beebe would not preach without such agreement. Also, that Elder Harding would not even preach a funeral sermon without having his pay for it. In reply to which, I stated that I did not believe any such thing. Now if I have done wrong in so doing, and am mistaken in relation to your sentiments and practice in the case, please be so kind as to correct me therein, for which you shall have my sincere thanks.

“Yours as ever,
“HEZEKIAH WEST.
“Patchin’s Mills, Steuben Co., N. Y., July 26, 1843.”

ALTHOUGH we are not very particular in responding to all the slanderous stories which are put in circulation by the pupils of the Hamilton College, yet as our beloved and venerable brother has inquired, and our printer in our absence has deferred a reply until, being again at our post, we might speak for ourself, we now most unequivocally deny the statement of the said *pious sprout* who is about to be inflicted upon the world as a preacher. We have never preached under contract with any church at any time in our life, nor have we ever refused to preach with such ability as the Lord might grant us for the want of pay. Being intimately acquainted with Elder Amos Harding, and for the greater part

of the last eighteen years residing within about three miles of his house, we are prepared to say that the statement of the *young parson* in reference to him is also based in falsehood.

It is a mercy to the church of God that the *New School* religionists of our age offer such inducements as to allure and draw away from us such graceless persons – such as commend them selves to their patrons by abusing and slandering the Old School Baptists. If the New School had no use for them the church of Christ might be infested with them to a much greater extent than at present. But the earth helpeth the woman.

We do not mean to say, nor is it our privilege to believe, that the Old School Baptists are never imposed upon by such as are unworthy of our confidence and fellowship. Some, from sinister motives, being, perhaps, without character or standing anywhere, may make a great noise about their Old Schoolism, and endeavor to avert the just rebuke which they richly deserve for their unrighteous course, by making it appear, if possible, that they are persecuted for righteousness' sake. Our churches and our brethren should beware of all such.

On the other hand, we are far from charging that all who stand connected with the new order of religionists are of the character of him who has uttered the slander and falsehood against us, alluded to by brother West. We believe there are honorable exceptions. Many, very many, who are duped and led astray, may be found in their ranks, whose motives are much better than their course. Of this class there are many at this time beginning to inquire for the "old paths." But we do say that the New School have, in many instances, received into their communion those from whom the Old

School churches have withdrawn fellowship for, in some cases, grossly immoral conduct.

In justice to the Old School Baptists, with whom we have had the happiness to labor, we take pleasure in acknowledging that their course has been uniformly *kind* towards us. We have found them ready to communicate, according to their ability, to our necessities, and that too without putting us to the inconvenience of contracting, dunning, teasing, storming, threatening and begging. But, we repeat that we have never made any contract to preach for any people for a stipulated sum of money since we have been in the ministry; amid the young pupil of modern Gamaliel, who gave currency to the calumny, is challenged to name the Old School Baptist member on whom he has attempted to fix the fabrication.

New Vernon, N.Y.,
September 1, 1843

Elder Gilbert Beebe
Editorials Volume 2
Pages 331 – 333

# THE SALVATION OF INFANTS

The doctrine of salvation by grace alone, as held by all consistent Old School Baptists, is the only doctrine ever published in the world that affords the least hope for the salvation of those who die in infancy. This we propose to prove by the most clear and positive testimony. All other doctrines represent salvation to be conditional; but the theories of men vary much in regard to what the conditions are on which salvation is to be secured, but all conditionalists agree that something is to be done by the sinner, in order to secure salvation. Some assert that the condition is faith and repentance; some that it is the giving up of our hearts to God, while others contend that a law of righteousness must be worked out, and "except we be circumcised and keep the law, we cannot be saved." Some again represent the salvation of infants of rest upon the piety of their parents, and their work in having them rantized, or sprinkled into the pale of the church. Perhaps the most common theory among the Arminians is, that infants are not sinners, consequently are not lost, do not require to be saved. This last position is generally taken by conditionalists, to avoid the inconvenience and impractibility of showing how any infants can be saved on their conditional plans. Hence they set forth one way for adults, and another for infants. But if infants were not sinners, they could not die. "The sting of death is sin, and the strength of sin is the law." "Death has passed on all men, because all have sinned." As Adam embodied all his posterity when he transgressed the law of God, all the human family sinned in that transgression. "By one man's offense death reigned by one." "Therefore as by the offense of one, judgment came upon all men to condemnation." - Rom. v. 18. The Scriptures fully demonstrate the fact that all infants and all adults have sinned, and as sinners judgment has come upon all unto condemnation, and it is therefore

“appointed unto them all once to die.” And the fact that some infants do die, corroborates the testimony of the Scriptures, that all have sinned and are sinners. By these two witnesses the solemn fact is so clearly demonstrated as to defy successful contradiction. Certainly if it were not so, they could have neither part nor lot in that redemption and salvation which is by and through our Lord Jesus Christ.

Admitting, then, what cannot be denied, that all infants are conceived in sin, shapen in iniquity, and that they all go astray from the womb, speaking lies, the question arises, How can they be saved from sin, and the consequences of sin? Divine revelation declares positively that there is but one way. Our Lord Jesus Christ has said, “No man can come unto the Father but by me.” “There is no other name given under heaven among men whereby we must be saved.” If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by the piety, faith or works of their parents, is swept by the board. How strange the infatuation, that the piety and works of parents can save their infants, when neither can avail anything in their own salvation. For salvation is “Not of works, lest any man should boast.” As parents, therefore, cannot save their children, and God has said, If Noah, Daniel and Job stood before him, they could neither save son nor daughter, let us examine the conditional plan. Supposing salvation were offered to all sinners, on condition of something to be by them performed, could the infant perform it? Tell them that they must believe a preached gospel, repent of their sins, make themselves a new heart and a right spirit, that they must love God, reverence, obey and worship him, that they must give up their hearts, and that if they fail to do so, they must be damned, (for in this kind of language all conditionalists talk and preach to adult sinners,) On that plan who could hope for the salvation of a single infant? Very few, if any, even of the Arminians, will

claim that infants can be saved by their own compliance with terms and acceptance of overtures, or even use of means.

Some contend that infants come into the world pure and sinless, and go so far as to fix for them a period in life at which they become accountable to God for their conduct; previous to which, they affirm, the infant is not accountable. To fix the precise time at which they cross the line, and become responsible beings, has been a matter of grave and perplexing deliberation among them. But in direct contradiction to this theory, the Scriptures of truth declare that they are conceived in sin and shapen in iniquity, and all infants and adults became accountable beings to God, as soon as God breathed into Adam's nostrils the breath of life, and man became a living soul. To deny this, is an attempt to impeach the justice of God himself; for if in their creation in Adam they were not accountable to God, what right had God in justice to pass on them the judgment to condemnation, of which we read in Romans v. 18? Did the holy and righteous God enter judgment on any that were not accountable beings? Did, or did not death reign by one man, and from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression? Most certainly it did; see Rom. v. 14. And could it have so reigned in justice over unaccountable beings? What daring impiety! What blasphemy then, to say that children come into the world holy and sinless, when the Scriptures, which are inspired by God himself, declare the very reverse.

Perhaps we have written enough for this time, in defense of our position that all infants and all adults are sinners, and by nature children of wrath. The object of this article is to give our views on the subject of their salvation. We have already said, and proved, too, that there is but one way of salvation for any of the posterity of Adam. To show then, that this one only way of salvation is perfectly adapted to the condition of

infants, let us examine the doctrine of salvation by grace, and that in the light of what God has revealed in his word on the subject.

First. The doctrine of eternal and personal election is essential to salvation. We must admit this, or charge God with doing that which was not necessary to secure the salvation of his people. For the apostle has said, “Blessed be the God and Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” - Eph. i. 3, 4. This was God’s method of securing his object, namely, that we should be holy and without blame. Arminians may think election unnecessary to secure our holiness and blamelessness before God, but it is enough for us to know that “So it seemed good in his sight.” And whether men like it or not, God hath chosen us (his people) in Christ, before the foundation of the world.

Second. As we have proven that all have sinned and come short of the glory of God, and that the chosen people of God were all by nature the children of wrath, even as others, and all were under condemnation by the law, as sinners, therefore redemption was also indispensably necessary to our salvation. And we are happy to find the testimony, “engraved as in eternal brass,” that, “By one offering Christ has perfected forever them that are sanctified.” That he has carried their sorrows, borne their griefs, and the chastisement of their peace was upon him, and with his stripes they are healed.

Thirdly. Regeneration is indispensable to our salvation. “Except a man be born again he cannot see the kingdom of God.” - John iii. 3. And that birth must be “Not of blood nor of

the will of the flesh, nor of the will of man; but of God." - John i. 13.

Election, redemption and regeneration, and every other requisite brought to view in the gospel of our salvation, are so essential to our salvation that in their absence, all, whether infant or adult, must forever perish in their sins. Now let us inquire if it was or is any more difficult for God to elect, redeem or regenerate infants than adults? Election being before the foundation of the world, must have been wholly of God, and in that matter the people chosen must have been perfectly passive, "Ye have not chosen me; but I have chosen you." - John xv. 16. Adults then could have no more to do in effecting their election, than infants, for it is all of God, "Who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." - 2 Tim. i. 9.

Redemption also was a work in which all infants and adults were equally passive. "For our Lord Jesus Christ is of God, (not of us) made unto us, wisdom, righteousness, sanctification and redemption." We had no hand in this work. He, Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Can there then be anything in redemption better adapted to adults than infants? Neither adults nor infants could have any agency, directly nor indirectly in their regeneration. None are so silly as to pretend that they were the agents of their own natural generation, and if that was impossible, is it not a still greater impossibility that an earthly, fleshly being could beget, conceive and bring forth immortality? That which is born of the flesh is flesh, nothing more, but that which is born of the Spirit is Spirit. "It is," says Jesus, "the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto

you, they are Spirit and they are life." But generation and regeneration imply a prior existence in a progenitor. Levi was in the loins of his great grandfather, Abraham, when Melchisedec met him and blessed him. And all the saints were in Christ Jesus, their spiritual immortal progenitor, when the eternal Father blessed him, and all his saints in him, with all spiritual blessings, according as he had chosen them in him before the foundation of the world. What agency could infants or adults, or adults more than infants, have had in that before the foundation of the world? But the inspired testimony of God allows no room for caviling on this subject, for, as we have already quoted, "They were born of incorruptible seed, by the word of God," "Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God."

From what we have said and proved, it appears that in all that is essential to salvation, the subjects of it are as passive in the hands of God as is the clay in the hands of the potter. The mightiest man that ever trod upon the earth, is just as powerless and helpless in the matter of salvation, as the feeblest infant that was ever inspired with human life, and neither the one nor the other can possibly be saved by any other than by the power of God. To all who are saved it is said, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast; for ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." The hope and prospect of the application of this salvation which is altogether of God, in regard to its application to any of the children of men, is founded on the eternal purpose purposed in himself before the world began, and not on anything to be done by us, after the world began; and on the faithful pledge which God has graciously given. Hence Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world

began.” - Titus i. 2. “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Can any child of grace ask for more?

“Enough, my gracious God,
Let faith triumphant cry;
My heart can on this promise live,
Can on this promise die.”

We have redeemed our pledge, and proved that the doctrine of salvation alone by grace, as held by all consistent Old School Baptists, is the only doctrine that can possibly save infants. But still the question returns, Are all infants saved? The answer to this inquiry God has seen proper to withhold from us, it is not our privilege therefore to answer it. Why he has not told us plainly, may be that from necessity on our part, we should trust the whole matter to him. The trial of our faith is very precious, and when we are called to give up unto his hands our little ones, our faith and confidence in him is put to a trying test. Job said, “The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.” David said, “I was dumb, because thou didst it.” And our God has said, “Be still, and know that I am God.” Are we afraid to resign our infants to his hand? Why should we be? We know that he is too wise to err, and too gracious to be unkind.

We may take another view of this subject. Had the Lord plainly told us that all who should die in infancy should certainly be saved, would we not beg of him to take all our infants away in that state? But there is no saving virtue in their early death, for in their death, as in their birth, they are passive. The bounds of their habitation, as well as the number of their days, are with the Lord. It is infinitely better for us, better for our infants, and more sure to promote the glory of God, that it should be even so. The writer of this article has been called in the inscrutable providence of God to

surrender four lovely babes to him who gave them, but he has never felt in the least uneasy about their future state. They are taken from the evils of this mortal state. And we do believe that God can and does regenerate infants as well as adults. That quickening power and grace which could reach the thief on the cross, in his expiring moments, or could impart spiritual life to John the Baptist even before he was born, can and does reach the dying infant. Without being born of the Spirit no infant or adult can enter into the kingdom of God, but that preparation being wholly of God, will never be withheld where its bestowment would be for the glory of God, or the best good of his saints. How ready Abraham was, when exercised by that faith which God had given him, to offer up his only son to God, and if we have that faith which Abraham had, will it not subdue our fears, and lead us to yield up our children, in death and in life, into his gracious hands? Living or dying, may God direct their course, and ours, and may his will be done on earth as in heaven. Be it our prayer that he may reconcile us to his will, conform us to the image of his Son, and save us with an everlasting salvation. Amen.

Middletown, N. Y.
December 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 405 - 412

# SANCTIFICATION.

**Dear Brother Beebe:** - Will you be so kind as to give your views through the SIGNS OF THE TIMES on 1 Thess. v. 23? The doctrine of Sanctification, or holiness, is being a subject of much discussion here, and often by opponents I am thrown into perplexity for want of a more full understanding of the subject, and I ask for your aid. Likewise, please tell me what is to be understood by the *veil* which the keepers of the walls took from the spouse? (Song v. 7.)
In christian love,
HUESTIS Catskill, N.Y., Jan. 19, 1859.

**REPLY** - It would afford us much pleasure, were we competent to relieve the minds of all the dear children of God from their perplexities in regard to the doctrine of God our Savior, and to expound all mysteries, so far as the clear understanding of the truth as it is in Jesus would promote their happiness, and reflect honor and glory on the name of the Lord. The Scriptures of divine truth, however, can only be correctly opened and explained to the edification of the saints by that Holy Spirit by which the prophets and apostles were inspired to write them. And God has wisely ordered it so, to teach our dependence on him for a knowledge of divine things, that no flesh should glory in his presence. If the religion of Jesus Christ were a science, to be taught and learned by men, as the arts and sciences of this world are, then might the wise men glory in their wisdom, &c. But, Where is the wise? Where is the scribe? Where is the disputer of this world? It is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.

The first text proposed for consideration, by sister Huestis, reads: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved

blameless unto the coming of our Lord Jesus Christ."-1 Thess. v. 23.

The New School Baptists, of Catskill and elsewhere, with nearly all the other religious organizations of the present age, have incorporated the idea of progression in their creed. They all point at the old-fashioned order of Baptists as being many centuries behind the age, and tauntingly tell us that our doctrine and order would do for the intelligence of the people of a thousand years ago; but now they have brought the light of science to shine on the sacred pages, and by the aid of Bible Classes, Sabbath and Theological schools, &c., they have taken the sacred Book, and opened the seals thereof, and as their progression has outstripped the sacred volume, they are now invoking "the talent of the nineteenth century" to revise the Scriptures, and bring them up to a level with their inventions. In their blind zeal for progression, the poor, deluded dupes of priestcraft are now claiming in many instances what was once only pretended by the more fanatical portion of the Wesleyan Methodists, the attainment of perfect holiness in soul, body and spirit, which they call sanctification. None but the most deluded fanatics, or the most consummate hypocrites ever have, or ever will make such pretensions; for the inspired apostle of the Lord has positively declared, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."-1 John i. 8. Yet these enthusiasts say they have no sin, and the apostle says they have not the truth in them; that they are deceived. The text on which our views are requested, is often brought forward as evidence that such a state of immaculate purity is attainable by the efforts of men, but to an enlightened, heaven-taught child of grace, this text conveys no such doctrine. It is the prayer of the apostle in behalf of the saints that God would sanctify them wholly, that is, as we understand the language, that God would wholly consecrate and set them apart for his glory. To sanctify, in a scriptural

sense, is to set apart for a holy purpose or work, to consecrate, dedicate or devote. Under the law, the priests, the altar, the victims offered, &c., were sanctified or set apart for the purpose to which they were devoted. The whole family of Israel was sanctified in being set apart from the rest of mankind, as the people of God, in a legal or ceremonial sense. And they were commanded to sanctify the Lord God by reverencing him as their only God, in distinction from all other gods. The temples in Jerusalem were sanctified, or set apart to a religious purpose, so wives and husbands are set apart by the ordinance of marriage, else were their children unclean, or illegitimate, but by the legal sanctification, or setting apart in marriage, their offsprings are holy or lawful children.

In a gospel sense sanctification is used to signify, **FIRSTLY.** The grace of God in the predestination and election of his people, separating them from all others of his creatures in Christ Jesus before the foundation of the world, in this sense it is used Jude 1: "Sanctified by God the Father, and preserved in Christ Jesus, and called." This people, saith the Lord, have I formed for myself, they shall show forth my praise. This separation being in Christ, it is said of him, "Who of God is made unto us wisdom, righteousness, sanctification and redemption." In him they are set apart according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

**SECONDLY.** It is used in reference to the mediatorial work of Christ. "For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee."-Heb. ii. 11, 12. The mediatorial sanctification, embracing their being redeemed unto God out of every kindred, tongue and people, under heaven, and set apart by

the sprinkling of the blood of Jesus Christ, presents them perfect and complete in him, before the throne in glory, and set apart as the bride, the Lamb's wife in marriage nuptials, and one with Christ, as Christ is one with the Father.

**THIRDLY.** Sanctification, as the work of the Spirit, is also taught in the gospel as an important and indispensable work, in bringing the chosen people of God experimentally from the power of darkness into the light and liberty of the sons of God, separating them from the world, and setting them apart as a chosen generation, a royal priesthood, a peculiar people. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," &c.- 1 Peter i. 2. Indeed all the work of the Spirit has the effect to sanctify, or set apart, as a consecrated people, devoted to God. All the instructions given, all the exercises and emotions produced in the people of God by the Holy Spirit, distinguishes them from the children of this world, and makes them manifest as members of a spiritual family.

Thus we see the children of God are sanctified by God the Father, by our Lord Jesus Christ, and by the Holy Spirit, but we have no account of their being sanctified by themselves. But if we mistake not there is another family, or fraternity described in the word as being their own sanctifiers, and the epistle of Jude is devoted principally to a description of them. He says they have crept into the church unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. "These," says Jude, "be they WHO SEPARATE THEMSELVES, sensual, having not the Spirit." These speak evil of those things which they know not; but what they know naturally as brute beasts, having no experimental knowledge of divine things by revelation of the Spirit; for they have not the Spirit, and all they know, or can

ever learn *naturally* by searching, studying, or by any operation short of divine revelation, they only know as natural brute beasts. "Ever learning, but never able to come to the knowledge of the truth." "Woe unto them, for they have gone in the way of Cain;" in setting up a system of religion unauthorized by the Lord, and like Cain, they are at war with the religion which God has revealed. "And ran greedily after the error of Balaam," in his missionary zeal to curse Israel for a pecuniary reward, and in teaching Balak to cast stumbling-blocks to cause the children of Israel to commit wicked. ness, and who have perished in the gainsayings of Core, who with his troop, in usurping the priesthood unbidden of the Lord, was swallowed up of the earth.

*"These are they."* Can we doubt it? Do they not make themselves all that they profess to be? Do they not, like Cain, produce their offerings from the earth by their own industry? And like him would they not stain their guilty hands in the blood of God's children, who oppose their abomination? Are they not walking after their own lusts? Do not their mouths speak great swelling words of vanity, having men's persons in admiration because of advantage? "These are spots in your feasts of charity, when they feast with the children of God, feeding themselves without fear." But by whom are these spots, these raging waves of the sea, these wandering stars, these wells without water, these clouds without rain, by whom are they set apart? Not by the Spirit, for Jude says, "These have not the Spirit;" but they separate, or dedicate, or consecrate themselves. The church of God is faithfully warned in the word to beware of these filthy dreamers, to give place to them by subjection not for an hour. Protesting, in the name of the Lord, against this whole system of self-sanctification, self-righteousness, and all humanly invented appendages to the gospel of God our Savior, the apostle prays the very God of peace, not the

imaginary god of will-worshipers, who is at the best but a god of war and confusion, while the christian's God is the God of peace, of order, of salvation; and to him Paul's ardent prayer in the Spirit ascended, that he would wholly consecrate or sanctify the saints; for he alone can do it effectually, wholly and perfectly. The language of the apostle's prayer implies his conviction that they were already set apart by the foreknowledge and predestination of God the Father, by their redemption in our Lord Jesus Christ, by their calling and regeneration by the Holy Ghost, but in regard to their body, spirit and soul, there was a lack of devotedness to his cause, and a lack which none but God can supply, and he prayed in faith, too, believing that God was not only able, but willing and determined to accomplish it, for he adds, "Faithful is he that calleth you, who also will do it" Do what? Sanctify the saints wholly, in body, spirit and soul. Not only by separating them from these filthy dreamers, cleansing them from all the filthiness of the flesh and spirit, purifying their souls in believing the truth, giving them grace sufficient for their day, to keep their body under, and enabling them to present their bodies and spirits a living sacrifice, which is their reasonable service, but eventually he will change their vile body, and fashion it like the glorified body of their glorious Redeemer; for he has predestinated them to be conformed to the image of his Son, that he may be the first-born among many brethren.

The work of sanctification in all its vital bearings, is of the Lord; he has written his law in the hearts of his children, and he has commanded them to come out and be separate from anti-Christ; and I will receive you, saith the Lord, and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty.

The text from the Song v. 8, presents a beautiful figurative illustration of the deliverance of the church from the veil of

Moses, which Paul says remains to this day untaken away from the hearts of them that read Moses, when redeemed and delivered from the law dispensation and brought into the light of the gospel, where she with open face, beholding as in a glass, or mirror, the glory of the Lord is changed to the same image, from glory to glory, even as by the Spirit of the Lord. The watchmen or ministers of the law, smote the spouse with a heavy hand, when requiring everything at her hand, and furnishing her with nothing wherewith to meet its stern demands. The eye of Moses was not dim, as a watchman over those who read him; he detected their short comings, nor was his natural force abated to the day of his death, to smite with killing effect. But Paul says, when it shall turn to the Lord, the veil shall be taken away. Thus under the new covenant dispensation, the apostles whom Christ stationed to keep the walls, all see eye to eye, and their charge is *to take away her veil from her.* Their principal work was to show the law by Christ fulfilled, and the veil of the Old Testament temple rent in twain, from the top to the bottom, exposing the glories of the gospel kingdom, as typified by the inner court, or the most holy place, the ark, the mercy-seat, the cherubim of glory, and showing the way opened into the immediate presence of God, by a consecrated way, through the veil, that is his flesh. As when Jesus called Lazarus from the tomb, he that was dead came forth, bound hand and foot, and a napkin was about his face. Jesus said, Loose him and let him go. Thus having redeemed his people from the curse and dominion of the law, he has commissioned the keepers of the walls to loose them, and to "make all men see what is the fellowship of the mystery," &c.

The individual experience of every child of God is in perfect harmony with this figure; they cease not to be smitten by the demands of the law, from the time they are quickened until the unveiled glory of the Lord in its transforming power is revealed to them in the face of Jesus Christ.

And christians, when aroused from a sleeping state, often go forth to seek their Lord by night, and fare roughly from the hands of the watchman.

For example, how long did our highly esteemed sister Huestis sleep at Catskill, with the New School, having made every preparation for a refreshing slumber, and when the voice of her beloved Redeemer knocked, and she recognized his voice, saying unto her, Rise up, my love, my dove, my fair one, and come away! Was there not a murmuring, I have arranged matters to rest here, to enjoy pleasant dreams, I have put off my coat, ceased to be as tight-laced as I once was, how shall I put it on? I have washed my feet, how shall I defile them? Was there not a lingering delay between sleep and awake? But at length when constrained to rise up, and being fully awake, did you not go forth in search of the Beloved asking for the old paths, and while thus inquiring of those who were regarded as watchmen, did they not smite you sorely, until the veil was completely removed, and then after having at length passed the watchmen, you found him whom your soul loveth?

We have mistaken your case, dear sister in Christ, if there is not a striking analogy in this beautiful figure, and the reality of your own case.

Middletown, N.Y.,
February 1, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 190 - 197

# THE SAVIOR AND THE SALVATION

A BROTHER and a sister have desired us to give our views on 1 Tim. ii. 4-6, “Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself for all, to be testified in due time.”

At the call of our brethren at sundry times since we have been publishing our paper we have given such views as we have on this portion of the word; still, as we desire to be the servant of the saints, we will not withhold from others who may desire it a free expression of our understanding of the Scriptures. We will offer for their consideration some remarks on this text, and leave them to decide by the divine standard whether we be right or wrong.

In the connection the apostle exhorts that prayer and supplications and intercessions be made for all men; and having so exhorted that the saints should be so engaged in prayer and supplication and intercession, he proceeds to define the particular sense in which he had used the words “all men” in his exhortation, and then gives his reasons for so exhorting his brethren. The sense in which he used the words all men in the exhortation he explains thus, “For kings, and for all that are in authority.” As Jews or Israelites under the former covenant they acknowledged no kings over them but such as were of the circumcision, and duly anointed according to the ceremonial law; nor did they allow that any others of the human family were subjects of salvation in the will of God, than those who were recognized in the covenant of works. But now the middle wall of partition between Jews and Gentiles was broken down, the gospel was preached, and the gospel church was organized among the Gentiles;

consequently the saints had to do with the governments of the different nations of the world; that is, so far as their citizenship of the world was concerned. They were to obey those who had the rule over them. To render to Caesar the things that are Caesar's, and to God the things which are God's. That is, as citizens of the world they were to be subject to the laws of the land where their lot was cast; obeying the institutions of man, for the Lord's sake, in all matters which did not conflict with their obligations to their God. The principle was distinctly understood and settled by the apostles that in matters of conscience no human legislature had the right to dictate. Every man's religion was a matter between himself and his God, and he is held accountable for his actions to his God alone; and in the things of religion, as of the things which belong to God, they were to obey God rather than men, even though it might subject them to cruel persecution, reproach or death. But on no account were they, as subjects of the Redeemer's kingdom, to lay down the rules for the government of the nations among whom they were sojourning as strangers and pilgrims; neither were they by their unrestricted liberty of conscience to worship their God according to their sense of duty, to infringe in the least upon the equal rights of their fellow-men, though they might be of very opposite faith and practice from themselves.

Thus circumstanced, they were to pray for the kings and such as were in authority over them; not particularly for their salvation, or for their continuance in power, but that we, the saints of God, we who pray, may lead a quiet and peaceable life in honesty and godliness. We are not to pray to our kings or rulers, as do the daughters of antichrist, but for them; that God, who is able to turn their hearts as the rivers of water are turned, may so overrule them and the administration of their government that their laws shall not conflict with our religious rights, and thus involve us in the

necessity of disrespecting their enactments. The duty of the saints to be at peace with all men, as much as in them lies, is fully expressed; but it does not lie in the right of the saints to disobey Christ, even in obeying the monarchs or rulers of this world. But as christians, they will always have the least influence with kings and rulers of this world; they are not to attempt to control them by their own wisdom, but pray to him who raised up Cyrus, a heathen king, and directed him in bringing about a jubilee of release to Israel after their seventy years of captivity.

"For this is good in the sight of God." What is good? Both that we should thus pray and thus live. And this is a sufficient incentive to christians; it is in itself good; and being so, it is acceptable in the sight of God our Savior. The Lord Jesus Christ, who is the Savior of his people, is God, very God, equally with the Father; and he is Immanuel, or God with us. He is our King, and our privilege as well as our duty is to desire to do that which is good and acceptable in his sight. Many things are good and acceptable in the sight of men which are not good nor acceptable in the sight of God our Savior, "who will have all men to be saved, and to come unto the knowledge of the truth." The will of God our Savior is, if we may so speak, the rule of his action, the standard to which he will cause all things in heaven, earth and hell to bow for he "worketh all things after the counsel of his own will." If the all men in the text means all the race of mankind, their universal salvation must follow; for he doeth his pleasure in heaven and in earth. "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will he hardeneth." But the terms all men, as we have already hinted, are to be understood in the same limited sense as that in which they are used in the first verse, and defined in the second. There the all men mean all of a particular description, such as kings, rulers, &c. So in regard to the all

men embraced in the will of God our Savior, as the subjects of his salvation, the words are in application restricted to those who are embraced in the mediatorial provisions of the divine will. And hence the apostle gives the following explanation, “For there is one God, and one Mediator.” &c.

Now, what possible connection could we perceive between this and the preceding verses of the chapter, if this fifth verse is not to show that the all men, or all manner of men, destinated to salvation, according to the will of God our Savior, are embraced in the mediatorial office and work of him who is God, Man and Mediator between God and men? Otherwise, why does the apostle use the conjunction, *for* there is one God, &c? This is a sufficient evidence that it is the will of God that they should all be saved and come to the knowledge of the truth, as they otherwise would have no interest in the mediatorial provisions of grace and salvation. This one Mediator between God and men is the man Christ Jesus, the mediatorial Head of his church, and embodiment of all the election of grace. They are his body, and the fullness of him that filleth all in all; and he as fully and completely embodied and represented them before the world began, as Adam embodied and represented the human family when he at first became a living soul. Hence the terms all men are as properly used in reference to all the body and members of Christ, as in reference to the body and members of Adam; for Adam is the figure of him that was to come; that is, of Christ. But that is not spritual which was first, but natural; or, as our friend would render it, soulual; and afterwards that which is spiritual. Hence Adam represented all who have a natural or soulual existence; all being his offspring, are but the expansion or development of what Adam was. So all men, as the terms are used in reference to Christ and his seed in him, embraced all who were chosen in Christ before the foundation of the world, as possessing life eternal in this

divine Mediator from the ancients of eternity. And throughout the New Testament this distinction is preserved in the applications of the terms “all men.”

The man Christ Jesus, embodying in his person all that his names and titles mean or signify, as God, Man and Mediator, was manifest in the flesh, came in the flesh, was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. He “was put to death in the flesh;” not simply his flesh put to death, but his flesh as it stood identified with his sonship; “was put to death in the flesh;” so that it was the Son of God, as well as the son of the virgin Mary, that bare our sins in his own body on the cross, and who, in the accomplishment of what the Father gave him to do, “gave himself a ransom.” All that constituted him himself was required and given “a ransom for all, to be testified in due time.” The testimony here spoken of is, according to our judgment, that which shall be given in the application of his blood and righteousness to all for whom he died and arose again from the dead. For, inasmuch as he was delivered up for their iniquities, and raised again for their justification, they must eventually be brought experimentally to the knowledge of the truth. And thus the apostle testifies that in the fullness of the dispensations of the times he shall gather together all things in Christ, both which are in heaven and in earth, even in him. All that are in him representatively, chosen, predestinated, saved, called, justified, redeemed, loved and secured, shall in the dispensations of times be brought experimentally into the unity of the faith, and shall manifestatively fill that place to which our God has destined them in his mystical body. Thus shall it be testified in due time who they are, and that it is the sovereign, immutable and eternal will of God our Savior that they shall all be saved and come to the knowledge of the truth. God our Savior has from the beginning chosen them unto salvation, through

sanctification of the Spirit and belief of the truth. This is testified in due time by the inspired testimony of the Scriptures and by the preaching of the gospel; but the manifestation of every one of the heirs of immortality shall be in "due time." By the term "due time," we are to understand that there is a specified time appointed, in the wisdom and decree of God, for the generation of all the saints. The time appointed for its fulfillment can neither be hastened nor deferred. When the time appointed of the Father arrives, the accomplishment of the purpose will be due. As "when the fullness of the time had come, God sent forth his Son," and in due time Christ died. That is, at the time when the demands of the righteous law of God which stood against us could consistently with the eternal purpose of God be deferred no longer, then it was due time for Christ to suffer in the flesh, and for that hour came he into the world. And as the Redeemer was prompt in meeting all the demands of the law and justice on the behalf of his people, so shall all the redeemed be promptly released from their prison-houses, and brought experimentally into the liberty of the sons of God, in due time; and so shall they be ultimately introduced into their final glorified state above, in due time. Therefore the apostle exhorts that the saints should be patient in all their trials and sufferings, for in due time they shall reap, if they faint not.

Middletown, N.Y.
June 15, 1854.

Elder Gilbert Beebe
Editorials Volume 3
Pages 84 - 89

# SCENE OF THE LATE RIOTS.

RETURNING from our late visit at the south, we called at Philadelphia, and in company with brethren Trott, Leachman, Conklin, Doland, and others, passed through those parts of the city which show the most melancholy marks of the violence of the late riots. About one hundred buildings had been destroyed, including two of the most magnificent houses of public worship in the city, and one Catholic seminary; the balance of those heaps of ruins had been the peaceable residences of about two hundred families of, generally, the poorer classes of the Catholics. Of these families we are told some are believed to have perished in the flames, not being allowed by the infuriated mob to leave their burning houses; some of those who were so fortunate as to escape the fury of the conflagration were shot down in the streets by professedly Protestant Native Americans, and others, including males and females, infants and hoary headed, decrepit and infirm, fled to the neighboring woods, where some of them remained, without shelter, without succor, without bread, and without sympathy, for several days and nights, being afraid to show themselves to their enraged persecutors.

What a paragraph must a faithful record of this affair present in the history of the nineteenth century! Should it not be written in letters of blood, to show in future generations that the Protestants, when in the ascendency of might, can be as cruel, as revengeful and as desperate as Pagans or Papists of any country?

Oh, the hypocrisy of these wolves in sheep’s clothing! Who, under the base and wicked pretense of zeal for the bible, of love for liberty, and ardent desire for the good of mankind, could for eight or ten weeks labor with the most indefatigable

zeal and perseverance to bring about those painful, disgraceful, and heartrending scenes. Well did they shudder at the sight of those fearful words which were left perfectly legible upon the walls of the ruined building, “THE LORD SEETH,” and cause the same to be erased. The same consciousness of burning guilt, which caused the knees of Belshazzar to smite one against the other, led them to build a screen before the walls of St. Augustines, and hide their guilty faces, but no erasure of the writing on the wall, or fencing built before the house can hide their wickedness from the scrutiny of an avenging God. “THE LORD SEETH.”

New Vernon, N.Y.,
July 1, 1844

Elder Gilbert Beebe
Editorials Volume 2
Pages 458 – 459

# SCRAPS OF ANTIQUITY, &C.

In examining the ruins of an old "World," a part of a letter signed "Levi Tucker," arrested our attention, from which we will give our readers the following extract:

HAMILTONVILLE, Feb. 29, 1834

"VERY DEAR BROTHER. - In the 7th number of the "World" are the strictures of K. on my letter of January 3d, in which he supposes I have assumed the ground that there is but 'one thing needful' to constitute a minister of Jesus Christ, and that *one* thing is a *theological education.*

Now, Mr. editor, I never have thought, and never expressed through the medium of the press, any expression, to my knowledge, from which an *inference* could with any fairness be drawn, that I supposed an education *alone* was sufficient to constitute a gospel minister. I did say, and I say now - and I am quite sure I express the sentiments of a very large majority of the most influential and intelligent Baptists in this State - that there is no hope for Pennsylvania other than through educated ministers. By "hope in a ministry," educated or uneducated, K. will understand me to refer to the ministry as an agent appointed of God! and not to it as the primary cause of salvation."

# REMARKS.

We rescue from oblivion this shattered fragment, not on account of its intrinsic value, nor yet because we approve of the sentiment it contains; but because the writer is quite sure he expresses the sentiment of *a very large majority of the most influential and intelligent Baptists* in Pennsylvania, when he declares there is *no hope* for that State other than through *educated ministers!* What daring arrogance in this

conceited man, this sapient offspring of the Baptist abomination at Hamilton, N. Y., thus to challenge the truth of God! and prescribe limits to divine omnipotence, asserting at the same time that he is sustained in his wickedness by a very large majority of influential and intelligent Baptists of Pennsylvania.

Whether Mr. T. is supported by many or by few, effects not the merits of his cause with us. He, with his Pennsylvania *majority;* may be satisfied with popular influence and what the *world* calls intelligence; but such confirmation cannot satisfy the Old School, Bible Baptists; they must know what God has said on this subject. In searching the scriptures we find our Lord Jesus Christ set forth, (and not educated ministers,) as the *only hope* of Israel, and the Savior thereof in time of trouble. - See Jer. xiv. 8. And his language is, "Look unto me, and be ye saved, all the ends of the earth, (Pennsylvania is included, of course,) for I am God, and there is none else." - Isa. lxv. 22. "Neither is there salvation in any other." - Acts iv. 12. hence, we prove that the hope, yea, the *only* hope of Pennsylvania, and of all the ends of the earth, is in the Lord, and not in men. "Happy is he whose hope is in the Lord." - Psa. clxvi. 5.

The New Testament Baptists have for the last eighteen hundred years believed that the salvation of all God's elect was securely fixed in Jesus, the Mediator of the new covenant, before the highest part of the world was made, and so completely secured that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus, our Lord.

The salvation of sinners can in no way depend on the ministers of the gospel, neither the learned nor the rude. God

has not trusted their own lives to their own keeping, (much less the everlasting destiny of others,) for their life is hid with Christ in God. - Col. iii. 3.

To the work of the gospel ministry it has been the sovereign pleasure of God to call the most illiterate of men. “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: for God hath chosen *the foolish* things of the world to confound the wise; and God hath chosen the *weak* things of the world to confound the things which are mighty; and *base* things of the world, and things which are *despised,* hath God chosen; yea, and things which *are not,* to bring to naught things that are: that no flesh should glory in his presence. - 2 Cor. i. 26-29. In perfect accordance with the doctrine of the foregoing scriptures the good Master, in the days of his sojourn on earth, selected his ministers from the fishing boats, receipt of custom, &c., not because there were no others accessible, for be had received power over all flesh; yea all power in heaven and on earth is vested in him; yet he passed by the learned scribes and the literati of that age, and hid these things from the wise and prudent, and revealed them unto babes: “even so Father, for so it seemed good in thy sight.” Now we say if the plan of infinite wisdom had failed to secure the accomplishment of the design which God had intended, it would then have been early enough for this sagacious Levi, with his intelligent influentials, to have issued their presumptuous proclamation. Our Lord was aware that his plan in this particular would have to encounter the opposition of the learned and worldly-wise, yet he who saw the end from the beginning, was pleased to commit “this treasure to earthen vessels, that the excellency of the power thereof may be of God, and not of men.

NEW VERNON, N. Y.,
Nov. 26, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 181 – 184

# THE SEA OF GLASS.

DUMFRIES, Va., October 18, 1838.

**MR. BEEBE:** - Believing as I do, that you possess a willingness, and that you are at all times prepared to give such information as may be necessary, to enable the less experienced to judge right, I wish you to give your views on the latter clause of the sixth verse of the fourth chapter of Revelations, and the latter clause of the twenty-eighth verse of the seventh chapter of Luke. The above request is made from a good motive, and not for information alone. Yours,

A SUBSCRIBER.

**REPLY:** WE feel a pleasure at all times in answering the honest enquiries of our subscribers, when such enquiries are made after truth, and when the subject of enquiry is one on which we feel prepared to offer an opinion. There are many things recorded in the vision of John, very much like some things written by our beloved brother Paul, hard to be understood; the precise illustration of which, no man; unless peculiarly taught of God, can give, with any good degree of certainty. It would have pleased us more, had our "Subscriber" submitted his enquiry concerning Rev. iv. 6, to brother Trott, or to some other more experienced and expert expounder of the deep things of divine revelation. But seeing he has called on us for an opinion, our opinion he shall have.

The text, Rev. iv. 6, reads thus: "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind." The latter clause only seems to be the subject of the present enquiry; and on this part we will endeavor to be tile more particular in the following remarks;

we must, however, be indulged to make some remarks on the connection.

In closing the preceding chapter, the *Amen, the faithful and true witness,* announces to the Elder, or angel of the church of the Laodiceans, that he stands at the door and knocks, &c.; and after this he looked, and behold a door was opened in heaven; and the first voice he heard, directed his attention to things which must be hereafter, posterior to the date of John's vision. Then follows the vision of the throne, connected with, and round about which was seen the four beasts mentioned in the text to be explained. We propose to consider the subject thus:

First. The throne.

Second. The sea of glass.

Third. The four beasts.

Fourth. Their eyes before and behind.

First. By the throne, we understand the gospel church. "I have set my King upon my holy hill of Zion." - Psa. ii. 6. Again. "Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? " - Isa. lxvi. 1. "But unto the Son he saith, Thy throne, O God, is forever and ever." - Heb. i. 8. That the gospel church is intended by the figurative terms, Zion, and heaven, we think will not be disputed; and that she is immovable, as set forth in the epistle to the Hebrews, is, to us, equally evident. "Wherefore, we receiving a kingdom which cannot be moved," &c. - fish. xii. 28. Daniel ii. 44. The gospel church may be viewed as the throne of Christ, from many considerations; among them the following: A throne is the place of power and kingly authority. The church is denominated a strong city; and she is the peculiar place of his kingly dominion. A throne is the seat of

kingly government. Christ is set in Zion, where he administers the government of his people. A throne is a place of beauty; and the church is called the *perfection of beauty.* A throne is a place of glory; and Christ has made the place of his feet glorious. A sovereign's power and dominion is displayed immediately from his throne; so Jesus displays all his mediatorial glory in his connection with the church; and not through Mission Boards, or any other worldly establishments.

But as our limits require us to be brief, we pass to the next item to be considered.

Second. The sea of glass like unto crystal, we understand to represent the glorious, unsullied gospel, breaking forth from the church of our Lord Jesus Christ. The gospel was set forth by a molten sea, standing on twelve molten oxen. 1 Kings vii. 23 - 26. And to set forth its clear and transparent quality, it is compared to crystal. Rev. xxii. 1. Again, Rev. xv. 2. The victorious saints of God who are now contending with the New School Anti-christ, are represented in their ultimate triumph over the new things of the day, viz: the beast, his image, his mark, and the number of his name, as standing on a sea of glass, mingled with fire, or, as we understand the prediction, brought back to the primitive faith and order of the gospel of Christ, and standing on that Jerusalem platform, in the defence of which they now have to contend with the beast, and the image, and the mark, and with all the number and variety of his name. When God shall have thus restored his captive people to their original purity, the church will blaze forth in the most refulgent brightness, like the pure crystal, no mixture of human inventions, or scholastic divinity; it will be the pure gospel glass, in which the saints, beholding the glory of the Lord, shall be changed into the same likeness, from glory to glory, even as by the Spirit of the Lord.

Third. We now come to the clause embracing the subject on which our "Subscriber" sues for light. The four beasts in this text should have been rendered by our translators, as in Ezekiel i. 5, *living creatures;* as the living creatures in Ezekiel's vision, and the four beasts in this case, are evidently designed to represent the same things. It has been thought that by the four and twenty elders were designed the twelve patriarchs of Israel, and the twelve apostles of the Lamb; and that the four beasts mentioned in connection with them, had reference to the four evangelists in the New Testament. But to this illustration of the beasts, or living creatures, we are not prepared to subscribe, as the properties belonging to living creatures, to us appear to represent more fully the general characteristics of the gospel ministry. The four beasts were round about, and in the midst of the throne, as gospel ministers are round about, and in the midst of the church of Christ, but always are immediately connected with the gospel church. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence." - Isa. lxii. 6. Here the gospel ministry are represented as being in and belonging to the church, or throne of the Messiah, and yet stationed on her walls around the throne, and like the four beasts, they hold, not their peace, day nor night. The beasts rest not from saying, Holy, holy, holy Lord, &c., which is the sum and substance of all purely gospel preaching; the ministry ascribes all holiness to the Lord; it hails him in his government on the throne, presiding over all the affairs of his church, as the Lord, ascribing to him that homage implied in the acknowledgment of his Godhead, setting forth also his divine attributes, as the Almighty, Eternal, Omnipresent, and Everlasting, that was, and is, and is to be. And by this uniformity of doctrine, all the ministry connected with Messiah's throne, or church, is to be designated from that diversity of strange jargon displayed in the false ministry of anti-christ, poured out of the dragon's

mouth like a flood, through Mission Boards, and flowing from any and every other source than that of the throne, or church of God and the Lamb. See Rev. xxii. 1.

The number of the beasts, or living creatures, seems to have reference to the four quarters of the world, where the gospel is to be published by the ministers of Christ, as the molten oxen looked to the four points of the compass, and the angels, or messengers, (Matt. xxiv. 31) should gather the elect of God from the four Winds, from one end of heaven to the other. See also the foundation and gates of the holy city, Rev. xxi. 12 - 24, with many other like expressions in the scriptures. The four beasts present the appearance of the faces mentioned in Ezekiel i. 10. First, the face, or likeness of a *lion;*displaying that christian boldness which is always characteristic of the ministers of Christ, which has led them, in the face of the most severe and malignant persecution and oppression, to contend earnestly for the faith once delivered to the saints; with a boldness like that of the lion, they have braved the edicts of kings, laughed at the bulls of Popes, faced the most enraged inquisitions, embraced the stake, and evaporated in flames, for the defence of the sentiments now contended for by the Old School Baptists.

Second. They had the face or likeness of a *calf,* or ox. This figure is more frequently used to denote gospel ministers, than any of the others here mentioned, and undoutedly represents to us, not only that Christ's ministers are men of grace, by their chewing the cud, and of their connection with a gospel church, by the divided hoof, but the work, the patience, the strength, and subjection to the yoke, and to the Master's orders, as well calculated to distinguish the true ministry from the wild ass' colt, and from the progeny of the horse-leech. The movements of the living creatures, Ezek. i. 12, was straight forward; wherever the Spirit was to go, they went; they turned not, when they went. So also is the course

of the Old School ministry; straight forward, undeviating, uncompromising; and where the. Spirit is to go, they go. They wait not, like some of our young Seminary lads, panting for the work, and waiting for a moneyed call; they go; and their going is like lightning. Ezek. 1. 14.

Third. They had the face of a *man.* So have the ministers of Christ the same principles of corrupt nature to combat with as any of their brethren. To look upon them they are like other men, and they are provided with wings to cover up this deformity, while ministering in their holy vocation; they are not for making a display of themselves; they would wish to veil their face before the throne, or church, and to preach not themselves, but Christ Jesus the Lord, in the spirit of the theme of the beasts, Holy, holy, holy, &c.

Fourth. They are like a flying eagle. The eagle is remarkable for his strength of perception; their sight is perhaps more keen, and their vision more acute and strong, than that of any other creature on earth; and the flying eagle looks at the meridian sun, and mounts upward in its flight towards heaven, until the weaker optics of those who behold can trace him no farther. So with the ministers of Christ; their eyes are fixed on the Sun of righteousness; and in setting him forth in the presence of the saints, they take their flight towards heaven, and often they are enabled to surpass the common understanding of the weaker saints.

Fifth. The four beasts were full of eyes before and behind. The Lord never sends out blind men to preach his gospel; but such only as are by him provided with spiritual discernment; men who have no occasion to apply to humanly devised Colleges or Theological Seminaries for *leather spectacles,* to qualify them for the Master’s service. They are full of eyes; consequently they have no place for more. They have eyes before, for they are to go straight forward, looking unto

Jesus, the finisher of their faith, and keeping him fully in view, they are to press towards the mark. They look forward with pleasing anticipation of the final triumph of the truth over error, of the saints over anti-christ, and of the church over Babylon. They have also respect to the recompense of reward which awaits all that love the appearing of Christ. They have eyes behind; they look back to the record of the purpose, love and decrees of God from the ancients of eternity, to the record of the law and the prophets; also to the rock whence they were hewn, and the pit whence they were digged; and also they look retrospectively on the trials, conflicts, persecutions, sufferings, and the deliverances and victories of the people of God. We are not informed of their having side, or squint eyes, to observe the lying vanities, or to look to the loaves and fishes which anti-christian teachers live upon; for they are not to be attracted to the right hand nor the left, but move forward like an army with banners, or like a company of horses in Pharaoh’s chariots.

They are full of eyes within. These they require as watchmen on the walls of Jerusalem. Not only are they to watch the movements of the enemy without, and give the alarm when necessary, but they are to watch the internal movements of the church of God, to feed the flock, to speak comfortably to Jerusalem, and to warn, rebuke and instruct in righteousness, according to the measure of the gift of the Spirit given to them.

When the four beasts, or gospel ministry, give glory, honor and thanks to him that sits upon the throne, or who presides over Zion, as the Head over all things to the church, which is ever the case when they preach the gospel, then the four and twenty elders fall down before him that thus presides, before the throne, and exclaim, Worthy art thou, O Lord, to receive glory, and honor, and power, &c. Thus simultaneously with the preaching of Christ, the prophets, who represent the

twelve tribes of Israel, and the apostles of the gospel dispensation, contribute their testimony, in unison with, and confirmation of the pure gospel preached, and Cast their crowns at his feet; thereby signifying that all the authority by which the former prophesied, and the latter ruled in judgment, was derived from, and belonged to him that sits in his holy hill of Zion.

With a few reflections, we close. The prediction in the above subject related to a period of time subsequent to that designated by the Laodocian Church and in them are disclosed things which *must be hereafter:* not things which *may;* but which *must be;* and probably have reference to the present time, for the fulfillment of some of the things spoken of After the struggle of the saints with the beast and the image,. the church is again discovered with her head above water, in the fifteenth chapter, restored to her sea of glass, having obtained a final victory over the beast, over his image, over his mark, and over the number of his names; having the harp of God, and singing the song of Moses and the Lamb. From the signs of the times indicated in this subject, we are led to look for a continuance of the struggle now going on between the saints and the powers of darkness, for a little season; after which Babylon shall sink like a millstone, and be found no more at all; and the old fashioned saints, taught in the old school of Christ, shall be clearly displayed in the ancient faith and order of the gospel, and in their ultimate triumph over the New School, or the image of the beast. “If any man hath an ear, let him hear.”

ALEXANDRIA, D. C.,
November 16,1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 459 – 466

# SECRET ORDERS

Shrob, Ill., May 7,1859.

**Dear Brother Beebe:** I earnestly desire you to answer, through the SIGNS, the following questions: 1. Why do the Old School Baptists object to their members joining secret and oath-bound orders, as the Free Masons and Odd Fellows? 2. What course should a gospel church take with members who join these orders and attend their lodges? For one, I feel deeply the importance that the Baptists should be well nformed on these points, for numbers of them are joining these orders. I mourn that it is so. Please answer early. Affectionately your unworthy brother,

D. BARTLEY.

**Reply:** In replying to the inquiries of brother Bartley, it is not necessary for us to attempt to show what are the merits or demerits of the societies or orders of which he speaks, and we frankly confess our utter inability to do so from our own knowledge. We have never been connected with any of them, either directly or indirectly. Like most of the modern self-styled religious societies of the present age, these orders claim to be benevolent, moral and philanthropic, and to possess some valuable secret, which their philanthropy does not lead them to divulge without money and without price. Our soul has never come, or sought to come, into their secrets, with their assemblies we have had no inkling to be connected. As worldly, social or benevolent institutions, we shall not attempt to analyze them, nor to pronounce sentence of approval or condemnation on them. But the question of our brother calls for the reason of the course pursued by the Old School Baptists in regard to their own members, and we deem it proper that we should, so far as we are able, reply to his inquiries. Of course he does not

expect us to answer for all the Old School Baptists, or to pledge all Old School Baptists to indorse what we may say on this or any other subject, but merely to give such reasons as have weight on our own mind on the subject.

The first reason we have to give why we do not join those institutions, or feel willing that our brethren should join them is, that whatever may be their excellence, even admitting them to be as pure and benevolent as their advocates claim that they are, we find in the gospel of Christ and in the organized church of the living God, a fullness which leaves no room to hanker for any of the *leeks* or *onions* of Egypt. In Christ, it has pleased the Father, that all fullness should dwell, and if, as professed disciples of Jesus, we are found seeking for treasures or comforts which are not found in Zion, we imply by our conduct that there is not that fullness in our Father's house which has been represented. Why should we go abroad for joys if we have a feast at home?

Second. Whatever may be the secrets held by Free Masons or Odd Fellows, we have a *secret* which is far more profound, more useful and important; for the secret of the Lord is with them that fear him, and God will show to them his covenant. As heaven is higher than earth, so does the Lord's secret transcend all human mysteries. In Jesus our Lord are hidden all the treasures of wisdom and knowledge. And this fact the apostle has declared to the saints, lest any man should beguile them with enticing words. (Col. ii. 3,4.) This wisdom and knowledge comprise all that can be profitable to the saints; for in him is given to them all things that pertain to life and godliness. (2 Peter i. 3.) This heavenly treasure, this divine secret of the Lord, which God has hidden from the wise and prudent of this world, and revealed unto babes, is far superior to any secret of the orders under consideration. First, because it is the free and sovereign gift of God; and cannot be bought with money. Secondly, it requires no oath,

pledge or penalty to keep it, for none but God can reveal or show it, and none but those who are born of the Spirit of God can possibly learn it. Christians may talk freely about it before all men; ministers of the word may proclaim it unreservedly to Jews and Gentiles, without the fear that any of Adam’s race will ever know it unless it be to them revealed as it was to Simon Bar-jona, by our Father which is in heaven. To seek for a secret or mystery in any other fraternity or brotherhood than that of the household of faith is to depart from the greater to seek a less.

Third. Old School Baptists object to their members uniting with those orders, because the obligations assumed in doing so conflict with the obligations assumed in their allegiance to Christ, to be subject to the watchcare of one another. In visiting the lodges, they cannot be under the watchcare of their brethren, who are not permitted to accompany them in their secret conclaves. That which makes void the laws of Christ is incompatible with the christian profession.

Fourth. It is said an oath or affirmation, a solemn pledge, or profane imprecations, are exacted of those who become members of those orders. Presuming this to be the case, the Old School Baptists object to their members assuming such obligations, because the King of Zion has forbidden them to forswear themselves.

Fifth. To waive all other objections, it is certain that when members of the church unite with those institutions, it occasions grief and trouble to their brethren. This, of itself, is sufficient to render it highly improper and disorderly for any member of the church to join such orders. They have professed to prefer Jerusalem above their chief joys; and if they do not they certainly never ought to take on them the sacred name of Jesus, or profess before heaven and earth to be disciples of the Son of God. Those who name the name of

Jesus should regard it as the business of their lives to keep the unity of the Spirit in the bonds of peace; to follow after the things which tend to peace, and things whereby one may edify another. What can there be in our joining the secret orders of Free Masons or Odd Fellows that tends to the peace or edification of the saints of God? Churches have been thrown into disorder, distress, and, in some instances, have lost their visibility from this very cause. But who that sincerely loves our Lord, who is willing to deny himself, take up his cross daily, and follow the Lamb, will persist in breaking the peace of the church, wounding the hearts of dear brethren, and in bringing reproach upon the sacred cause of God for this gratification of his fleshly mind? Who would, like Esau, for one morsel of meat, sell his birthright among the saints in the house of God? We have Christ and his apostles as our example, and until we can find them running into these connections, and disregarding the peace and comfort of the church, we are solemnly bound to abstain from them.

These are, at least, some of the reasons, as we apprehend, why Old School Baptists object to their members joining any of these societies, and they are some of the reasons why we could not consent ourself to join them, or feel satisfied with brethren who do join them.

The second question of brother Bartley is, “What course should a gospel church take with members who join those orders and attend their lodges?”

According to our understanding of the laws of the kingdom of Christ, a gospel church should labor faithfully, affectionately and prayerfully to reclaim such disorderly members. Point out to them the impropriety and wickedness of their course, and to restore them to the order of the church. But if after a gospel course of labor they cannot reclaim them, if they

really prefer the society of Free Masons and Odd Fellows to that of the church of the living God, then the course of the church is very plain. Let them go to their own company; but let the church withdraw from every brother that walks disorderly, as Christ by his apostle has commanded. If they refuse to hear the church, let them be unto thee as heathen men and as publicans.

Before we close this article, we wish to say, that on all subjects of discipline, a hard, overbearing or domineering spirit should be studiously avoided. You that are spiritual should attempt the work of restoration in the spirit of meekness. Let nothing be done through strife or vain glorying, but with singleness of heart to the glory of God. We have doubted the propriety of requiring a brother who has joined any of these orders to come out and denounce them, or to divulge any of their secrets, which he has promised or pledged himself to keep secret. To satisfy our own mind, it is enough that the brother discontinues his connection with such institutions, come out from them, and walk no more with them.

One word more. We hold the same objections to our brethren or sisters joining any of the professedly religious or benevolent societies of the age, except the church of God, whether it be for religious, moral, social or political purposes. Whatsoever things are pure, whatsoever things are true, whatsoever thing are honest, whatsoever things are of good report, may be pursued, without any unjustifiable confederacy or organization with any of these institutions. And we should never turn aside from the footsteps of the flock of Christ for any cause or pretext whatever. If, for instance, Mission, Tract or Sunday School societies do not require the forswearing of their members, yet they make more extravagant pretensions to religion than the order of Free Masons or Odd Fellows do, and are perhaps more likely

to decoy the unsuspecting. Other institutions for the ostensible purpose of temperance or politics, have used pledges, if not oaths, which are very far from being harmonious with either the spirit or letter of the gospel. Concerning all these things then, we would reiterate the admonition of inspiration, “Touch not, taste not, handle not.” The man who attempted to go from Jerusalem to Jericho fell among thieves, who stripped, and robbed, and wounded, and left him half dead. Let us take warning then, and remain in Jerusalem forever,

“Where our best friends and kindred are,
Where God our Savior dwells.”

Middletown, N.Y.
August 15, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 259 - 263

# SECRET SOCIETIES: AUTHORITY OF ASSOCIATIONS.

Alabama, Feb. 3, 1868.

**Brother Beebe:** I hope you will not be offended if I tell you of some of the troubles the Old School Baptists encounter in this part of the country. A question has arisen in regard to the rights of members of our churches to connect themselves with secret societies, or worldly institutions of any other description. Some hold that if a church member joins a secret organization, he is out of order, and if a church of which he is a member tolerates it, she is also out of order, and will be until she withdraws fellowship from the offender (unless he be reclaimed).

Others claim that a member joining such societies or institutions will be in order so long as he does not allow his attachment for such institutions to draw him from his regular church meetings.

The question was laid before our Association, asking for advice, and the Association advised the churches to withdraw fellowship from all who visit secret organizations, called benevolent, etc. Now the question with me is, Can the Association sustain herself? Or, in other words, Is the Association a separate body, and above the churches? Some say she is, or is trying to be. Or is she a combination of churches, or saints, associated for the purpose of exhorting the saints to faithfulness?

As I am young in the cause, and desire to walk in the right path, I have felt inclined to ask you to point out the course pursued by the churches of your acquaintance. What I want

is scriptural evidence, let it be for or against the advice of the Association. Your views on this subject will oblige

Your unworthy brother,
E.R. Jackson.

**Reply:** The consideration of each of the above named subjects seems to us to be involved with the questions submitted by our brother Jackson, of Alabama. Some of them, however, have been agitated in other localities, and all of them appear to be of sufficient importance to warrant a careful investigation. The legality or utility of any mere human institution of the world, for worldly purposes, may be settled upon worldly principles, by the people of the world, without the sanction either of the Scriptures or the church of God. But inasmuch as the church of God is the body and kingdom of Christ, over which he himself presides as Head, and supreme and only Potentate, the subjects of his kingdom must be in subordination to such rules only as bear the seal of his divine approval.

Whatever use the world may have for secret societies, as worldly institutions, we leave the world to decide; but for those who are called out of the world, and into the kingdom of Christ, which is not of the world, to patronize them conflicts with their holy calling to come out of the world, and their pledge to renounce the world, the flesh and the devil; and be satisfied with the fullness, fatness and goodness of the house of God. It implies a lack of social enjoyment in the house of God when those who profess to be of the household seek companionship, and look for society and social enjoyments in any other society; but there are more serious objections to church members going into secret societies, as all their mind should be open to their kindred in Christ. But such secret societies as bind their members by oaths or penalties to keep their secrets are in direct violation of the

law of Christ, which expressly forbids them to forswear themselves; and therefore cannot be justified on any plea whatever.

The inducements generally urged for joining such oath-bound, or other secret institutions are, that it secures their friendship, and aid when in distress. But let it be remembered that the friendship of the world is enmity to God; and to go to these institutions for aid or indemnity against suffering and want is manifestly to distrust God. It is to go down to Egypt for help; whereas, "God is the help of Israel, and the Savior thereof in the time of trouble." "The Lord is my shepherd," said the Psalmist, "I shall not want." One more suggestion, and we will pass. Church members are solemnly pledged in covenant to watch over one another, and not to suffer sin to rest on one another. This solemn pledge must be violated if some of the members so pledged go in secret conclaves where their brethren have no access.

*What are the Reserved Rights of Church Members?* Much is said about the rights of members over which the church holds no dominion, or for the exercise of which they are not amenable to the church. Now if we have any such rights, they must be *reserved rights* which we retained when we gave ourselves to Christ, and by his will to one another. What are they? In searching the ancient records, we find but very few examples of the doctrine of reservation. When Naaman, the Syrian, was cured of his leprosy and professed faith in the God of Israel, and pledged himself to offer no more burnt offerings nor sacrifice to any other gods, but unto the Lord only, one reservation he proposed to make. "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow down myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing (II Kings 5:18)." This, and perhaps

the case of Ananias and Sapphira, recorded in Acts 5:1-10, will suffice for examples. We know of no other instances more in point than the seven women who proposed to be called by the name of one man, reserving the right to eat their own bread and wear their own apparel. (See Isaiah 4:1.) But neither in these nor in any other instances can we find any license given for admitting into the fellowship of the saints those who are not willing to forsake all, surrender all, and unreservedly bow their necks to the yoke of the Lord Jesus.

"As ye have received the Lord Jesus, so walk ye in him." Now come to the point at once, and tell us, Christian, how did you receive Jesus? When quickened to a sense of your guilty, condemned and perishing condition, when you stood arraigned at the bar of eternal Justice, and the sword of retribution was drawn, flaming and red, and vengeance could be no longer deferred, what then were your facilities for making a contract - for stipulating what you were, and what you were not to surrender? You were not in condition to say to the Lord, If thy salvation be extended to me, I will divide the control of myself with thee. And when Jesus was presented and you received him, did you feel inclined to reserve from him or to yourself any rights or privileges? And when you came to Zion's pearly gates, and asked to be admitted to the fellowship and communion of the saints of the most high God, what were then and there your reservations? Did you then feel inclined to say, If admitted I will submit to the laws of Christ, to the order of his church, and to the institutions of his kingdom, whenever it suits my convenience? I will obey the precepts of the King of Zion when I can do so without crossing my fleshly inclinations, and when it will not involve my pecuniary or other worldly interests? Did you reserve the right to consult your own feelings or fleshly inclination as to when to attend her assemblies and when to forsake her courts? Did you reserve

the right to serve another master beside the Lord Jesus? If not, what did you reserve? The primitive saints sold all they had, and laid the proceeds at the apostles' feet. And no disciple among them called aught that he possessed his own. Is not that rule still in force? We do not understand that our possessions of earthly substance, of which God has made us stewards, should be laid at the feet of any but the real apostles of the Lamb, who sit enthroned to rule in judgment over all the affairs of the spiritual kingdom of our Lord Jesus Christ. If indeed we are of the true and spiritual Israel, all that we have and all that we are, spiritual or temporal, for time or eternity, lies at the feet of the apostles; and to be applied as they, in their divinely authorized interpretation of the laws of Christ, shall dictate. If at their bidding we are called to deny ourselves; to mortify the deeds of the body; to crucify the flesh with its affections and lusts; to forsake father, mother, wife, husband, parents or children; or to even lay down our life for the sake of our Redeemer, is there anything we have a right to withhold?

Among mere nominal professors of religion, nothing perhaps is more common than their boast of independence, to do every one that which is right in his own eyes; and they deny the authority which Christ has invested his church with, to enforce the laws and discipline of his house. Some claim the right to transgress the laws of Zion in one, and some in another, particular. But whence have Christians any such rights? They are not their own; they are bought with a price. They are members one of another, and so related one to all the others, that no one can be independent of all the others of the same body. If a brother, being a member of the church, has a right to disregard the order of the gospel, and unite with a secret, oath-bound league, or lodge, and bury himself a portion of his time out of the watch care of the church of which he is a member, has not another a right to gratify his carnal inclination in visiting the theater, the ball

room, the billiard, or the card table; and where will this kind of self-indulgence stop?

None should take on them the sacred name of Jesus until they are willing to forsake all for him; and we will add, none who are ready and willing to give up all for Christ, should remain an hour out of the church of God. "If ye love me," says Jesus, "keep my commandments." But he has also told us that except we deny ourselves, and take our cross, and follow him, we cannot be his disciples.

But, what of the independence of churches? The bride of Christ cannot be independent of her husband; the body of Christ cannot be independent of her Head; nor can the members of Christ be independent one of another; nor can one member say to another, I have no need of thee. The various branches of the church of Christ are mutually dependent one on the others; for, they all are the branches of the same vine, they are quickened by the same life, governed by the same rules, and inseparably connected by joints and bands; one body, one spirit, and called in the same hope of their calling. No church, or branch of the church of God, has any separate interest, hence no separate authority.

Much has been said in modern times of the independence of the churches. This subject should be well defined; for although the church is independent of all human wisdom, aid and dominion, she is not independent of the laws of Christ. No higher grades of ecclesiastical or civil authority can hold dominion over the church; but when we consider the unity of the church as the body of Christ, we see that there can be no division of interest. If any organization, claiming to be a church of Christ, and recognized as such, shall depart from the faith and order of the gospel, she cannot, on the plea of independence, sustain herself in her disorderly course. All churches that adhere to, and are governed by the laws of

Christ, will be compelled to drop such disorderly organizations from their connection, if they cannot reclaim them.

No church is invested with authority from Christ to act independently of the law which Christ has given for the government of his church in all her branches. Hence all the acts of any branch of the church, as defined by the apostles, who hold the keys of the kingdom, are bound on earth and bound in heaven; and every other branch of the church on earth must and will respect and abide by such action. If any other branches shall become dissatisfied with the acts, the faith or order of a sister branch, it is their right and duty to inquire of such church the ground and manner of their action, or concerning their faith and practice. And we hold it to be the duty of every branch to hold all their proceedings open to the investigation of all, or any of the sister churches; otherwise harmony and fellowship cannot be maintained among the churches of the saints. It is quite as essential that churches shall be in harmony as for the members of each branch to be united. If, therefore, one church becomes dissatisfied with what they understand to be the proceedings of a sister church, let such churches correspond with each other on the subject, not in a haughty or dictatorial way, but in love; but let neither attempt to shield herself by a plea of church independence, for churches, no more than individuals, are vested with a right to do wrong.

When one church assumes the right to annul, or disregard the acts of another church, they not only break fellowship with each other, but trample upon the authority of Christ himself. Two cannot walk together except they be agreed. But lastly, we will offer a few remarks on

*The authority of Associations.* Old School or Primitive Baptist Associations are designed to promote harmony and sweet

fellowship, concert of action and unanimity of sentiment by meeting periodically for the worship of God, and for a friendly correspondence of such churches as are in full fellowship. At such convocations the several churches so uniting agree to send messengers, (not *delegates,* for churches have no power that is transferable, and therefore can delegate none) and by their messengers also send letters, showing the state of the churches, and of their steadfastness in the faith and order of the house of God. These associations are clothed with neither legislative nor executive power, to make laws, or rules, nor to hold dominion over the churches. Yet having all the authority of the laws of Christ, to regulate their worship, that they would have if not in association, to regulate their correspondence with the churches of which they are composed, and with sister associations.

The paramount object of such association is to cultivate love and fellowship among all who are of one heart and one mind, and by correspondence and personal acquaintance to restrict their fellowship and correspondence to those, and those only, who bear the yoke of him who is meek and lowly. All churches and brethren who do the truth, desire to me come to the light, that it may be manifest that their deeds are wrought in God. While associations, as such, disclaim the right to sit as an ecclesiastical court, or court of appeals, or to hold the least dominion over churches, the they nevertheless hold the right to refuse to recognize any as being of our :ion faith and order, or entitled to our fellowship, who walk disorderly in faith whip or practice. They are competent to drop from their connection, apostatizing churches; and to refuse expressions of fellowship to those who depart mach from the faith: but let it be remembered that this right they have, not by virtue of their associational relations, but because all the saints are commanded to withdraw from every brother that walks disorderly. And to y or "Mark them which cause divisions and offenses contrary to

the doctrine by which they have received, and avoid them." Thus it will be perceived that our duty to *mark,* and *avoid* and *withdraw from* and hold no fellowship with such as repudiate the laws of Christ, as defined by his inspired apostles, of is imperatively binding on all the saints and churches, whether associated or unassociated. If associations, lest they should infringe upon the rights and independence of churches, or from fear of any other evil, should not be allowed the right to obey the voice of the apostles, then such associations would be unlawful, inasmuch as it would disable those associated to obey the precepts of our King.

From what we have written, brother Jackson will understand us to are in hold that all secret societies, but more especially such as require an oath agree of secrecy, are unlawful for the disciples of Christ. No Christian can take hat is the pledge without disobedience to Christ. Of the merits or demerits of such lodges, leagues, or by whatever name they may be called, as worldly institutions, we have nothing to say or do, but those who would be Christ's ns are disciples, and enjoy the fellowship of the church of God must come out and be separate. "Then are ye my disciples indeed, if ye do whatsoever I command you." The same rule which forbids our connection with the secret institutions alluded to, also in our judgment forbids a connection of Christians with any and all the popular religious institutions of "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Corinthians 6:17,18)."

Middletown, N.Y.
March 15, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 155-162

# SECRET THINGS, AND THINGS REVEALED.

(Deuteronomy xxix. 29.)

"The secret things belong unto the Lord our God: but those things which are revealed along unto us and to our children forever, that we may do all the words of this law."

Thus spake Moses unto the children of Israel when he was about to be separated from them by death. Rehearsing to them the substance of the law of which he was the minister, the temple blessings which should be enjoyed by their obedience, and the temporal judgments they should suffer and their disobedience, he gave them to understand that the words of the law were a sufficient rule for their observance, leaving all the whys and wherefores with him who is too wise to err; and that it was required of them to obey implicitly all that he enjoined upon them, without gainsaying or asking to be informed why or for what special purpose they were required of them, any further than it had been his pleasure to inform them. Secret things, which belong alone to God, are things which she is pleased to retain with himself, which are not given by revelation to any, but are retained in the hidden counsel of his sovereign well. Angels may desire to look into them, but

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dare the holy angels pry
Between the folded leaves."

What belongs to us and to our children are the things which God has given us. It is sacrilegious to ask for more or to be satisfied with less than God has been pleased to give us by

revelation. It is not only irreligious, but unreasonable and presumptuous, fourth finite beings to ask or expect to know the unfathomable depth of God’s infinite knowledge and wisdom.

When the disciples asked Jesus concerning the time of the end of the world, he replied, saying, “But of that day and that hour knoweth no man, no, not the angels which are in heaven; neither the Son, but the Father only.” Thus clearly implying that it was not a matter of revelation, but held with the secret things which are put in his own power. All revelation of God and of the things of his spirit are revealed to us through Christ as the Son of God and Mediatorial Head of the church, so that no man knoweth the Father but the Son, and him to whomsoever the Son will reveal him; so all divine revelation is made by and through our Lord Jesus Christ. But while the secret things, which are only known to the Father, the long alone to God, all that God has revealed in his word and by his spirit is given of God, and belongs to us and to our children unto whom they are revealed.

We are not to construe these words of Moses to mean that there is nothing revealed of God and belonging to us more than what we already know and comprehend; for all that is contained in the sacred volume of the holy scriptures is a revelation which belongs to all unto whom it is given, an “was written for our learning, that we through patience and comfort of the scriptures might have hope.” – Romans xv. 4. To this and the apostle ballot his knees unto the Father of our Lord Jesus Christ, that he would grant to the saints and faithful in Christ Jesus, according to the riches of his Glory, to be strengthened with might by his spirit in the inner man; that Christ might dwell in their hearts by faith, that they being rooted and grounded and love, may be able to comprehend with all saints what is the breadth, and length, and depth, and the height, and to know the love of Christ,

which passeth knowledge, that they be filled with the fullness of God.– Eph. iii. 14-19.

Some, from a misunderstanding and consequent misapplication of our text, have feared to search for clearer views than they have on the doctrine of the bible, lest they should be found presumptuously to be prying into the secret things, which belongs alone to God. In our own experience in our younger days, when we have asked how certain popular theories can be sustained by the scriptures, we have been told that they were secret things of God which we have no right to inquire into. Those who lie in wait to mislead and deceive the honest inquirers after truth, will warn them to beware lest they indulge an undue inquiry after the things which belong not to us nor to our children. But we may rest assured that all that is contained in the scriptures is given for our learning, and is matter of revelation, and does belong to the Zion or church of God and to her children, and that it is not of a private interpretation. The scriptures are an open volume of precious truth, which God has graciously given for our instruction, and in which the man of God is thoroughly furnished unto every good work. It is therefore not only the privilege, but also the duty of all the saints to search them diligently, and given to them the more earnest heed, lest any time they should let them slip. The warning voice of an inspired apostle admonishes us in these impressive words, "See that ye refuse not him that speaketh; for if they escaped not refuse to him that spake on earth, much more shall not we escape if we refuse him to speaketh from heaven." – Heb. xii. 25. God spake unto the carnal Israelites by Moses; and they that despised Moses' law, or word spoken by him, died without mercy. The words which God spake unto the fathers by the prophets or steadfast, and every transgression and disobedience received a just recompense of reward. God has now in these last days spoken unto us by his Son; and all who live by faith upon the Son of God shall

live, not on bread alone, but on every word which proceeds from the mouth of God. What God has spoken to us belongs therefore to us and to our children forever, that we may do all the words of his law which he has written in our hearts. What he has not spoken, or given by revelation, to us, does not belong to us, and therefore we are not to add to nor diminished the sacred volume; but we are commanded to observe all things whatsoever he has commanded us: no more, no less.

Elder Gilbert Beebe
Middletown, N.Y.

Signs of the Times
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# Seek and Ye Shall Find

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8)

These words are plain and emphatic, and sufficiently simple to be comprehended by the merest infants among the children of God, whose minds are unbiased by false teaching. But such has been the indefatigable zeal of the enemies of the Lord, to pervert the Scriptures of truth, that even these words of our divine Master, have been strangely misconstrued, and it is to be feared that some of God's dear children have been imposed upon by the enemy, in regard to their real meaning. To understand properly any Scripture, especially the text under consideration, it is indispensably necessary that we should observe who is the speaker, and who are the subjects of address, as well as the true meaning of what is spoken. The Scriptures generally are a communication from God himself. Holy men of old spake as they were moved by the Holy Ghost, and God spake to the fathers, the ancient patriarchs, by the prophets, so that their inspired communications to Israel were no less the words of God than that which he has in these last times spoken to us by his Son. The words of our text were spoken by our Lord Jesus Christ himself, and therefore must be regarded as clothed with all the power and infallibility of the supreme and eternal Godhead. They are entitled to the sacred reverence which we have for him from whose lips they were spoken. No one, we conclude, who fears the Lord and trembles at the majesty of his words, would designedly pervert their meaning, or countenance their perversion by others. But so it is, as we shall presently show, this with the general tenor of the Scriptures is most awfully misrepresented, distorted,

misinterpreted and misapplied, by very many who claim to be the children of God, and ministers of the gospel. By them it is generally, and perhaps we may say universally, applied to mankind in general, and to the unconverted or unregenerated, in particular. Those who contend for what they call "Free agency," offered salvation on conditions to be performed by men, human ability to repent and believe the gospel, to exercise faith in Christ, to love God, and to secure their own eternal salvation by their own wills and works, frequently repeat the words of our text, and other passages in the same connection, with an air of assumed triumph, as though they either believed themselves, or intended to make others believe, that these words were addressed by our Lord to the human family at large, and to the most ungodly in a special manner. They even go farther, and represent that the God of glory was in the act of expostulating with unrenewed sinners, and laboring to induce them to apply to him for salvation. As though the subject on which our Lord was speaking, was to show how possible it was, and how very cheaply every sinner might save himself. That if the sinner can be prevailed on to seek for religion, he shall find it; if they will seek for Christ, they shall find him; and if they will seek for justification before God, and eternal life and happiness, they shall find it. That if they will knock at heaven's gate, the portals of immortal glory shall on that condition be thrown open to them. A careful examination of the Scriptures however, will show to those unto whom it is given to know the things of the kingdom of Christ, that such a gross perversion of the text is a most presumptuous and blasphemous contradiction, both of the letter and spirit of what our Savior said, and also of the uniform testimony of all the record of the holy Scriptures on the subject.

Instead of addressing the words and assurances of the text to the world of mankind indiscriminately, or to ungodly sinners in particular, they were spoken exclusively to his

disciples, and we have his own authority for saying that they apply to no other characters. At the commencement of the fifth chapter, we are informed of the peculiar circumstances of the occasion, when Christ delivered this discourse, or "sermon on the mount," as it is called, which is given in the fifth, sixth and seventh chapters, and of which our text is an important part. It reads thus, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying..." Now if he had intended this discourse to apply to sinners indiscriminately, why did he retire from the multitudes and address it exclusively to his disciples? Why, if it concerned the multitudes, did he not address it to them? Can any mortal tell? Again, if he were only speaking to his disciples of things which were applicable to the multitudes of the unconverted, why did he address his words to them, in the second person, ye and you, instead of they or them? Will any one dare to charge that he did know the proper use of words, or that he would say one thing and mean another, and that, too, essentially different from what he said? If in our text he had been speaking of asking for, and receiving regeneration; seeking for and finding pardon; knocking, and thereupon having the doors of mercy, or salvation, or of eternal life, opened to them, then they unto whom the words were addressed, were those of all men, unto whom they had the least application, for as his disciples they were regenerated already, and he said they followed him in the regeneration, they had already received the forgiveness of their sins, and could, and did experimentally know, and unequivocally testified that, "The Son of man had power on earth to forgive sins." And in so testifying, Jesus said to the rulers of the Jews, "We speak that we do know, and testify that we have seen..." They had already been admitted into the kingdom of the Messiah; had already entered into life, and already stood freely justified in the Savior's righteousness, before the throne of God. Why then, we

repeat the question, did he retire from the multitudes, and speak these words only to his disciples? If he had designed these words to express a conditional offer of salvation to unconverted sinners, is it not rational to believe that he would have availed himself of so favorable an opportunity as he had before he departed from the multitudes? How irrational then to suppose that with these words on his lips for the multitudes, that he who is too wise to err, should have deliberately left those to whom he designed his words to apply, and who, more than all the others, were the most vitally interested in them, and without uttering one word of the kind to the indiscriminate multitudes, ascend a mountain, and when his disciples came to him, open his mouth, and deliver to them the message which he had intended for the very multitudes which he on that occasion purposely avoided.

Another equally conclusive and irresistible testimony in the Scriptures, against the heresy of the Arminian notion, that God has offered salvation to all who will seek for it, is found in the words of our Lord in reply to his disciples, when they had asked him if there were many that would be saved, In this case observe the subjects of salvation, and concerning the extent of salvation Jesus said in reply not to the world, but to his disciples "Strive to enter in at the strait gate; for many shall seek and shall not be able." Who can believe it possible that our Lord should at one time say that all sinners who seek for salvation shall be saved, and at another time declare positively that many should seek, and should not be able to enter in at the strait gate, which leadeth into life? To say nothing of the absurdity of the notion of blind men's seeking, and dead men's knocking, it is enough for us to know that Christ is sought of them that asked not for him, and that he is found of them that sought him not. That Israel (that is carnal Israel) hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. (Rom. xi. 7). "But Israel, which followed after

the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone: as it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed." - Rom. ix. 31-33. God has bidden his Israel to seek, (not to procure their salvation by deeds of the law, or works of righteousness which their own hands have done, or can do,) but he has commanded them to seek his face. He said not unto the seed of Jacob, Seek ye my face, in vain. It was not in vain that he has said unto his spiritual Israel, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." It is because none but God can save a sinner, that God commands his Israel to look to him for salvation, and to him alone, for in the Lord shall all the seed of Israel be justified, and shall glory. Not in themselves, nor in their resolvings, nor in their seekings or doings, for the Lord has made bare his holy arm, and the ends of the earth shall see his salvation. He shall say to the north, Give up and to the south, Keep not back. He will gather them from the east and from the west, and shall also say, Bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name, for I have created him for my glory. When he who is the good Shepherd putteth forth his own sheep, he goeth before them and calleth his own sheep by name, and leadeth them out. When dead in sins, they are made to hear the voice of the Son of God and they that hear shall live. Who are the dead that shall hear, and that shall live? Christ has himself settled this question, "My sheep hear my voice;" because he has put them forth, gone before them, and called them by name. "My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

We have shown, by such testimony as men will not disregard with impunity that the words of our text were spoken by Christ, and addressed to his disciples exclusively; that it is audacious presumption in those who labor to pervert his words, and to turn the truth of God into a lie. It remains now for us to show who are the disciples, and in what sense these words were applied to them, and the eternal consolation which they afford to such as are his disciples indeed.

They only are recognized in the New Testament as his disciples, who deny themselves, take up their cross and follow him. To be born again, born of the Spirit, and born into the light and love of the Redeemer, affords evidence that we are the children, and heirs of immortality; but some of God's children walk in disobedience, at least for a season; but in their disobedience to him as their Prince and Savior, their Leader and King, they are not scripturally speaking, his disciples, though they be his children. The disciples who went to him in the mount, and who listened to his discourse, were those who had not only passed from death unto life, but they had forsaken all, and followed him, to them therefore his promises in his discourse were, and to such now, are applicable. "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." He had told them in a former part of his sermon, or discourse, of the special providential care which their heavenly Father had over them, that he feeds the ravens, and protects the sparrows, clothes the grass, and beautifies the frail lilies of the field, and that he would also provide all things needful for them. Although exposed to the rage of their enemies, disfranchised as citizens, cast out of the synagogues, and even driven from their houses and homes, they need not distrust the goodness and constant providence of their God, or say, What shalt I eat, or what shall I drink, or wherewithal shall I be clothed? for their heavenly Father knoweth that they have need of these things. They were directed to seek

first the kingdom of God, and his righteousness, and all these things shall be added unto them. The kingdom of God, and his righteousness, then, was that they were to seek, and our text assures us that they would not seek in vain, for they shall find. None but those who are born again, can seek that kingdom successfully, for except a man be born again, he cannot see it; and we cannot be qualified to seek for things which we cannot see. But Christ had said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear." To them it was given to know the things of the kingdom; but to them that are without, it was not given. Therefore he said to his disciples, apart from the multitudes, Seek, and ye shall find, as they were directed to ask, and it should be given to them. He had taught them to pray, and to ask God to give them their daily bread, deliver them from evil, protect them from temptation, and forgive their trespasses..etc, and in our text he assures them that they shall not ask in vain, for these things shall be given to them. If earthly parents knew how to give good gifts to their children, how much more should your heavenly Father? for he told some who claimed to be children of God, that if God were their Father, they would believe on him; but he said they were of their father the devil. To the children of God belongs the privilege to ask, with the assurance that they shall find the kingdom of God, and his, God's, righteousness; and to knock, and the doors of deliverance from all their fear shall be opened unto them. Of them, as the disciples of the Redeemer" it may truly be said, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." What encouragement is here for the tried disciples of the Lord Jesus, while well they know that all who will live godly in Christ Jesus shall suffer persecution, yet amidst all their conflicts, their God is within hearing. He

rideth upon heavens in their help, and in his excellence, on the sky.

May the kind assurances with which the new covenant abounds to abounds to them, be set home with power and grace to the heart of all who love the Lord, and may we be encouraged to trust in, and rely upon him, constantly, firmly and forever.

Elder Gilbert Beebe
Signs of the Times - July 15, 1855

# SERIOUS CHARGE, IF TRUE.

"A WRITER in the *Utica Observer* over the signature of 'A Baptist,' charges both the students and professors of the Hamilton Institute with legal perjury at the recent election. For the character of this valuable seminary of learning and the cause of Christ, we ardently hope there may be no reality in this assertion. We are loth to believe that our brethren at Hamilton would engage in the political conflict with which our country has of late been agitated, and leave their higher and holier duties as ambassadors of Christ. It is impossible. Surely our Hamilton friends will not remain silent under so calumnious a report!" - *Baptist Record.*

# REMARKS.

PERHAPS not; but why have the professors and students of that institution, and all their friends thus far let this matter rest? With the circumstances upon which this charge is based, we are uninformed; but of this one thing we feel quite confident, none can be more deeply interested in the selection of the rulers of our states and nation, nor from any do we look for more corruption in these matters than from those who are now courting, and are destined eventually to be married to the civil powers of the earth. With the editor of the *Record* we call on Dr. Kendrick and all his apprentices to come out and clear themselves from the charge, *if they can!*

NEW VERNON, N. Y.,
January 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 648 – 649

# SHAKING HANDS.

In publishing the letter of Elder J. G. Williams in a former, and that of Elder I. N. Vanmeter in the present number, on the subject of shaking of hands while engaged in the public worship of God, we feel called on to give our own views upon the subject. Our Lord said to the Jews, "In vain do ye worship me, teaching for doctrines the commandments of men." From this rebuke we infer that divine authority is indispensable to an acceptable worship of God. The authority of God, unmingled with the traditions of men, must be observed and obeyed in every act of devotion, whether it be singing, praying or preaching his word. God has given us a law to govern us in all things pertaining to our faith and practice, and we should take heed that we be not chargeable, as were the Jews, of making void God's law by our own traditions, or innovations. God is not the author of confusion. He is a Spirit, and they that worship him must worship him in spirit and in truth. This is his *law;* and that we may serve him acceptably, we must serve him with reverence and godly fear. "For our God is a consuming fire."

On the subject of shaking of hands in time of preaching or singing as complained of by brother Williams, brother Vanmeter says: "Now the question to be settled is whether those thus acting are prompted by mere fleshly excitement and natural human sympathy, or, whether they do not feel a higher and holier love than that of the flesh, and a fellowship unknown to the world. And farther, whether the practice occasionally followed by perhaps three-fourths of the churches of the West and South, of giving the hand of fellowship while singing, is contrary to the spirit and letter of God's word."

With becoming deference to the judgment of brother Vanmeter, and the practice of churches in the South and West, we understand that other, and by far more weighty, questions are involved, which require to be settled before we can feel at liberty to either endorse or participate in the practice to which brother Williams has objected. In our mind, at least, some of these questions have very little to do in settling the question of the right or wrong of the practice. Brother Williams is not understood to express a doubt as to the sincerity, or piety, of those brethren, to whose practice he objects; and certainly if *we* did not believe that our brethren had higher and holier motives than such as are *merely* fleshly, or that they did not feel a fellowship which is unknown to the world, we would not waste our ink and paper in trying to point out the wrong; for then it would be like casting pearls before swine, who would trample them under their feet and turn again and rend us. The Methodists, and other Arminians, depend much on those practices to work on the passions of the people, and by shaking and clapping of hands, shouting, and a confusion of sounds, produce a Babel of excitement which they call religion; and we had hoped that such fleshly and impulsive demonstrations were principally confined to the Arminians. But, with us, the question to be settled is, are these *antics* enjoined upon the true worshipers oft e living God, by any precept or example found in his law? "To the Law, and to the Testimony." If the law of Christ enjoins this sort of bodily exercise in worship, then not only three-fourths of the Baptists in the West and South, but all orderly Baptists everywhere are required to conform to it. And if on a careful examination we find that the law of Christ does not require it, we must conclude that there is no other authority than that of men; and we cannot teach the practice without teaching for doctrine the commandments of men, thereby proving that our worship is vain.

If it be said, it is not practiced as a command either of God or men, but in gratification of an impulsive feeling sanctioned by the practice of three-fourths of the churches, then are we not in our practice making void the law of Christ by our own traditions? Are we as worshipers of God at liberty to be governed by and yield obedience to our impulsive feelings, without regard to the divine rule? "His servants ye are to whom ye yield yourselves servants to obey." It is called an unimportant and harmless indulgence. May not the same plea be entered for any other unlawful indulgence of our feelings? We say *unlawful,* for if there be no law requiring it, it must be without law, and therefore unlawful. Can those who thus *"indulge"*(as brother Vanmeter uses this word) in the practice claim with the Apostolic saints, "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"? Are we indeed convinced that the flesh profiteth nothing? Is it in this way of indulgence that we crucify the flesh with its affections and lusts?

The giving of the right hand of fellowship in an orderly manner, and on suitable occasions, was practiced by the apostles, but not while singing or preaching; and when it was given it was not to signify the unrestrained impulse of an individual, but it was to express the deliberate decision and fellowship of the whole church. We hope no brother on reflection will contend that these outbursts of passionate feelings which impel a person to interrupt the minister of Christ while delivering a message from God by shaking hands, is in conformity with the apostles' manner of giving the right hand of fellowship. Where in this shall we find harmony with either the letter or spirit of the word? As we before said, if the practice be according to the letter and spirit of the word, then all the saints should practice it, and all who are led by the Spirit would; but if it is not required of all the saints, it is required of none. It is either required by

the letter and spirit of the word or it is contrary to both, and should be rejected as an innovation.

Brother Vanmeter says: “If it is a weakness in those who sometimes feel the power of Christian fellowship so strong as to wish to manifest it to their brethren in this way, can you not, my dear brother, bear with the infirmity of the weak?”

It is rather begging the question to pronounce this impetuous torrent of feeling *the power of Christian fellowship.* Will not the power of Christian fellowship allow those who are under it to behave orderly in the house of God? Or do none feel and know that power but those whose animal passions are thus irrepressible? We do not say that those who have thus indulged feel not the power of Christian fellowship; but we dispute that this disorderly course expresses any such power; for the practice is by far more common in those synagogues of Satan where Christian fellowship was never known than in the assemblies of the saints of God. And the enthusiasms produced by the practice is about the same in the theatre, circus, ball-room, or meeting-house. It cannot therefore be claimed for it that it is a scriptural expression of the power of Christian fellowship. And as to our regarding it as a weakness and infirmity which stronger brethren are to bear with, this appeal is rendered the less potent by the fact disclosed by brother Vanmeter, that “some of the most able and firm defenders of the faith of God’s elect in the West and South have indulged in this practice,” including himself and perhaps three-fourths of the churches. The plea of weakness seems rather lame. Is it not to be feared that the weak and confiding are misled by those whom they regard as able and firm, and look up to as ensamples to the flock?

From our own personal observation for more than half a century, we know that multitudes have been drawn into our churches by such enthusiastic demonstrations as appeal to

the sympathetic passions of the flesh, who when the paroxysm has abated have required the same kind of excitement to retain them in the churches. Not being born of the word they have no relish for the sincere milk of the word, but a constant lusting after fleshly excitement. Such children of excitement have always annoyed the children of the free woman by objecting to the solid doctrine of the gospel, for which they have no appetite, and are always ready to patronize such doctrine and practice as will please the flesh and swell their number.

We do not understand brother Williams to object to a friendly and brotherly recognition on meeting or separating, by a friendly grasp, or shaking of hands.

Brother Vanmeter says: “Some *indulge* in the kiss of charity.” For this they have apostolic precept and example, and to the practice we have no objection, provided they do not extend the *indulgence* beyond the apostolic rule. But let the practice be restricted to the decorum of gospel charity. Should the kissing *indulgence* be extended so far as to interrupt the public worship of God, and the brethren and sisters should feel impelled to kiss each other while singing, praying, or preaching, doubts might arise whether such impulsion were not induced by passion rather than by charity, which vaunteth not in iniquity.

We were sorry to learn through brother Vanmeter’s letter that there were any Baptists in the range of his knowledge who refuse to obey any command of our Lord Jesus Christ because commanded but once. Is it possible? Among all the delinquents we have ever met, we never met one who gave such a reason for their disobedience to the commands of Christ. We hope for the honor of the cause that the instances in his knowledge are but few.

Brother Vanmeter thinks the practice of shaking hands, for which he pleads, may be carried too far. But who is to decide to what extent any unauthorized, unscriptural practice may be carried with propriety? If the practice be good and right, let it go its whole length; if unlawful and evil, nip it in the bud.

Let no expression in the foregoing article be construed as uttered in disrespect or bitterness to brother Vanmeter, or the churches and brethren who differ with us on the subject of our discussion; for we write in sorrow and grief rather than in a censorious mood. Our own personal knowledge of what disorders and distresses have come into the church by adhering to fleshly passions and fleshly sympathies, makes us earnest in our appeals to those whom we love and esteem as the excellent ones of the earth, with whom is all our delight. We entreat them, in the words of the beloved disciple, “Little children, keep yourselves from idols.”

Middletown, N.Y.
December 1, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 105 – 109

# THE SHAKING OF HEAVEN.

"SEE that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." – Heb. xii. 25-29.

In the preceding context the inspired writer has spoken of the terribly grand display of the majesty of God in the dispensation of his fiery law from the summit of that mount which might be touched, and that burned with fire, and blackness, and tempest, and the sound of a trumpet, and the voice of words, which words they that heard entreated that the word should not be spoken to them any more, for they could not endure that which was commanded. On that most fearful occasion the tribes of Israel filled with consternation heard the voice of words which shook the earth with terror and amazement, which caused the mountains to skip like rams, and the hills like lambs. Although that fiery law applied to the fleshly tribes and the shuddering earth, the leaping mountains and skipping hills were emblematic of the legal dispensation, the worldly sanctuary, and carnal, or fleshly ordinances, in striking contrast with the heavenly Jerusalem and gospel state of the church in her present organization, yet the promise is given that as the former, so shall the latter also be shaken. That voice which then convulsed the earth hall also shake the heavens, and so terribly as to remove

from the church whatever can be shaken, allowing nothing to remain that is not immovable.

As the carnal Israelites in the type, by their frequent unlawful affinity with the nations round about them, became corrupted from time to time, so as to require the judgments of God for their purification, so the church of Christ has from time to time been infested with "strange children" who have brought in with them "divers and strange doctrines," which have required the shaking of the heaven, or church, for their removal. As in the old dispensation there were false prophets among the people of Israel, even so there shall be false teachers among those of the new, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves t swift destruction. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." – 2 Peter ii. 2. The apostle Paul is also the bearer of a special message to the church of God on the same subject; he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." – 1 Tim. iv. l, 2. "This know also, that in the last days perilous times shall come." – 2 Tim. iii. 31. From these, with many other warnings, we are admonished to look for the fulfillment of these predictions in these last days, and truly the developments of the present times afford most unquestionable demonstration of the perfect accuracy of the predictions. While the various departments of anti-christ are swiftly hurrying on to their doom, being suffered to fill up the cup of their abominations, the church of Christ is invaded by men of corrupt minds and destitute of the truth, who have crept in unawares, who come not but to kill and to steal and to destroy. But although all these predictions must be fulfilled in all their jots and tittles, it is nevertheless true that every plant that our heavenly Father has not planted

shall be rooted up. All who come without grace into connection with the church of Christ shall he cast out without favor. For the fulfillment of the Scriptures, for the trial of the faith and patience of the saints and for the greater display of the righteous judgments of the Lord, God shall choose the delusions of his adversaries and suffer them to mature their plans, promulgate their doctrines and perplex his saints, only however until the appointed hour of judgment, for in due time his voice which once shook the earth shall shake heaven also. "Also" seems to express the idea that it shall be in like manner, as when in audible words his voice shook the earth in the thunder tones in which the precepts of his fiery law were uttered from Mount Sinai. But however this may be, we are perfectly confident that the shaking of heaven, as witnessed at this present time, is occasioned by the voice of God in the Scriptures.

At this very moment there is evidently can unusual agitation and stirring up of the passions and fears of nominal professors and graceless hypocrites who have had a name to live while they are dead, and a form of godliness, while they deny the power thereof. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." – Isa. xxxiii. 14. "There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions: for the pride of Jordan is spoiled," – Zech. xi. 3. Their consternation is most unmistakably occasioned by the voice of him whose voice shall shake the heavens, but it is the power and majesty of his voice in the written Word. Scriptures which uncover their deceptive doctrines and drag forth to the light their base hypocrisy, are falling like bolts of wrath from heaven upon them. The ministers of Christ are led by the Spirit of truth to open the batteries of heaven upon the hidden things of dishonesty. Their craft being exposed, makes them desperate, and in their desperation they vent their malice against those who faithfully declare what God

the Lord hath spoken. The church, which is called heaven in our subject, is necessarily shaken by the conflict of truth against error, and the children of the latter, with all their inventions, doctrines, plans, merchandise and appliances, are being shaken out of their concealment. All doctrines antagonistic to that of the truth, however cherished, must be exposed, and nothing suffered to remain in Zion which the truth of God condemns. This word, "Yet once more," has an awful significance, for it signifies the removing of those things that are, or that may or can be shaken. Nothing that the voice of God, as sounding in his Word, will shake, shall be suffered to remain in the immovable kingdom of our Lord. The things of the kingdom of Christ which God has established are immovable, his Word will never shake, disturb or dis-place them. They are not things which are made, but things which are eternal. But everything that is made, all things of time, of earthly origin, must and shall be removed, and the heaven shall be sufficiently agitated and shaken to eject from her sacred precincts whatever can be shaken. The legitimate elements of which the kingdom of Christ is composed are immutably established. Not one of her stakes shall ever be removed, not one of her cords shall ever be broken. The subjects of this kingdom can never be separated from the love of God which is in Christ Jesus, by angels, life, death, principalities, powers, things present or to come, height, depth nor any other creature. The King is immovably seated, his throne is forever and ever; his sceptre is a right sceptre, his kingdom is everlasting and his dominion has no end. His laws are right, and will admit of no amendment, improvement nor abolition. The ordinances of his kingdom are HS the ordinances of the throne of God himself. The foundation of this kingdom stands sure and steadfast; the gates of hell can not prevail against it. The doctrine of this kingdom is the doctrine of God, that cannot change. There is nothing that properly belongs to this kingdom that can be shaken or changed. None of the things

of earth could move the apostles, nor shall they be able to move or shake the everlasting purpose and grace of God, or pluck out of the hands of our Redeemer one of those whom the Father has given to him.

“Wherefore we receiving a kingdom which cannot be moved.” Such a kingdom it is the Father’s good pleasure to give to his saints. It is not of this world, or its subjects would fight. It is not of this world, therefore its subjects will not tight with carnal weapons. Receiving this kingdom, we do not need materials out of which to organize a kingdom, nor power to defend it, nor wisdom to improve it, nor ornaments to beautify it, but “Let us have grace, whereby we may serve God acceptably.” This is all we need, and this our God will abundantly supply, for he will give grace and glory; and as it is only by grace we are saved, so it is by grace alone that we can serve our God and King acceptably, with reverence and godly fear. “For our God is a consuming fire.” “And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offer in righteousness.” – Mal. iii.

Elder Gilbert Beebe
Middletown N. Y.,
November 15, 1865.

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# THE SIN AGAINST THE HOLY GHOST

This subject is regarded by many of our most enlightened brethren as one of the most obscure and inexplicable subjects contained in the sacred volume. The enemy has taken advantage of our inability to comprehend the true meaning of the words of our Lord, Matt. xii. 31, 32, and suggested such interpretations as have driven many of God's dear children almost to despair. In the early experience of quickened persons, while deeply burdened with a sense of their guilt, Satan has not unfrequently suggested to them that they have committed sin against the Holy Ghost, and therefore cannot be pardoned, and christians of long experience have also been frequently harrassed by the tempter with the same cruel suggestions. The commentaries of the learned divines have almost universally had the same tendency to darken counsel by words without knowledge, on the subject. They generally decide that the sin consists in speaking or acting wickedly with light in the head, and malice in the heart, and this explanation is directly calculated to drive the children of God to despair. Who among them have not so sinned against God? The carnal mind is itself enmity against God, and as all sins are committed against God by the dictation of the carnal mind, this theory would place every sinner of Adam's family in an unpardonable state. But if they mean that a person must be enlightened by the Holy Spirit, and have the light of divine revelation to qualify them to commit the unpardonable sin, then they involve the unscriptural heresy of falling from grace, for none can know the things of the Spirit of God, until born again, and taught of God. Whereas Christ has assured us that "Every one that hath heard and learned of the Father, cometh unto me," and again, "He that cometh to me, I will in no wise cast out." We

therefore reject the explanations of the learned commentators, because they conflict with the testimony of the holy Scriptures.

But it may be easier for us to discover errors in the views of others, than to give an explanation that is clear and satisfactory. Such views as we have however, we will submit for the consideration of all who may feel interested. The text referred to is Matt. xli. 31,32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whomsoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

We are informed that sin is a transgression of the law, and all who have transgressed the law of God, have sinned against God; and in the dispensation of the law, Moses has said, "Hear, O Israel: the Lord our God is one Lord, or one Jehovah." - Deut. vi. 4. In reference therefore to the ministration of that law there is no sin which is against the Father, Son, or Holy Ghost, severally or separately considered, as all violations of the law are against the One Lord, but when we consider the Mediatorial relationship of Christ to his church, we find him, in that character and relationship, occupying the place of surety for all his members. "The Lord hath laid on him the iniquities of them all." As therefore all the sins and blasphemies of his people were charged to him, as their surety, they were committed against him in a special sense, and as he has borne the penalty due to their transgressions, in his own body on the tree, and having put away their sins, he has arisen from the dead for their justification, and is now exalted to a Prince and

a Savior, to give repentance unto Israel, and remission of sins, and all their sins shall be forgiven them.

Our sins included all manner of sins and blasphemy. There was therefore no manner of sins which others could commit, that were not embraced in the manner of sins which his people have committed, and these shall all be forgiven unto men, not because they were less in magnitude than those committed by others of mankind, but because they stood legally against him, and he has put them away by the sacrifice of himself. The Scriptures, to our mind at least, forbids the idea that God's people were in any wise better than others. Paul says, "No, in no wise," and he also affirms that we were by nature children of wrath even as others, and for himself he claims, that he was the very chief of sinners. In the remission then of the sins of his redeemed people, all manner of sins are forgiven unto men, that is, to all the elect of God. Hence it is written, "Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquities are pardoned, for she has received of the Lord's hand, double for all her sins."

But all other sins, from the speaking a word against, to the revolting crime of blasphemy, is unpardonable, not because the sins of the non-elect are in the nature or enormity greater than those sins which Christ has put away from his redeemed people, but because they were not laid on Christ, as he was not a surety for them, and they did not stand in that relation to him. Instead of being against God, as a Spirit, infinite and holy, they having no Daysman, no Redeemer, no Surety to answer for them, they have therefore no redemption through his blood, and consequently no forgiveness, neither in this world, neither in that which is to come. All the sins therefore of all the members of Christ, of all the elect of God, heinous as they are, are canceled, and shall be forgiven them. But all the sins of the human family

which were not put away by the one offering of the Lord Jesus Christ, shall forever stand unremitted, and never be forgiven, neither in this world, neither in that which is to come. By the term Holy Ghost, as used in this text, in distinction from the term Son of man, we understand that the invisible Jehovah, as a holy, infinite Spirit, and as he is set forth in the law, is intended in distinction from the revelation of God as manifested in the flesh. A spirit hath not flesh and bones, said the Redeemer, as ye see me have. And aside from a revelation of God in the Mediatorial personification of the Man Christ Jesus, God is only known as an infinite and invisible Spirit, which no man can see without being consumed. No man, said Jesus, can come unto the Father but by me.

Middletown, N. Y.
October 1, 1857.

Elder Gilbert Beebe
Editorials Volume 4
Pages 33 - 36

# THE SIN, NOT UNTO DEATH.

"THERE is a sin unto death: I do not say that he shall pray for it. - 1 John v. 16.

BROTHER JAMES MURRAY, whose letter will be found in this number, has requested our views upon the above text. Such views as we have we hold as a kind of common stock to be handed out whenever called for. It is not to be presumed that any one man on earth has a correct understanding of all the scriptures of truth. They are only made known to the people of God in such measure as the Lord sees it. The exposition given by us, or any other man, ought to be received with due caution, and only considered satisfactory so far as sustained by the general tenure of the scriptures.

The passage before us is one on which we have long desired a satisfactory exposition. This apostle defines sin to be a transgression of the law, in its general sense; and that law says that the soul that sinneth it shall die: therefore there can be no sin by him that is under the law that is not unto death. For what the law saith it saith to him that is under the law. Here, then, seems to be the difficulty in understanding the apostle. He says there is a sin that is not unto death; and, again, there is a sin unto death: and in this connection he says that all unrighteousness is sin, or all that is not right is sin. The apostle has been very particular in drawing the line between those who are born of God, and consequently are delivered from the law of sin and death, who cannot sin (unto death) because they are born of God, because they have an Advocate with the Father, or, in other words, because they are not under a law that condemns to death and consigns to hell those that transgress - and such as deny that Jesus Christ is come in the flesh, and who are, notwithstanding their christian profession and their

connection with the church, anti-christ: these stand connected with a law that condemns them, as sinners, to death; and these our Lord in his intercession with the Father (John xvii. 9) prayed not for; neither as Advocate with the Father does he advocate their cause: hence the apostle does not say that *he,* the saints, shall pray for such. But there is a sin not unto death, (as all that is not right is sin. Christians, who are delivered from the curse and dominion of the law of sin and death, may transgress the law of the kingdom and subject themselves to many stripes, yet their sin is not unto death, and all christians are to pray for their erring brethren, "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and hide a multitude of sins." See James v. 19, 20.

Again, if we take the Sinai code, as a figure of the government of the spiritual kingdom of the Redeemer, we shall find that some offences subjected the offender to immediate death, the eye should not pity, nor the hand spare; while other offences required chastisement, or the offering of sacrifices, that the offender might live, and be retained in the congregation of the people. So in the church, the common infirmities of christians must be borne with, and those whose errors are like those referred to by James, should be prayed for; for they are not unto death; if the offending, erring brother can be converted from them he may remain in his place in the church of God; but those who bring in damnable heresies, denying the Lord that bought them, shall bring upon themselves swift destruction. If they deny that Christ is come in the flesh, they are anti-christ; they must die; (that is, be put away from the fellowship of the church.) They must go out from us, that they may be made manifest that they are not of us. "I do not say that he shall pray for it."

NEW VERNON, N. Y.,
September 15, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 713 – 715

# SLANDER.

WELL did our divine Redeemer advise his disciples that the day would come when the enemies of his cause would think they did God service, by killing his saints; and through his inspired apostles, that all such as will live godly shall suffer persecution. The most bitter and malignant persecutions our world has ever witnessed, has been leveled against the followers of Christ, for their strict conformity to the doctrine and order of his gospel; and that, in most cases, by those who have stood high in religious profession, as the Scribes, Pharisees, lawyers, &c., in former, and the advocates of new religious inventions in modern times. O that every soldier of the cross could, in truth and righteousness, on all such occasions, adopt the language of Paul, "But none of these things move me; neither count I my life dear unto me," &c. The people of God can be told by the scars they 'bear, with about as much certainty as we may know which tree in the orchard bears the best fruit, by the abundance of clubs which have been thrown at it. And why is it so? Is it because the ecclesiastical opponents of their faith have ought against them personally? We conclude not. You may throw a club at a surly dog, and he will snap at the club when he dare not bite the hand that threw it. The dog is not angry with the club, but with the hand that threw it. Is it not evidently so in regard to spiritual things? Those who persecute the advocates of truth, would soon make with them a treaty of peace, if the latter would consent to withhold the doctrine of the gospel, and cease to expose the doctrines and inventions of men.

Look which way we will, where shall we find a virtuous, godly man, contending for the primitive purity of the faith and practice of the gospel of Christ, who is not slandered, vilified and persecuted? We could name multitudes of such men, of

whom the world is not worthy. We could mention a host of such men that we are personally acquainted with, and esteem as the excellent ones of the earth; and although we know them to be God fearing men, and men who will sooner suffer their names to be cast out as evil, than to turn aside from the high authority of their gracious Commander. yet for their very integrity and love of the truth, there seems to be no epithets too abusive, or persecution too severe for them, in the estimation or conduct of of their religious opposers.

But it becomes us, dear brethren, as Old School Baptists, to bear with all patience, humility and meekness, all the reproach to which we may be subjected, as the followers of the meek and lowly Lamb of God. “Brethren, count it all joy;” consider into what society these very persecutions throw us - into the company of our Lord and Master, who was reviled, and of the prophets and apostles of the Lamb; for so persecuted they the prophets which were before us. And furthermore, it requires every weight and trial that we endure, to keep us humble, and at the footstool of our blessed Lord. Should we be suffered to wax fat, we would rebel; and we know whatever may be our trials and persecutions, all things do work together for our good, and that in connection with God’s declarative glory; and as the poet justly remarks,

“For death and hell can do no more
Than what our Father please.”

Let us then cease our murmurings, buckle on our armour, breast the storm, and press toward the mark of our high calling of God. We are safe - the place of our defence is the munitions of rocks; no weapon formed against us shall prosper. The eternal God is our refuge; underneath us are his everlasting arms; and be assured, Israel shall dwell safely

alone, and all his enemies shall be found liars unto him; for there is none like the God of Jeshuran.

ALEXANDRIA, D. C.,
January 26, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 410 – 412

# THE SLAUGHTER OF THE TWO WITNESSES

The minds of many of our brethren have been led, of late, to discuss the subject of the Lord’s two witnesses, and the prophecy concerning them, contained in the eleventh chapter of Revelation, compared with Zechariah 4:2-14. The attention of our readers was called to this subject about thirty years ago, by Brother Trott, who, at that time, expressed his convictions that the two witnesses were the gospel ministry; not that their number was literally reduced to only two, but from the legal provision in the ceremonial law, making two the smallest number admissible to establish any testimony; thus showing that the ministers of the gospel during the forty and two months, or one thousand, threescore days of their prophesying in sackcloth, should be reduced to the very smallest number requisite for maintaining the truth, in the face of great popular opposition, and under the most discouraging circumstances, as indicated by their clothing. In those early papers Brother Trott arrived at the conclusion that the forty and two months most probably commenced at or about the year 606, and adding to that period twelve hundred and sixty days, taking these days of prophetic time to mean as many years, according to our common computation, would extend to about the year 1866, when these two witnesses should finish their testimony, and when the beast that ascendeth out of the bottomless pit shall make war against them, and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be buried in graves, etc.

To us it seems quite remarkable that distinguished servant of God had at the very moment when the struggle was going on in the church of God, which resulted in a separation between the New School, or Mission Baptists, and the Old School, or strictly apostolic Baptists, in which the former took position with the whole sisterhood of the harlot daughters of Mystery, Babylon the Great, in support of all the novel and worldly religious inventions of the day, and in discarding the Bible as the only infallible standard of truth and righteousness, and the latter withdrawing her fellowship from those who then went out from us and took her bold position on apostolic ground, repudiating all religious creeds and maxims, doctrines and ordinances, institutions and combinations, for which she could find no warrant in the New Testament; to us, we say, it is not a little remarkable that our enlightened Brother Trott was at so early a day enabled to sound the alarm in Zion, and so clearly point out what he understood to be predicted for the half century which was then to ensue. The development of the Protestant beast which had risen out of the earth, comm anding the making of an image of the papal monster which had risen out of the sea - the rapid advance of the image to its completion, and its investment of power to speak and command all men to worship the beast, to proscribe, persecute and ultimately put to death all who should not worship the image of the beast. We have watched for the last thirty years the progress of this man of sin, this son of perdition, and now witness, at the very time indicated, the fearful reality of what was foreshadowed in the faithful admonitions of our beloved brother; but the end is not yet.

As the time draws near many of our most discerning brethren, and among them brethren Stipp, Owen, Rittenhouse and others, are drawn out upon the same subject, and although at the first view there seems much discrepancy in their expositions of the two witnesses, there is a remarkable unison in their understanding of the time

signified for the slaughter of the witnesses and of the powers by whom the slaughter shall be accomplished. In closely comparing the views expressed by our brethren, there does not seem to us to be so much want of harmony as we at first supposed. The present views of Brother Trott, expressed in a late letter, are that the Scriptures, and the church through the ministry, are the two witnesses; the one as the olive tree, supplying the golden oil, through Christ, as the golden bowl, conveyed by the golden pipes, the gifts of the Spirit, to supply the lamps, which burning with holy fire make the light which is reflected by the candlestick (the church) send forth its radiance. (We do not give Brother Trott's words, as his letter is not at hand, but according to our recollection.) One brother thinks the Holy Ghost and our Lord Jesus Christ are the two witnesses intended, and others again are equally confident that the two covenants, the Old and New Testaments, are meant. There is not so much difference in these explanations as some may apprehend, after all. Suppose we take the views of Brother Stipp, that Christ and the Holy Ghost are the two witnesses. The Holy Ghost is the spirit and life of all the Scriptures, and if the Scriptures could be separated from that spirit, the mere body of the Scriptures, deprived of all its real vitality, would be to us only a dead body, a mere form of words, without power or life. The church is the body of Christ; he is her life and immortality. To strip the church, as a witness, of her identity with Christ as her spiritual vitality, she would be as dead, in regard to spiritual things, as our natural body would be if all the natural life were taken from it. A living body is a body having life in it; take that away and it is only a dead body. This is certainly true in regard to the Scriptures, and also the church. But can the life of the Scriptures or that of the church be thus separated? In one sense they cannot, in another we think they can. In the street of the city new Jerusalem, where the pure river of water of life, clear as crystal, flows from the throne of God and the Lamb, neither

of these bodies can die, for there shall be no death there. But in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified, there is death. Solomon says, “Her house is the way to hell, going down to the chambers of death.” (Proverbs 7:27) Remember these two witnesses are not to lie dead in Zion, but in Sodom and Egypt, and how? While the rulers of the darkness of this world altogether ignore the testimony of the Bible, and set up their own wisdom, works and wills as a higher law, they still pretend to venerate the book, and will not suffer it to be put in the grave. They are busily engaged in multiplying copies of it, and are flooding the land with Bibles. But mark, it is the Bible as a dead body, not as a book of inspired testimony, not as God’s witness, that they venerate it; they rejoice over it as a dead body, while they oppose with all their might its testimony. Having now succeeded in gaining a controlling influence over the popular mind, they rejoice and send gifts one to another, because this witness which has in former times tormented them is dead, as a witness in support of truth and righteousness, and against fanaticism and will-worship. In regard to the doctrine of salvation by grace, the Bible is no longer regarded as a witness, either in Sodom or Egypt. As a witness it is dead, but the body is prostrate in the street; nor is its testimony admitted in regard to any of the ordinances or institutions that characterize the church of God in the apostolic age. The divine government of God, as testified in the Scriptures in regard to the relations of servants and masters, parents and children, citizens and magistrates, is superseded in the public streets by what is familiarly called a higher law. Those who profess to be the divinely authorized exponents of the sacred volume, instead of proclaiming “Peace on earth,” are making the most violent appeals to the maddest passions of men to drench the earth with human gore, and their pulpits are made to ring with the loudest blasphemies that ever fell on human ears. Death is the separation of the vital spirit from the body which had

been animated by it. Allowing then that the Spirit of God, or the Holy Ghost, is the spirit of inspiration, and that God spake to the patriarchs by the prophets, and holy men who spake as they were moved by the Holy Ghost, the rejection of the testimony of the Bible, in its spirit, as the testimony of God, while the book itself is retained in its letter, is to separate the life from the body, and in its absence from that spirit it is dead.

But we see also the church of God slain as a witness. It is true the church of Christ can never be deprived of her vitality in Christ, for her life is hid with Christ in God; but in her testimony, as a witness, through her ministry she is disregarded. A few weeks since, a committee visited the president of the United States, purporting to be the representatives of the clergy of all denominations of Christians; as such they were received by the chief magistrate of our nation. Their business was to persuade him to annul the relationship which God had instituted between two classes of the human family. But was there in the committee, or in the convention which they represented, a single member of the church of the living God? Not one; yet they presented themselves and were accepted as the representatives of every Christian denomination. True, the church of God shall and does dwell alone, and is not reckoned with the nations, but the officially recognized body of the church is a body without a particle of spiritual life - a dead body. But this loathsome carcass cannot be one of the witnesses intended, for it has not been prophesying forty and two months in sackcloth; it has not been slain, nor have we any hope that the spirit of life from God will ever animate it with vitality. The true church of God, the mystical body of our Lord Jesus Christ, has been prophesying in the time and manner signified, and her testimony as one of God’s witnesses has been, like the leaves of the tree of life, for the healing of the nations. To her peaceful doctrine, her Christ

like example and the effect of her testimony to the world, may be attributed all the ameliorating influences tending to the great cause of”on earth peace, good will toward men,” which have relieved the nations of the earth from heathen darkness and the most abject wretchedness. As a witness for God and truth, the church has encountered the most determined and bitter opposition of all other sects and denominations of religionists, from her organization at Pentecost to the present time. But as a witness for God and truth, her voice is no longer heard nor admitted, either in Sodom or Egypt. The place where our Lord was crucified is the place assigned in prophecy for her to be slain. The gross and unnatural wickedness of Sodom, the darkness and bondage of Egypt, were figurative of the influences brought to bear in effecting the crucifixion of our Lord. The scribes, Pharisees and priesthood, and the perverted civil authorities of Judea and Rome, were blended in the accomplishment of the tragedy of Calvary, and the same or similar influences must be developed in silencing the witnesses of the Lord. Our modern scribes, Pharisees, priests and clergy are now the rulers of the darkness of this world, and having gained a commanding ascendancy over Sodom and Egypt, have they not effectually slain the church of God as a witness, so far as Sodom and Egypt are concerned? Yet the church is not exterminated nor put in a grave; she is still visible to her enemies as a prostrate antagonist, while over her, and over the dead body of the Scriptures, they who dwell on the earth (not on the sea of glass) rejoice, make merry and send gifts one to another.

Our object in this article is not to offer any new light on the subject of the two witnesses, as we do not feel competent to do so, but rather to show that the views of our brethren, which have been published in our columns for thirty years past, are not as discordant as some have apprehended. If in reality the witnesses are now slain, according to the

prophecy, the triumph of antichrist will be short. The three days and an half of the virtual suspension of their testimony will soon be numbered, and at their fulfillment a more glorious state will be ushered in than the church has experienced for twelve hundred and sixty-three years and six months at least, if not more brilliant than has been witnessed since her organization. But whether our views on this important subject, and those of our brethren, are correct or not, it is beyond all reasonable doubt that we are approaching a momentous period in the history of the church, in which the Savior's admonition should be solemnly regarded: Take heed that no man deceive you. As he commandeth his disciples to watch the signs which preceded the destruction of Jerusalem, so are the saints of the present time admonished to watch the signs which indicate the destruction of Babylon. The sovereign order from his awful throne is now being heralded in thunder tones: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15)

Middletown, N.Y.,
November 15, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 290 - 295

# SLAVERY

**Brother Beebe:** I am an old man; it is about fifty-five years since I believe God began a work of grace in my heart. I was then about ten years old. I retired to the woods to try to pray the Lord to have mercy on me, a poor sinner; and I am one of those who believe that where God has began a good work, He will perform it. I have taken your valuable paper nearly eight years, in which time I do not recollect that I have troubled you for your views on any part of the scriptures - but now I am going to make a request of you to preach and print a sermon. Select your own text on the subject of "Slavery". Was it an appointment of our heavenly Father? And what is the duty of the slave to his master, and of the master to the slave. **** O, my dear brother, is it not time for all of God's children to cry unto Him both night and day to save us from the impending storm which threatens our common country? Our slaves, where they have good masters, are the most happy people in the world. I have this morning been reading about the poor in Philadelphia, and I know our slaves are better off than they. I try to treat my slaves kindly, and I do believe they are better off than they would be if free. I give my men crops, and have their crops worked for them. I have one man who will make $75 or $80 this year, which he can dispose of as he pleases. He is my foreman. I give him more than the rest. I have no white overseer this year. I do not allow my foreman to correct them, but to report them to me, and it is very seldom I correct them. Two of my slaves are in the same Church with me, and I do hope the good Lord has began a good work with another; for his walk is like that of a Christian. There is much distress in some parts of this country from the failure of the crops, many are making comparatively nothing. I propose to be one of five to give one hundred bushels of corn to feed the poor widows and orphans of the county in which I live; and I intend to do this

whether any other will or not. Brother Beebe, I have not had the pleasure of seeing you - but I hope to meet you in the world of glory, where sorrowing and sighing will be no more. Your poor unworthy brother in Christ.

HENRY KEY

**Reply:** Three important questions are involved in the subject on which we are requested to write. First: Is slavery an institution of God, existing by His appointment, under His direction, and having His expressed approval? If so, second, What is the duty of the slave to his master? And third, What is the duty of the master to his slave?

Before prosecuting our investigation of this subject, we will attempt to define the meaning of the word *slave.* We are not aware of the occurrence of the term but twice in the scriptures, namely in Jer. ii. 14, and Rev. xviii. 13. In the first it is placed in *italics,* and used as equivalent to the term servant, but in a sense implying degredation. "Is Israel a servant? Is he a home born slave? Why is he spoiled?" In Rev. xviii. 13, slaves are mentioned among the commodities of anti-christian merchandise. Such is cinnamon, odours, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots and *slaves,* and souls of men, and this word slaves is rendered in the margin *bodies,* and so connected with the souls of men. Webster defines a slave to be first, "A person who is wholly subject to the will of another." Second, "One who has lost the power of resistance, or one who surrenders himself to any power whatever." Third, "A mean person, one in the lowest state of life." Fourth, "A drudge; one who labors like a slave." According to Webster's definition, we see no propriety in confounding the terms *slave* and *servant.* But in a scriptural sense the two words mean the same thing; and mean a person who is in a subordinate capacity, having a master whom he is bound to

obey. Servants in the scriptures are variously classified. Some are *hired* servants, bound by a voluntary covenant to obey their masters for hire; as Paul says, “His servants ye are, to whom ye yield yourselves servants to obey,” etc. Another class of servants are presented in the case of those insolvent Israelites which were sold into bondage to satisfy the legal demands of their creditors. This class of servants were regarded as the property of those who bought them, but their right of property in them did not hold beyond an appointed day of Jubilee, when they were invariably to be released from personal bondage and reinstated in their families, and real estate, and during the limited period of their bondage, their owners were forbidden to rule them with rigor, as they were allowed to rule those servants which were bought of the heathen nations. The third class which we will mention is probably that to which our correspondent alludes - bought of the heathen nations, as the African servants were. In this class of servants, the owners had a bonified right of property, to rule them with rigor, or to transmit them as an inheritance to their posterity forever. There were still other classes of servants mentioned in the scriptures, such as minor children, who differed not from servants until the time appointed of the father, etc. But as the class which exists in our country, and which are improperly called *slaves* are those concerning which our correspondent enquires, we will pass to the proposed investigation.

Question 1. Is Slavery thus defined an institution of God, existing by his appointment, under his direction, and having his approval?

Before proceeding further, we will ask, is this subject a proper one for discussion in a religious journal? Our own impression is that whatever the Bible teaches belongs legitimately to the subject of religion, and that it is not only our privilege but our duty as the children of God, and

disciples of Christ, prayerfully, to investigate, and therefore a proper subject for discussion in the columns of the *Signs of the Times.* With the political clamor and confusion which now agitates our beloved country and shakes the foundation of our national union, we do not design to meddle; at least any farther than an exhibition of what God has revealed in his word may conflict with the fanatical theories which have been profanely dragged into the politics of the day. But to the question.

That human bondage of a portion of the human family is an institution of the Supreme Ruler of the Universe, we think is fully proved in the circular of the Corresponding Association of Old School Baptists, published in our last number. The prophetic assignation of the respective destinies of the three sons of Noah, very clearly indicated the purpose of God in making the descendants of Ham the servants of servants forever. That Noah spoke by inspiration when thrice declaring, (Gen. ix. 25, 26, 27) that Canaan should be a servant to his brethren, including both the other divisions of the human family from the date of the flood, the subsequent history of the world has demonstrated beyond all successful contradiction. Thus proving that the institution was of God, for Noah, as a man, had no power to control the matter beyond his own day. But we are not left to infer that what is now called slavery is an institution of God from the prophetic declarations of Noah concerning Ham, or Canaan, but turn to the record of the Levitical institutions, and among other precepts from the mouth of God we have his law upon this subject in so many words. Thus, after the institution of laws for the Jubilee release of the Israelitish bondmen and bondwomen, at the end of every sixth year God says, "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them

shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigour." Leviticus xxv. 44-46. If this is not an institution and command of God, where in the whole range of the Levitical code shall we find one? We could multiply our quotations on the subject, but we are sure that any who are not convinced by the foregoing have no fear of God before their eyes.

Having proved beyond all cavil that it is an institution of God, it must follow that it exists by his appointment. Do we believe that Jehovah is a God of providence - that he doeth his pleasure in the armies of heaven and among the inhabitants of the earth, - that he raise monarchs to their thrones from the dunghill, and brings them down to the dust as seemeth him good? - then how can we doubt that the institution of what is this day called slavery exists by the appointment of God. That God has appointed and commanded its existence we have clearly proved, and that it does now exist, and that it always has existed from the days of the flood, is too obvious to need any further proof. No man of intelligence and candor will read the Bible and deny it. But does God approve of it? - Will any man so far outrage his own common sense as to believe that God has made laws and enjoined their observance, of which he does not approve? He must either approve or disapprove. How has he indicated his approbation or disapprobation of the institution? Did he rebuke Abraham, Isaac, or Jacob, or any of the patriarchs or prophets, any of the Old Testament or New Testament saints for holding bondmen or bondwomen as property, to be bought and sold, and to be transmitted as an inheritance to their children, the same as any kind of property? If so, the inspired writers have utterly failed to

record it. But instead of any expression of divine disapprobation, God has expressly recognized it as existing by his authority in the covenant of circumcision, including all who were born in Abraham's house or bought with his money in the rights and privileges of that covenant. Also in two precepts of the decalogue, he has recognized its lawful existence. And in the signal blessings bestowed upon the patriarchs of flocks and herds, of men servants and maid servants, together with corn, wine, and oil in great abundance.

We pass to the second enquiry. What is the duty of the servant to his master? In the Old Testament, the absolute authority of the master over the servant clearly implies the duty of the servant to obey implicitly all the commands of his master; to honor, fear, reverence, and love his master; such appears to have been the case with Abraham's servants, especially his eldest servant who could be entrusted with a large amount of treasure, and with business of the greatest importance.

But we come to examine the New Testament for instruction on the subject of the relative duties of servants and masters. For although the former covenant has waxed old, and with all its types and shadows, has passed away, the relationship of servants and masters, like those of husbands and wives, children and parents, magistrates and people, have not passed away, nor are they at all annulled by the setting up of the Redeemer's kingdom and bringing in of the better covenant. The King of Zion has issued his proclamation that his kingdom is not of this world. No allegiance to the instituted powers of the world, such as human governments are in the least impaired by the setting up of his kingdom. Nor has the legitimate administration of the governments of the nations of the earth anything to do with his kingdom. To those who are called by grace to enter, by the new birth, and

due allegiance to the King of Zion, the spiritual kingdom, the King has, by his apostle, officially proclaimed, “Art thou called being a servant, care not for it; but if thou mayest be made free, choose it rather. For he that is called in the Lord, being a servant, is the Lord’s free man: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price, be not ye the servants of men.” I Cor. vii. 21-23. It is evident that their calling to be servants of Christ did not annul their relationship, but if thou mayest be made free, choose it rather: nor does the apostle mean that they are not to be servants to their masters as formerly; but in this redemption with a price they are redeemed unto God; and religiously or in spiritual things, the disciples are to call no man on earth master, but to serve their Master in heaven with singleness of heart. That this is clearly the meaning of the apostle, he adds in the next verse, “Brethren, let every man, wherein he is called, therein abide with God.” Nothing can be more plain than the instructions which this same apostle has given to servants; and as we have many thousands of our brethren in the United States who are called being servants, under the yoke, and many of them who take our paper, as we recognize such in a spiritual relation as brethren in our common Lord, and heirs together with us of the grace of life, as we regard your spiritual welfare, we charge you before God to read carefully what he has addressed to you in 1 Tim. vi. 1-5: “Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them,” (or be any the less dutiful, respectful, or obedient to them) “because they are brethren; but rather do them service,” (the more service, or serve them the more cheerfully and faithfully) “because they are faithful and beloved, partakers of the benefit. These things,” (Paul directs Timothy to) “teach and exhort,” (and the writer of this article is under the same command, and so are all the true

ministers of our Lord Jesus Christ.) “If any man teach otherwise,” (alas! what multitudes at this day do) “and consent not to wholesome words, even the words of our Lord Jesus Christ,” (as Paul was inspired by the Holy Ghost, these words are the words of our Lord Jesus Christ) “and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing gain to be godliness. From such withdraw thyself.” Have we not seen the truth of the apostle’s words exemplified, and do we not see it to an alarming extent, in the strife, contention, envy, railings, perverse disputings of the same description of proud *know nothings,* who are continually doting about words, whereof all this clamor and fanaticism proceeds.

Here the duty of servants under the yoke, or called by grace, being servants, is plainly laid down.

There were many servants which were under the yoke in the church in the apostles’ days. Under the Roman laws, the captives taken in war, whether black or white, were frequently sold into slavery, and in a slavery to which nothing in our country can compare; for the masters and owners of servants were allowed to abuse and torture, and even to put them to death. But still the apostles constantly exhorted the servants to patiently submit, and to count their masters worthy of all honor. In giving Titus instruction to speak the things which become sound doctrine, Paul says, “Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.” Titus ii. 9, 10. Again, in writing to Colossians, Paul, after exhorting wives and husbands, parents and children, to a faithful observance of

all their relative duties, says: “Servants, obey, in all things, your masters, according to the flesh, not with eye service.” That is, not requiring to be watched; but let your masters see that you, as Christians, are just as conscientiously honest, dutiful, diligent, and obedient in their absence, as though you were all the time in their sight - “not with eye service as men pleasers,” - (you have a higher, holier calling; your business is to please God, by doing your duty faithfully to your masters, according to the flesh) - “but with singleness of heart fearing God,” (knowing that he requires this of you). “And whatsoever you do, do it heartily, as to the Lord, and not to men.” That is, you do it heartily, because God in his holy providence has assigned to you, in this world, the position and duties of a servant, for his glory and for your own good, and therefore as you love and fear God, faithfully serve your masters after the flesh. “Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons.” Col. iii. 22-25. No respect of persons - the wife, the husband, the parent or child, the master and the servant alike are accountable to God, and all shall receive of his hand for the wrong which they do.

The same exhortation is also given in Eph. v. and vi. chapters to the saints in all the various conditions and positions of life. “Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.” The fear and trembling here evidently means, in reference to Christ, as those who fear the Lord tremble at his word, and render their obedience to him with fear and trembling, lest through the deceitfulness of our corrupt nature we may fail to honor him as our Lord. The servant may have all confidence in his master, love him and respect him, but is not required to dread him, if obedient to the apostle’s admonition, “Not with eye service as men

pleasers," (or as those who vainly suppose that if they can make their masters believe they are diligent and faithful, that that is all they need care for; but remember when the eye of your earthly masters is not watching, the eye of God is upon you: "Thou, God, seest me;") - "but as the servants of Christ, doing the will of God from the heart." Eph. vi. 5, 6. Peter, also, by the same apostolic authority, commands, "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." - 1 Peter ii. 18-20. There are some masters which are not good and gentle, as there are some servants who are unruly. But because a Christian, who is a servant, has even a froward, hard, severe, or wicked master, still he is, by the law of Christ, bound to respect, honor and obey him nevertheless, and for their encouragement they are assured that with their patient submission, God is well pleased. What higher, holier, or more desirable incentive can a child of God, whether bond or free, have than this? O, to know that God is pleased, we can well afford to breast the fiercest storm and endure the sharpest affliction!

We have presented some of the duties which the gospel enjoins on servants that are under the yoke. We feel an assurance that such of our African brethren and sisters who are under the yoke will appreciate our candor and faithfulness .in calling their attention to what God has said upon the subject. While hypocrites may flounce, and speculating demagogues, who care not the snap of the finger for their welfare, but wish to stir up strife, to sow the seeds of discontent among them, may rave and blaspheme, we know our African brethren of the Old School Baptist communion in the South too well to apprehend that they will,

willingly or knowingly, disregard the admonitions which their Lord and Master has given them through his inspired apostles.

One word further to those who are under the yoke. Dear brethren in Christ, the writer of this article has traveled extensively in twenty-three of the States of our blessed Union, and speaks that which he does know, and testifies that which he has seen, when he assures you that your condition, as God in his all wise providence has placed you, is far preferable to the condition of any of your race in any of the Northern States, or in the Canadas; and you are far more happy, free from care, from suffering and want, and enjoy religious as well as temporal privileges to a far greater extent than you could have anywhere else than where God, in his holy providence, has placed you. Remember, then, that godliness with contentment is great gain.

Our third and last division of the subject calls on us to show, from the Holy scriptures, what is the duty of masters to their servants, and this we will endeavor to do in the same unreserved and candid manner in which we have written the foregoing. And first we will remark, it is to Christian masters that we write - for as Christians we have no power or authority to enjoin gospel rules on the world or on ungodly men. The divine law providing and regulating the relationship of master and servants under the old dispensation allowed Hebrew masters to rule with rigor their servants which were bought of the heathen nations, but not those which were of their brethren. If by rigorous treatment the servant even die under his master’s hand, the master shall be punished; but if he continue a day or two, the master shall not be punished, “for he is his money,” or property; see Exodus xxi. 20, 21. But let it be remembered that this was the ngor of that law which gave an eye for an eye, a hand for a hand, and a tooth for a tooth, as the same chapter provides. But a very

different course is enjoined on the disciples of Christ in his sermon on the Mount, and throughout the New Testament. In Eph. vi, after enjoining upon servants to serve their masters cheerfully, and as doing so from a solemn sense of duty to their Master in heaven, the apostle says, “And ye, masters, do the same things unto them.” That is, Let your deportment towards them, and government of them be in like manner with a conscientious regard to the will and teachings of your Master in heaven; for as he adds, “Knowing that your Master also is in heaven, neither is there respect of persons with him.” Eph. vi. 9. Your Master in heaven has the same love, care, and regard for his children who are in bondage as for their masters; for he has redeemed them with the same precious blood, loved them with the same love, and chosen them to the same spiritual inheritance in glory. He will therefore judge the master as well as the servant, the parent as well as the child, the husband as well as the wife, the rulers as well as the ruled. These distinctions of authority are to continue only during our time state, but in the ultimate glory of the saints, the bond as well as the free, shall be raised up in the perfect image of the glorified body of the Lord Christ. From these considerations the apostle commands the master to forbear threatening, and to treat servants with that kindness which you would wish them to show to you if your relations to each other were reversed. Again, “Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.” Col. iv. 1. As to what is just and equal, there may be differences of judgment, even among Christians; but let the Christian master remember that his Master in heaven is the judge between him and his servants, and will not pass unnoticed any injustice done by the master to the servant. As God in his holy providence has committed them to your care, a solemn responsibility rests on you; from their birth to their death, you are bound to support and provide them food and clothing, and, if sick or lame, to provide good nursing,

medicine and care; and for all your care and expense, you are entitled to their faithful service as long as they have ability to serve you. Their living is an equitable remuneration for their faithful services, and this should not be withheld from them.

The epistle of Paul to Philemon, whose fugitive servant was brought to the knowledge of the truth, under the ministry of Paul, and whom the apostle would not detain without Philemon's consent, and although he needed his service, yet as a matter of right sent him home to his master, shows a spirit of pure Christianity, and the kind manner in which Paul exhorts Philemon to reinstate the returning fugitive, not only as a servant in the flesh, but, now that he was manifestly a subject of saving grace, to receive him also in the love and fellowship of the gospel of Christ, that he might now be profitable to him, both in the flesh and in the spirit. Ye masters, agreeably to the instructions of the gospel, treat your servants with kindness, tenderness, and with a conscientious regard for their good, in the fear of the Lord. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi. 17, 18. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, pure, lovely, and of good report, think on these things. Phil. iv. 8. And the God of peace be with you all. Amen.

Middletown, N.Y.
October 1, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 402 - 413

# SLAVERY AND ABOLITION

All our readers must be aware that we, as far as this paper is concerned, have ever stood aloof from the exciting subject of the abolition of slavery. Our reasons for avoiding it was, and still is, that we view the subject as belonging to the political, not the religious discussion of our country; and it is our wish to render unto Caesar the things which be Caesar's, and unto God the things that are God's.

That slavery existed in the apostolic age is very clear; and it is equally certain that neither Christ nor his apostles ever attempted to correct or change it by ecclesiastical dictation. We therefore conclude that whatever is to be done, either in continuing slavery or in it abolition, should not be done by the church, as such. The ministers of Christ will find an example worthy of imitation, in the exhortations of Paul, to masters and servants. See Col. 3:22-25, 6:1-2; 1 Tim. 6:1-5; Titus 2:9-10. From such examples, we are safe ion exhorting the servant to be faithful to his master, and masters to be kind to their servants. Whatever may be our political sentiments or private opinions on the relation of master and servant, as Christian ministers and Christian churches we are to follow apostolic example.

As a political subject, we would not be understood as advocating either side of the question; as we have, and still do decline meddling with it. Our paper is neither designed to advocate slavery, nor abolition; but rather to afford a medium of correspondence for all who love and obey our Lord Jesus Christ, whether they be bond or free, in regard to their persons.

Whatever may be the merits or demerits of the doctrine of abolition as a political subject, we fully agree with brother Trott, that in identifying it with the New School religious

operations of the day, and making it a test of Christian fellowship in their churches, gives to the subject in that form, a place among the horns. If we contemplate this horn as rooted in the heads of the New School anti-Christian beast, and its point pushing with might and main into the legislative halls of State and National government, it will appear more likely to effect a connection of church state power than any of the other nine.

Our object in writing this short article is, to assure our patrons that we have no disposition to open our columns for discussing the abolition question. We therefore hope the subject may not be again mentioned through our columns.

Elder Gilbert Beebe,
May 15, 1839

# SOCIALISM PREVAILING.

AS SHOWN BY AUTHENTIC STATISTICS GIVEN IN AN ARTICLE COPIED FROM THE *S. S. Journal*.

(See "Signs of the Times," Vol. viii. page 23.)

"OF the progress of infidel principles, under the name of Socialism, we see some melancholy notices in our late English papers. In one it is said: There are now upwards of sixty Branch Societies in the principle towns in the kingdom, in which there are places of meeting for lectures on Infidelity and Socialism. The Sabbath is occupied in the delivery of seditious and blasphemous addresses, tea parties, profane singing, music, &c., &C. In some places, Sunday and Infant-schools have been established for the inculcating of Infidel principles. A Tract Society has been formed, and six tracts issued; these are frequently distributed under the Wesleyan and church tract covers. A most blasphemous periodical is circulated, at the the rate of 40,000 per week. There is a regular organized central board, with President, Vice-President and Secretary, and a great number of salaried emissaries, whose whole time is devoted to the advancement of Socialism. Additional impetus has been given to their proceedings by the disgraceful presentation of their founder, Robert Owen, to the Queen.

At a late meeting in Cheltenham, a clergyman of Manchester called the attention of the meeting to the increase and the baneful influence of publications devoted to the dissemination of infidelity and atheism in their darkest forms. Perhaps some of them had heard of a paper called the *Star in the East.* In the north they had also a paper called the *Northern Star,* which had a very wide circulation, and which, though not openly broaching the principles of Infidelity, endeavored to foist on the people principles which, if carried out, would

quickly put an end to the monarchy, the constitution, our liberties, comforts, and lives. That paper had a circulation so great that it could not be conveyed to Manchester except by means of a vehicle for that purpose. The paper was published on Saturday, and on the day of publication the shop-keeper had at his shop a greater number of applications for infidel and atheistical trash than all the booksellers in the town had for books containing what was sound and wholesome food for the mind and for the spirit. The reverend gentleman then adverted to another ominous sign of the times. At Manchester the week before last, with great pomp and ceremony, and amid an assembly of thousands, many of whom afterwards had their dinners at a public hotel, the stone had been laid for the erection of a vast hall, consecrated to infidelity in one of its direct forms, under the misapplied name of Socialism. Four men - for we could not call them gentlemen, though we regret to say they were Englishmen - four men of sufficient property were found to become guarantee to the builder of the edifice for $5,000. Similar halls are now in the course of erection at Huddersfield, Bradford, Leeds, and Sheffield. Amidst all out-breaks and irregularities, we never had before in this country, temples dedicated to atheism, rising over the face of the land. To the foregoing he would add another dark feature. He alluded to the circumstance of a member of parliament and a minister of the crown having introduced the high priest of Socialism at the court." - *S. S. Journal.*

# REMARKS.

Is this the dawn of that millennial glory which the advocates of the new religious inventions of our day have been so long engaged in ushering in? Is this the impress by which we are gravely told, heaven has stamped her approbation on the modern system of religious mendicancy? Has it been for the birth of such a day that millions on millions have been

heaped for the diffusion of light, and for the dissemination of the gospel? Alas! what better fruit could reasonably have been expected from such a deadly tree? How frequently are we greeted with flattering pictures of the progress of the *new order*in converting the heathen and evangelizing the world! How often are we told of the thousands converted to christianity by the modern machinery of the age! and so much credit is given to those luring statements, that the new inventions in religion are lauded to the skies, and the ancient platform of our faith and practice is considered quite below the spirit of the age. But with the above statement before the reader's eye, we would ask, Has not infidelity in its undisguised form, kept an even pace with human improvements on the divine plan of saving sinners? We do not accuse the modern misguided missionists of being directly confederate with Owen, Fanny Wright, & Co., but we do say, and most firmly believe that the very elements of which *deism* and *socialism* are composed, are furnished by the New School Baptists and their extensive Ishmaelitish brotherhood of other denominations. In confirmation of this position, mark the following particulars as developed in both systems: **1st.** The New School reject the scriptures as their *only* rule of practice and standard of doctrine - Infidels also reject the Bible. **2d.** The New School appeal to the light of science, theological schools, &c., to point out the way of happiness and glory - Infidels derive their strongest arguments from the same source. **3d.**The New School depend on tracts, temples and direct appeals to the mental faculties of the human family, for the dissemination of their doctrines - these are also the strong holds of Infidelity. **4th.** The New School require large funds to carry on their inventions - so do the Infidels. **5th.** Both systems alike require the efforts of men (not the grace of God) to sustain them. Besides all this, when we consider the bearing which the numerous tricks and projects for amassing money, popularity and power; their persecuting disposition; men of

good natural intellects, but destitute of grace, are led to conclude that all the corruptions of New Schoolism among protestants, and all the bloodshed of Catholics is justly attributable to christianity; they are therefore led to renounce a name, which by its abuse, is rendered odious to them. We are circumscribed as to limits, but will resume this subject again soon.

ALEXANDRIA, D. C.,
February 1, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 586 - 588

# SONG OF SOLOMON 1:7

**Dear Brother Beebe:** – I value the *Signs of the Times* very highly, as a medium through which to hear from the scattered flock of our Shepherd. I do not know how to do without them: they contain all the preaching I receive that can feed my soul. Although I live near Rockford where there are almost all kinds of religious societies, but as yet I have not met one who can sympathize with me. I feel like one alone, and a stranger. But when I read the *Signs of the Times*) I find that there are some in the same condition. I read of many brethren and sisters in Illinois, but none near to me. If I do not intrude on your time too much, please give me your views, through the *Signs of the Times*, on Song 1:7. May the Lord be with and sustain you in all your trials is the prayer of your unworthy sister in the Lord.

Jane Sohner

**REPLY:** - The text proposed is, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" We have understood the Song of Solomon to portray the Lord Jesus Christ and his church, setting forth, in lively figures, the relationship subsisting between them; the love, union, communion and correspondence of the parties, showing the faithful care and tender and unremitting watchfulness of Christ for his people, and the spiritual exercises of the church, as deriving all her happiness and security from him. While the language of the Song generally is peculiarly appropriate in its application to the church, it also clearly expresses much of the experience of the saints individually. The petitioner in our text is evidently one who loves most devotedly the person to whom she makes her urgent appeal, and that too with an undivided

love. "*O thou whom my soul lovest.*" Not one among other dear or cherished objects, all other loves are lost sight of, the only centre of affection and attraction appears, is recognized, confessed, admired .and appealed to. So the church of God finds in Jesus Christ the chiefest among ten thousand, and the altogether lovely one; and can and does distinguish and identify him as the one whom her soul loveth; and the one for whom she has renounced all other loves.

So much is every quickened sinner in love with the Lord Jesus Christ they can only feel happy in his presence. In his presence there is fullness of joy to them, and at his right hand there are pleasures forever more. There can be no reasonable doubt that this language is intended to set forth the love of the church and all her members to him that hath loved them and given himself for them. This love is peculiar, it differs from all other loves. It is spiritual, it came from God, it is constant, for it is immutable, and cannot change its object. It is stronger than death, and lasting as eternity. It is discriminating, transforming, transporting, and well may the apostle exclaim, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." But let us remember that all on whom God has graciously bestowed it are called on to manifest their love to Christ by doing what he has commanded them. Those who really possess this love will feel its constraining power drawing them to Christ, with the same petition of the spouse in our text. "*Tell me.*" She feels her own deficiency of knowledge, but God has taught her to look for instruction. She goes not through the labyrinths of human speculation to gain the instruction so greatly desired, for she is satisfied that in him whom her soul loveth are hid all the treasures of knowledge, and wisdom, and in him all fullness dwells; and hence her appeal is made directly to him. Those who only profess to love Christ, whose works prove the insincerity of their love, will consult the wise and prudent of this world in

regard to the subject of her inquiry, but who but Christ can instruct the quickened subjects of his grace, where he feedeth, or where he maketh his flock to rest at noon. Every christian should know there is safety in no instructions that do not come from him. He says, "Learn of me, for I am meek and lowly, and ye shall find rest to your souls." Well, this is just what the Spouse is enquiring after. Hungry and starving for wholesome food, such food as he alone can minister, she enquires where he feeds his flock. Weary and heavy laden, she desires, above all things, to know where he makes his flock to rest. As it was said to Eve, "And thy desire shall be to thy husband, and he shall rule over thee." So the desire of the bride, the Lamb's wife, shall be to Christ, her husband, and he shall rule over her. The desire of every saint is to Christ, and they will not dishonor him by leaning upon the arm of another. Why should she be as one that turneth aside by the flocks of his companions? There are many flocks which he does not feed, and flocks which do not enter into his rest. But why should those who love the Lord Jesus, and who regard him as the only object of their delight, turn aside to any of the flocks of which Jesus is not the Shepherd? Can any good reason be given for so turning aside? Certainly not. We can not think favorably of the religious profession of those who can be satisfied with any other than the flock of Jesus, unto whom it is the Father's good pleasure to give the kingdom. This is a matter in which those who truly love Christ are unwilling to be deceived or misled. But while they distrust all other teachers, they know that Him whom their souls love will not misdirect them. "When he putteth forth his own sheep, he goeth before them." He does not merely point out the course, but he gives the *example*, he marks the way with his own foot prints, and says, "Follow me." He goes before them, and his sheep follow him; but a stranger will they not follow; for they know not the voice of strangers." He says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall

never perish; neither shall any pluck them out of my hands." Observe, the enquiry of the Spouse is not, Tell me where I can feed myself - where I can procure food, but, Tell where thou feedest? He is himself both the food and the feeder.

"His dearest flesh he makes my food,
And bids me drink his richest blood."

Except we eat his flesh and drink his blood, we have no vitality in us. The immortal life which he gives to his sheep must live on him, for himself is their life, and he is the true bread which came down from heaven. This he gives all those whom he feeds. But the enquiry is *Where*, as well as *What*, he feeds. The Spouse seems sensible that the place is not by the flocks of his companions, but it must be where he feeds. He responds graciously to her enquiry, "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." The footsteps of the flock of Christ is *thy way*, there is no other course to be laid out. That is thy way, and it is the only way, it is the way of holiness, it is the King's highway, and all other ways are delusive and wrong, and although they may seem right to a man, the end thereof is death. From the days of John the Baptist all who constitute the organized flock or gospel church of Christ have walked in the footsteps of Christ, in the ordinance of baptism, and through that ordinance they have come into christian fellowship, and the legitimate residents of that house, which Christ has desired for an habitation, and where he has assured us he will dwell forever; and where he has promised to abundantly bless the provisions, and fill his poor with bread. There is but the one entrance to this house, or fold. He that climbeth up some other way is a thief, and a robber; he comes only to steal, and to kill, and to devour. Therefore, "Go thy way forth by the footsteps of the flock" of the Redeemer, and the pathway shall lead thee to the place

where Jesus feeds his flock, like a Shepherd, where he gathers the lambs with his arm, and carries them in his bosom. There, too, at noon, when the sun pours forth its brightest refulgence, and its more scorching rays, he maketh his flock to rest. This the Psalmist witnessed in Psalm 23; "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name sake." "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." (Rev. 7:17)

"The footsteps of thy flock I see.
Thy sweetest pasture here they be:
A wondrous feast thy love provides,
And at the feast thyself presides."

Middletown, N.Y.,
August 15,1862.

Elder Gilbert Beebe

# “AND HIS BANNER OVER ME WAS LOVE.” - CANT. II. 4.

That portion of the Scriptures which is so appropriately called “The Song of Songs,” abounds with a rich variety of the most clear and striking figures for the instruction, comfort and edification of all who hath an ear to hear what the Spirit saith to the churches. While from the carnal mind of man the spirituality of this inspired and inspiring sound is altogether concealed, to the saints of the Most High, when opened and appropriated by the heavenly Comforter, it discloses much of the marrow and fatness of the gospel of God our Savior. The manner of the love of God bestowed on the saints, whereby they are called his sons, and the vital and indissoluble union of Christ and his church, are presented in the strongest possible terms. In the conjugal relationship of the Beloved and the spouse, the fitness and force of the song is most pleasingly appropriate. The spouse, whose noblest theme has always been to declare what her Lord has done for her, in the immediate connection of our text, proclaims to all the daughters of Jerusalem, that as an apple tree, he had offered her a shadow from the burning heat of noon, and supplied her with the rich fruit which he bears for her comfort and support. “I sat down under his shadow with great delight, and his fruit was sweet to my taste.” While he had stayed or supported her with flagons, he had comforted her with apples, for the words of his mouth, the consolations of his words had been to her as apples of gold in pictures of silver. But he had not only seated her under his shadow, and made her to partake of the delicious fruits of the Tree of life, which is in the midst of the paradise of God, but he had made for her a glorious entertainment, a cheering banquet, and had brought her to it. He had not merely made the provision for a banquet and sent her an invitation to attend, or offered her a

chance upon condition of her willing or doing something, but she declares, “He brought me to the banqueting-house,” and thus she joyfully gives him all the praise. In connection with these testimonials of his sovereign goodness and distinguishing love to her, she adds, “And his banner over me was love.”

Every regular army, every state and civilized nation, has its peculiar banner or standard, and distinguished from all others by some peculiar device or color, by which it may be readily known by those whose honor, interest or protection, it represents. As the church of Christ is a peculiar people, she requires a peculiar banner, distinct from every other banner; as a holy nation she requires a national standard, and as a marshaled host she must be identified by the unmistakable peculiarities of her flowing ensign. Hence the inspired psalmist says, “Thou hast given a banner to them that feared thee, that it may be displayed because of the truth.” - Psalm xliv. 4, and in Psalm xx. 5, he says, “We will rejoice in thy salvation, and in the name of our God we will set up our banners.” Thus shall the church of God appear in distinction from, and defiance of all her enemies, “Terrible as an army with banners.” - Songs vi. 4. Four important considerations are presented for our instruction and comfort in the contemplation of the banner which our God has given us.

**First.** The distinct character and militant state of the church of God as she exists in the world.
**Second.** The identity and peculiarity of her banner.
**Third.** That it is to be displayed, and for what cause.
**Fourth.** That all her battles must be fought, and all her conquests achieved under it.

1. That the church of God is a distinct and separate people from all the rest of mankind, is abundantly testified throughout the Scriptures, and if this were not the case, she

would not require a separate or distinct ensign or banner. To rally under any other than the legitimate banner of the government to which the citizens of any nation belongs, is treason, and subjects the offender not only to a forfeiture of the protection of such government, but to the dishonor and retribution in such cases provided for traitors. God has ordained that his church, or Israel, shall dwell safely alone, and that she shall not be reckoned with other nations; and the Captain of our salvation has declared, that his kingdom is not of this world, and by the mouth of his apostle hath told us that flesh and blood cannot inherit it. He said to the ruler of the Jews, Except a man be born again, he cannot see it, and except a man be born of the water, and of the Spirit, he cannot enter into it. The Holy Ghost, by the prophet Daniel, declares this kingdom differs from all other kingdoms, and that it shall break them in pieces, and consume them, and it shall stand forever. And that this kingdom is in a militant state, that she is in a state of warfare, is equally certain from the record of truth. Her members are chosen in a furnace of affliction, and they are called to be soldiers of the cross, to fight the good fight, until her course shall be finished, all her conflicts over, the last of which to be subdued is death. The marshaled host of sin, and death, and hell, are in the field against her; the world, the flesh and the devil are to be encountered, and although ultimate triumph awaits her, and more than conquering laurels are already treasured up for her, in Christ her Lord, her conflicts, so far as relate to the personal experience of her members, which are here in the flesh, will not cease until the Lord himself shall descend from heaven with a shout and the voice of the Archangel shall announce their triumph, and their ransomed bodies rise in the image of Christ’s glorious and immortal body. Now she is, “As the lily among thorns.” Like the bush in the devouring element, and yet unconcerned, and like the Hebrew children in the fiery furnace. Until the war is ended, until the clash of arms, the smoke and carnage of the war shall cease, her

banner must continue to wave, and all her valiant men to rally round it, having on the whole armor of God.

2. The identity and peculiarity of the banner is expressed in the word of our text. It is, “Love.” This is his banner, and it differs from all other banners. No human force was ever marshaled for a deadly conflict under such an ensign as this. Hatred, which is the very opposite to this banner, is displayed in all the hostile movements of the sons of men. Hatred, instead of love, brought Cain into the field to slay his righteous brother; and hatred, instead of love, has characterized all scenes of slaughter which have drenched the earth with human gore, from the days of Cain to the present day. Hatred, instead of love, makes the feet of men swift to shed blood, because there is no fear of God before their eyes, and the way of peace they have not known. How striking then is the contrast between the banner of Christ, which waves in righteousness over the Lord’s host, and that of the enemies of the Lord. All the opposition of men and devils against God and truth, and against his people, is instigated by hatred to God, to holiness, to truth and righteousness, and therefore the banner over the church is the more clearly identified, and the more readily known by those unto whom it is given, and over whom it is unfurled. His banner over them is love.

3. This banner must be displayed. It is not to be concealed, furled, or laid aside. None but pirates on the high seas, or lawless banditti upon the land, will fight without displaying the banner under which they fight. It must be displayed, because God has authorized and commanded it; therefore we cannot, without disobeying him, conceal it. It must be displayed, because the armies of Israel can neither be identified by friends or foes, unless they display the love of God, which is over them, as well in the field of conflict, as in the banqueting festivities of the bride, the Lamb’s wife. How

is an individual to be recognized as a child of God, and an heir of glory, if he gives no evidence that the love of God dwells in him, being shed abroad in his heart, as influencing his walk and conversation? How, in the absence of the love of God, which centers in Christ, fixes upon his doctrine, ordinances and the order and provisions of his house, to be distinguished from the world? How shall it be said of them, Behold how they love one another, if they display not this banner? How can they love one another with a pure heart fervently, if love, which is the banner, be unseen among them? It must be displayed because of the truth. Only by this banner can we show our relish for, or attachment to, the truth as it is in Jesus. This being his banner, or his love, it differs from the carnal passions of the flesh, human affections are fickle, wavering and transient, God's love is immutable, eternal, and he rests in it. The creature's love has its element in this world, and if it predominates in us, the love of the Father dwells not in us. His banner, or his love, has its origin in God, it is the banner he has given, the love which he has bestowed, the greater love wherewith he has loved us, and as it came from God, so it will center in him, and it will rest on the same objects on which it rested before it was communicated to us, it will, in us continue to "love the thing our Father loves, and hate the work he hates." We cannot possess it and hate God, his people, his doctrine, his authority or his government, for love is of God, and he hath loveth is born of God.

4. Under the banner of his love we are to fight the good fight, finish our course, and keep the faith. Paul says, "And if a man also strives for masteries, yet he is not crowned, except he strive lawfully." - 2 Tim. ii. 5. Although the saints are not to strive for mastery over each other, or to be lords over God's heritage, yet they are to strive against sin, and for mastery over all the lusts of their flesh, and to keep their bodies under, and to contend earnestly for the faith and order of the

gospel. In all this strife they are required not only to strive, but to strive lawfully, or they fight as one that beateth the air. - 1 Cor. ix. 26. The law of the kingdom to which we belong, as the disciples of our Redeemer, is written, not on tables of stone, but on the tables of the heart, and in the inward parts of his subjects, and this law directs that all our fightings shall be performed under his banner, which is love. We have already hinted that to fight in any case, without a display of the love of God in and over us, is piracy, consequently unlawful and ineffectual. If called to resist unto blood, striving against sin, let it be clearly seen that the love of God, of truth and righteousness, instead of vain ambition, or the gratification of our carnal lusts, is what stimulates us. They who hold the truth in unrighteousness, may feel a vain ambition to carry their points, when their own fame and selfish pride, rather than a zeal for the honor of God, and a regard for the banner of his love, predominates in them. The truth of God requires no unlawful defense; better by far, that the ark of the Lord jostle on the new cart, than that we attempt to steady it by unlawful interference. When the disciples proposed to call for the fire from heaven to consume their enemies, Jesus rebuked them. Their impatience and contemplated vengeance, made no display of the banner of God’s love. And when Peter proposed to shield his Lord from the assaults of his enemies, by the use of carnal weapons, he savored of the things which be of men, and not the things which be of God; and he was sharply rebuked, and informed that he that shall resort to the force of arms, even in defense of Christ and his cause, shall perish by the sword. When we stand up to preach Christ, and him crucified, all our orthodoxy, eloquence and zeal, will be ineffectual, if the banner of the love of God be not displayed as that which moves us to action. A selfish ambition to carry our points, that we may exult over a vanquished opposer, that we may be regarded as the more expert or talented, is an unworthy and unlawful motive, and offers an insult to our glorious

banner. Love, which is the lawful standard, worketh no ill to our neighbors, hence we cannot, under the banner of love, call for fire to burn them, nor for fines, or imprisonments, to punish them for their assaults on us, or on the cause; for vengeance belongs to God, and not to us; he will administer it at the proper time and in a righteous manner. Proscription, persecution, the infliction of personal injuries, are the armor of the powers of darkness, but they cannot be under the banner of God's love. The love of God will constrain all the soldiers of the cross to fight manfully, and to die rather than sacrifice one principle of truth, or make any liege with the common enemy; but it will never lead us to fight for personal renown, or self-agrandizement. It being then unlawful for us to fight the powers of earth and hell, from any other impulse than that inspired by the banner of love, how much more unbecoming for us to contend with our brethren, who are of the household of God. Can we love God supremely, and hate our brother? What if we have seen in our brother, defection, infirmity or departure from the gospel, should this enkindle our wrath, or be made a pretext for violence? Truly we are called on to protest against this sin, and to strive to reclaim him, but it must be in love, or it cannot display our banner. If we can know what spirit we are of, it will be easy to determine whether we are prompted by the love of God, or by some fleshly feeling, when we labor with an offending brother or sister. When they offend, or trespass against us, if we ourselves be under the banner of his love, we shall be grieved, and feel disposed to labor to restore the offender, in the spirit of meekness; but if not actuated by love, our carnal passions will be aroused, the old man offended, or made angry, and we shall feel inclined to deal in retribution, for the injury which we suppose we have received. In our pilgrimage of more than forty years, we have witnessed cases where brethren have labored most perseveringly to prove the guilt of an offending brother, and with a seeming diligence to fortify themselves with scriptural authority for every

movement, and yet instead of displaying the banner of love, in a kind brotherly desire for the recovery of the brother, a settled determination to head him off at every point, and to lower him in the estimation of all his brethren, and finally to have him excluded from the fellowship and society of the church, is far more prominently displayed, than is the banner of God's love. Can this be strivingly lawful? Can such as strive in this manner, be crowned? Brethren in the ministry have sometimes become disaffected towards each other, sometimes having a just cause, and sometimes from jealousy, or envy, and instead of displaying the banner of love, a disposition to bite and devour has been betrayed. Carnal nature has shown its teeth, and claws; hard speeches, sly hints, cruel and ungenerous insinuations, have been thrown out, the brother's character assailed, his reputation stained, much private and confidential whispering, but not to the accused, and with great seeming cautiousness, for the ostensible object of having counsel and advice on the subject, but in reality to get brethren committed, while a settled determination is fixed, to make the suffering brother appear in the worst possible light. His words are scrutinized, perverted, and made to imply what we all know he never intended, and all this to gratify some carnal propensity, or passion of the old man. How dwells the love of God in such, while thus proceeding? Where is the banner of divine love under which they have enlisted? The banner under which the great Captain of salvation grappled with the powers of darkness, encountered sin, death and hell, for our redemption, was the banner of his love. Are we his followers? Does his love dwell in our hearts, and wave over our heads? Then let us display this banner in all our conflicts. The little personal injuries we sustain, are but for a short season, the storm will soon be over, and they shall only ripen us for that glory which God has laid up in heaven for us, and for that crown which the righteous Judge shall put upon us in that day. Unto us it is given, not only to believe on him, but also

to suffer for his sake. If then we be reviled, let us remember that we are not to revile again. If we would win the misguided brother, who has injured us in our persons, property, reputation or feelings, let us display to him the banner of love. If anything will reclaim him; if anything is calculated to subdue his heart, and lead him to reflect profitably on the error of his cause, it will be a sight of the banner; a conviction that his blows are leveled against one who sincerely and tenderly loves him. If under this banner we cannot reclaim him by a first, and second step, of faithful labor, we must tell the matter to the church, and submit quietly to its righteous decision.

Having considered the love of God, as the true banner under which the saints are to rally for the defense of the truth, under which all their battles must be fought, and by which they are destined to triumph over all the powers of the darkness of this world, the corruptions of the flesh, and the temptations of Satan, and the certainty of victory through him that had loved them, and spread this glorious banner over them, and also of the delightful privilege allowed them, while in their militant state, from time to time, of banqueting with their Lord under the protection of this banner of love, we will now offer a few remarks by way of admonition to the children of God, to beware of all other standards, especially of the counterfeits of this banner of our Redeemer.

It is important that soldiers should be well acquainted with their own banner, in order that they may easily distinguish it from all others; otherwise in the time of battle, they may haply be found fighting against their brethren, and weakening the hands of those whom they in reality love, and in whose defense they would cheerfully lay down their lives. One of the wily tricks of the adversary has often been to decoy the inexperienced soldier of the cross, by exhibiting a counterfeit banner of love; which, although easily detected

by the practiced eye of the veteran soldier, who is not ignorant of Satan’s devices, is calculated to deceive some of the new recruits; for, although the false standard is composed of love, yet it is not the love of God. How often have even christians been temporarily deceived by a display of human, instead of divine love. The Captain of salvation has pointed out to his soldiers the difference; and to his admonitions we would do well to take heed, lest at any time we should let them slip. “He that loveth the world, the love of the Father is not in him.” The affections, as well as all the other lusts of the old man, are to be crucified; for we cannot possibly retain them, and enjoy the love of God dwelling in us.

Men who profess to be ministers of Jesus, and soldiers of the cross, often tell how much they love souls; how ardently they desire the salvation of every body. They love all the various orders, sects and denominations of religionists, with perhaps the single exception of that sect which is everywhere spoken against. They love all kinds of doctrine that will gain proselytes, and produce excitement of the natural or fleshly passions of the multitude; they love all the humanly invented religious societies of the age, and consider them eminently calculated to save sinners; and they love the wages of unrighteousness, and, like Balaam, they run greedily after it. A banner of this kind of love has strong attractions, not only to the unregenerated of mankind, but the carnal sympathies of the flesh in christians are strongly attracted by it. They are too prone to forget that the love of the creature is only a stream from a corrupt fountain, which is poisoned with the corruption of the fountain from which it proceeds; while the love of God is pure and holy, and as far transcending all earthly love, as the heavens are higher than the earth. A standard, or banner, composed of human love, may be splendidly painted, with very many attractive devices; and such is truly the case with all the false ensigns, which the

enemy has set up for signs; but through all their coloring, those who are taught of God, will be enabled to see that they savor of the things which be of men, and not the things which be of God. Not only in the general conflict with the consolidated powers of darkness, are the children of God called to guard against this universal charity, but also in their intercourse with those who are of the household of faith, and even in their communion with their own hearts. The fellowship of the saints, one with another, is not to be regulated by carnal feelings of personal attachment; but by the infallible rule laid down for their government in the New Testament of our Lord Jesus Christ. If under the banner of our Savior, whatever may be our fleshly predilection in favor of brethren, we will not suffer sin to rest on them. The influence of that banner on us will inspire faithfulness in laboring according to the rule, to reclaim offenders, in the spirit of meekness; and if not successful, from every brother that walketh disorderly, it will dictate to us to turn away. But if we set about the work while we are ourselves under the wrong banner, we shall make wretched work. We would be poorly qualified to pull the mote from a brother’s eye, while a beam is in our own eye. If we are not governed by the love of God dwelling in, and waving over us, all our efforts at discipline will be worse than nothing. If in our labor to reclaim our offending brother, we are influenced by the banner of God’s love, the honor of God, the peace and purity of the church, and the good of the brother with whom we are called to labor, will predominate in our hearts. But if under a banner of fleshly feelings, we will be apt to lose sight of these incentives, and strive for the mastery, with vain ambition to secure some credit to ourselves, or at least to lay our plans so as to carry them out, and head off the brother at every point. Or, on the other hand, if swayed by an undue fleshly attachment to the offending party, we may flatter ourselves that we are exercising a christian virtue, by saying to our Lord’s debtor, who owes an hundred measures of oil, take the

bill and write fourscore. A fleshly feeling in us predominating, disqualifies us for the faithful discharge of our duty to our brethren; it will either lead us to exact more, or to be satisfied with less, than the word dictates. One brother is made an offender for a word; that is, for not using the same word or form of expression to express a similar idea, when there is no essential difference involved, and another is held in fellowship, who has departed from the faith and order of the gospel of Christ, because of some personal attachment.

In communion with our own hearts, let us not be deceived. We have within us, as it were the company of two armies. Each of these has its own banner; the one has the banner of God’s love, the other the vile affections and lusts of the flesh, which war against the spirit. And these are contrary the one to the other. Hence we are admonished to deny ourselves, and take our cross and follow our Lord and Master. Human love is always on the alert to supplant the new man. The old man becomes wounded, and we think the new man is grieved. The old man meditates revenge, and we mistake it for christian diligence in contending against sin. Thus we sometimes think the new man is grieved, when only the old man is mad.

The minister of the gospel of the Lord Jesus, is in trouble, his mind is shrouded in darkness, he is called to preach; an assembly is before him; but he has no subject; he feels depressed and in bitterness. He worries, frets and murmurs. He says, “My Lord is requiring me to preach without affording his presence, gathers where he has not strewed, and reaps where he has not sown.” He concludes like Jonah, that he does well to be angry even unto death. What is the matter now? Poor man, his carnal pride and vain ambition is on the rack, and must be crucified with its affections and lusts, and in the end he is astonished to find that his deep anxiety to preach well, was more for the gratification of his own fleshly

ambition, than from a desire to glorify God, and edify the saints. We essay to bow in prayer before the throne of God, and we have certain desires which we wish to present in prayer and supplication; but by what spirit are these desires inspired within us? If they are fleshly desires, we may detect something selfish in them, inclining us to ask for something to consume upon our carnal lusts. How gracious is our God in withholding these things from us. But when his banner over us is love, the preacher is as ready to stand in silence before his congregation, if God wills it, as to speak with the tongues of men or of angels; and the humble christian in his closet, inspired by the flowing banner of his Redeemer’s love, is all submission to the will of God. His language is copied from his Savior’s lips, “Not my will, but thy will be done.”

Finally, may it be our happy privilege to fight all our battles under the triumphant banner of the love of God, and may it be spread over us when we are permitted to enjoy our banqueting seasons with the King. And may he preserve us by his grace, from dishonoring, deserting, or failing to display the banner of his love, in all our walk and conversation. Then shall we look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

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Elder Gilbert Beebe
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# SOLOMON'S SONG 2:15

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

Vines are often mentioned in the inspired Scriptures in a figurative manner, and the figure is used in the illustration of a variety of doctrinal, experimental and practical subjects. In John 15:1-18, our Lord Jesus Christ applies the figure to himself, saying, "I am the true vine, and my Father is the husbandman," etc., and in this application, showing the vital relationship of the branches with the vine, and their dependence on the vine for life, vigor and fruitfulness, and strikingly setting forth the impossibility of his members glorifying God in the production of fruit, except they abide in him. "As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The false church or churches are compared to vines, but "their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter: their vine is the poison of dragons, and the cruel venom of asps." (Deut. 32:32,33.) But the church of God is also frequently brought to view in the Scriptures under the figure of a vine, a vineyard, etc., as in the eightieth Psalm, 'Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river." "Return, we beseech thee, O God of hosts: look down from heaven, and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou

madest strong for thyself." "Sing ye unto her, A vineyard of red wine. I the Lord do keep it: I will water it every moment: lest any hurt it, I will keep it night and day." (Isa. 27:2,3.) We might multiply references to passages both in the Old and New Testaments where this figure is applied to the church of God as a vine of his own hand's planting, but in this Song the figure is so frequently used that we can safely rely upon its application to the church of God, in the text which we have under consideration. Foxes are a wild, cunning and mischievous animal, and greatly to be dreaded in the culture of vines, not so much from their power or disposition to destroy vines, as for their thievish disposition to rob them, by stealing the grapes. The saints are represented as being deeply interested in the prosperity of the vine, as representing the church, and their spiritual privileges in the church, and their vigilant watchfulness to guard against every influence that is prejudicial to the prosperity of the church. By foxes we presume all enemies of the cause of God and truth maybe intended, as our Lord called Herod a fox, but the charge in our text is more especially in reference to the little foxes that spoil, or rob the vine, by depredations on the tender grapes. Herod was not a little fox, and his object seemed to be not merely to rob or spoil the vine, but if possible to destroy it, root and branch. We are not sure that we understand the precise meaning of the little foxes in the figurative import of the text, but we will assume that it is intended to signify all such things or influences in and about the church as are calculated to prevent the fruitfulness, and mar the beauty of the church of God. Not only disorderly members, including hypocrites, false professors, and those of God's children who walk disorderly, are like foxes in despoiling the church of much of her beauty, vigor and fruitfulness, if they be not taken, or arrested in their pernicious course by the discipline of the house of God, but there are some foxes which seem to be so small as to cause but little or no apprehension by those who are keepers of the

vineyard until they have done immense damage to the tender grapes. For instance, pride, arrogance, selfishness, jealousy, wrath, strife, seditions, heresies, whisperings, back-bitings, envies, negligence, disobedience, indifference, worldy mindedness and self-gratification. Has any christian church or vine ever existed long in any place without being molested with some little foxes of this description, more fatal to the peace and harmony of the church than Samson's three hundred foxes were to the Philistines' standing corn?

If we may regard the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, against which there is no law, if these be the tender grapes which cluster on the vigorous vine, are not the works of the flesh, as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, the foxes which spoil the tender grapes?

But what shall we do to protect the vine and the clusters of tender grapes? Say some, "Let us shoot them, or stone them." But our text says, "Take us the foxes," etc. If we shoot or stone them, we may miss our mark, and only wound the vine. Let us beware that our zeal to destroy the foxes does not itself become a fox, and a very sly one, too, to hurt the tender grapes which we attempt to protect. Take them. How shall we take them? The idea seems to be that we are to detect them, and in such a way as shall not hurt the vine nor the oil, the vine nor the clusters. When Samson took his three hundred foxes we suppose he had some way of entrapping them without violence, and so if the word of truth dwells richly in our hearts, and we walk in the Spirit and do not fulfill the lusts or desires of the flesh, it is fair to believe we shall detect and take nearly all of these little foxes.

Our application of the figure of foxes may seem speculative, but could we take, that is, detect and arrest, all the works of the flesh which war against the Spirit in and about the church of God, shall we have any farther occasion to fear from the depredation of foxes? For who or what shall harm you if ye be followers of that which is good? If ye be led by the Spirit, ye shall not fulfill the lusts of the flesh. It is the candid opinion of the writer of this article that the little foxes which spoil or rob the vine, do burrow in the earthly nature of the children of God. Then if thine eye offend thee, pluck it out, or if thy hand or foot offend thee, cut them off, or

"The dearest idol I have known,
Whate're that idol be,
Help me to tear it from thy throne,

# SONG OF SOLOMON 2:15

"Take us the foxes."

And worship none but thee."

Whether we have correctly applied the figure in our text or not, we will not pretend to say, but we feel confident that there are foxes little and big, of the kind which we have described, and we would wish every child of God were a Nimrod, or mighty hunter before the Lord, to take the foxes, and to protect the tender grapes.

Middletown, N.Y.,
November 1, 1861.

Elder Gilbert Beebe,
Editorials Volume 5
Pages 69 - 72

# SOLOMON'S SONG 3:7,8

**Dear Brother Beebe:** - Some time ago I requested your view on Solomon's Song 3:7,8, and I still desire you to give them, and oblige your friend,

William P. Robertson.
Gentryville, Ind., August, 1862.

**REPLY:** If we do not in all cases comply with the desires expressed by our brethren for our views on such passages of the Scriptures as they send us, it is not from any indifference felt by us in regard to their wishes, or from lack of inclination to oblige them. Sometimes it is for want of time to attend to so many calls as are made upon us, but more generally because we have no satisfactory light upon the subjects on which light is sought for.

The passage now proposed by Elder Robertson reads as follows: "Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night."

Solomon throughout this song very fitly personates our Lord Jesus Christ, of whom, as the son of David, king of Israel and builder of the temple, he was a brilliant type, and the spouse is quite as clearly a chosen and appropriate figure of the church of God, which is known as the bride, the Lamb's wife. In the text before us our attention is called to behold Solomon's bed. As Solomon himself is a figure, his bed must also be considered in a figurative sense, and is used to signify something of importance in regard to Christ, which is particularly interesting to the church of God. Beds are commonly regarded as places of rest and comfort for the weary, and are exceedingly useful in the night, when the

feeble wayworn pilgrim or weary laborer can stretch himself upon it and enjoy a peaceful and refreshing slumber. But there were some peculiar excellencies in the bed which is Solomon's, which, especially to his love, his undefiled, could be found nowhere else. Solomon's bed was in a royal pavilion, possessing elegance and comfort suited to the high position of its august proprietor. It was a place of comfort as well as a place of rest, and in addition to these advantages, it was a place of safety, as we see it was guarded by valiant armed men.

All these figures, we think, are applicable to the glorious gospel of our Lord Jesus Christ, which gospel is the place of the sweetest rest that was ever enjoyed by the weary and the heavy laden, who have been permitted by abounding grace to recline upon its ample space for rest and comfort. The gospel is set forth by the apostle as a rest that remaineth to the people of God. It was figuratively set forth in the beginning, when God created the heavens and the earth, and rested on the seventh day from all the works which he had made, and blessed and hallowed that day. The seventh day Sabbath instituted under Moses, and all the Sabbatic days and years in the ceremonial law, were typical of the gospel as the rest for weary and heavy laden sinners who are called by grace. The inspired exposition of the subject in the New Testament, especially in the epistle to the Hebrews, thus explains their figurative import and design. Every weary and sin-burdened sinner that ever came to Christ is a witness that we which have believed do enter into rest, and that "He that is entered into his rest, he also hath ceased from his own works, as God did from his." The prophet foresaw and proclaimed of Christ that his rest should be glorious. We think then that the royal bed of Solomon must refer to the gospel of our Lord Jesus Christ, as the only place of rest and comfort for those who can rest nowhere else. Taking this then as the correct design of the figure, let

us notice this bed of Solomon’s, namely, the gospel. First, we observe that it is Solomon’s, or, as the figure implies, it is Christ’s; it is the gospel of Christ, the gospel of the Son of God. Paul speaks of some who preach another gospel, which is not another, etc., but he would admit of none as genuine but that gospel of Christ, of which he said he was not ashamed. Men may invent a multitude of schemes and theories to rest upon, but their beds are too short for one to stretch himself upon, and their covering is too narrow to wrap themselves in it. The strange woman in the seventh chapter of Proverbs boasted that she had decked her bed very extravagantly, and in a very costly manner, and perfumed it with myrrh, aloes and cinnamon, but with all the allurements of her harlot bed no weary sinner ever found either rest or comfort on it. Her house, we are told, is the way of hell, leading down to the chambers of death, and the prophet of the Lord proclaims in thunder tones that, “The wicked are like the troubled sea, when it cannot rest.” No, it must be his bed.

“Behold his bed, which is Solomon’s.” The bed, or resting-place of Solomon, was the resting-place of his spouse. To her alone belonged the right and privilege of resting with her Beloved in all the pleasures of the consecrated couch. So in the glorious gospel of the grace of God none but the bride, the Lamb’s wife, shall rest upon the gospel bed. His marriage bed is undefiled, no stranger ever has or shall be allowed to pollute it. There certainly is this peculiarity in the comforts of the gospel, none but the members of Christ can possibly rest in them; nor have they in reality any desire, for it is not calculated to be appreciated by them.

“The softest couch that nature knows
Can give the conscience no repose.”

But the gospel gives rest and comfort to all who are allowed to enter into his rest, and this embraces the weary, to whom Christ says, "I will give you rest;" and the troubled saints, to whom Paul says, "To you who are troubled rest with us." Even the Christian can rest only on this bed, for the spouse says in the first verse of this chapter, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." It is a restless place for the children of God when they get upon their own bed, they cannot find him there who alone can calm their fears and cheer their hearts.

"And whilst upon my restless bed,
Among the shades I roll,
Till my Redeemer shows his head,
'Tis restless to my soul."

The perfect security of Solomon's bed is indicated by the royal guard of armed and valiant men which were stationed around it. It is true the gospel of Christ cannot be endangered by all the powers of earth and hell, but still the gospel church is now in a militant state, or in a state of warfare; hostile enemies have conspired to invade and spoil the resting-place of the church of God, and they sometimes succeed too well in terrifying the timid saints. Doubts, fears, unbelief and lack of confidence often cause the saints to tremble, and forbid their rest, but to protect the saints from these a royal guard is provided.

"Threescore valiant men." These may represent the gospel ministry, they are entrusted with the watch-care of the churches, and made overseers of the flock, and their business is to stand upon the watch-tower, and in the faithful discharge of their duties to meet every invading foe at the threshold, whether such foes approach in the form of men, or devils, or in doubts, fear or unbelief. Hence valiant men are required; those timid ones who leave the flock as soon as

they see the wolf approaching are not reliable, for they are not of the valiant of Israel. The number, “threescore valiant men,” makes a strong and sufficient guard; it is not to confine the number of the ministry to that number literally, but as in the figure, sixty men, well armed, would seem to be a very strong guard for one bed. So we infer that the gifts for the comfort and protection of the church from surprise or invasion is full and complete, embracing the apostles and all who are called, equipped and placed for the defense of the gospel of Christ.

“They all hold swords.” They are prepared for the conflict, and ready to confront any approaching foe. Their swords are not made of steel to shed the blood of their opposers, for the weapons of their warfare are not carnal, but spiritual, and mighty through God in pulling down strong holds. The apostles understood the sword to be the sword of the Spirit, which is the word of God, as it comes from the mouth of God. John saw in his vision a sharp two-edged sword proceeding out of the mouth of him whose name was written upon his vesture and on his thigh, and whose name is called The Word of God. It is with this sword (namely) the words which God hath spoken, that apostles, evangelists, pastors and teachers are to resist error, contend for truth, and with this two-edged sword, which cuts both ways, offensively and defensively, they are to fight the good fight of faith, and lay hold on eternal life. “They all hold swords.” What would all their valor be to them when assailed if they could not meet the adversary with a “Thus saith the Lord”? They are all expert in war; God has taught their hands to war and their fingers to fight, as he did David and Paul. He makes them expert, for they that are with him are called, and chosen, and faithful; novices will not do, lest being lifted up with pride, they fall into the condemnation of the devil; not such watchmen as Isaiah described, which were dumb dogs, that could not bark, sleepy dogs, lying down, loving slumber, nor

greedy dogs, that can never have enough. The wisdom of Solomon would be impugned by the supposition that he would entrust the security of his bed to an inefficient guard, and behold a greater than Solomon is in the church, to order all things in wisdom and righteousness.

"Every man hath his sword upon his thigh, because of fear in the night." The sword of the warrior is usually fastened on his thigh, as the most appropriate and convenient place, ready to be drawn in an instant. He has not to go to some distant armory to procure a sword, every man on guard has one with him. The word is nigh thee, even in thine heart, and in thy mouth; even the word of faith which we preach. This is very essential, because of fear in the night. The night is the time when thieves and robbers and murderers are busy in pursuing their work; the night is the time for those who love darkness more than light, and it is in the darkness of the night the psalmist says all the beasts of the forest creep forth. It was in the twilight, in the evening, in the black and dark night, that Solomon saw the strange woman (Antichrist) sally forth on her errand of abomination. Naturally, men are more timid in the night than in the daytime, and it is truly so in a spiritual sense with christians; when the light of the countenance of the Redeemer is hidden from their view, dark, dismal thoughts and boding fears intrude, and then the valiant of Israel require to use their swords.

"Happy the church, that sacred place,
The seat of thy Creator's grace;
Thy holy courts are his abode,
Thou earthly palace of our God.

Thy walls are strength, and at thy gates
A guard of heavenly warriors waits;
Nor shall thy deep foundations move,
Fixed on his counsel and his love.

Thy foes in vain designs engage,
Against his throne in vain they rage,
Like rising waves, with angry roar,
That dash and die upon the shore.”

Much more might be written on the subject, if we have not missed the true design of the figure. The subject is instructing, and full of comfort and interest to those who can find rest in the gospel; but none but quickened souls can be weary, therefore none other can truly appreciate rest. The dead can no more rest with the saints upon Solomon’s bed than on the stormy billows of the troubled ocean; the gospel is the rest that remaineth, and shall evermore remain to the people of God; therefore we say:

“Go, ye that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair.

But I’ll retire beneath the cross,
Savior, at thy dear feet I’ll lie,
And the keen sword that justice draws
Flaming and red, shall pass me by.”

Middletown, N.Y.,
Sept. 15, 1862.

Elder Gilbert Beebe
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Pages 260 – 266

# SONG OF SOLOMON 4:12

**Dear Brother Beebe:** Please give your views through the "Signs" on Song of Solomon 4:12: "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." All the preaching I have is through the "Signs"; I have not heard a sermon in more than a year.

Lydia Bordon.
Franklin, N.Y.
February 28, 1865.

To those who are born of God and led by the Spirit of truth into the understanding of the Song of Solomon, it is well denominated the Song of Songs, for in it is embraced the sweetest, noblest and most exalted theme that ever moved the heart or tongue of sinners saved by grace, while to the carnal professor and the graceless hypocrite it presents no beauty or sweetness. Shut out from our understanding the sacred relationship and indissoluble union of Christ and his church, and all the divine beauty and thrilling interest of the Song would be hidden, and nothing presented to awaken the heavenly devotion of the sweet singers of Israel. This Song, although divided by the compilers of the Scriptures into chapters and verses, is but one whole song. It is called the Song of Songs, because it embraces so rich a cluster and pleasing variety of appropriate and striking figures expressive of the spiritual communion and fellowship of Christ and his church. All these figures are presented in other parts of the Scriptures, and used to elucidate and illustrate the doctrine of the gospel and the experience of the saints, but they are here collected and condensed in one grand anthem, to be sung in exalted strains to the praise of God and edification of his children. Among an extended variety of endearing terms employed by the Spirit of inspiration to set forth the

Redeemer's appreciation of and boundless love for his church, as well as the relationship subsisting, we have no less than five in the short passage on which we are requested to write. The church is here called a garden, sister, spouse, a spring and a fountain, in each of which volumes of divine instruction and rivers of sweet consolation may be deduced, well calculated to cause the lips of even them who are asleep to sing. Before we attempt an elucidation of these figures we will give some reasons for applying them to the church of God.

I. Because we can perceive no spiritual beauty in them if in any other way applied. Unto whom or what else can such language be applied as is in this Song used by the Beloved, but to his church? Is she not his spouse, his bride, his wife?

II. Because all these figures are uniformly so applied throughout the Scriptures.

III. Because this application is in perfect agreement and harmony with the teachings of the Spirit in the experience of the saints.

IV. Because the same personage in our text called sister, spouse, etc., is in other parts of the same Song called by names and titles which are nowhere in the Scriptures applied to any other than the church. We will now pass to consider the several appellatives used in our text, and what they signify in their application to the church.

1. "My sister." This appellation, as well as that which follows, "spouse", expresses relationship of the most vital and endearing kind. Although high in the heavens he reigns as God over all, and blessed forever, yet in his mediatorial relation to his church he calls her his sister, not as a mere figure of speech, but as a blessed reality. He is the Elder

Brother to all of the children of God. “For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren (Hebrews 2:11).” “That he might be the firstborn among many brethren (Romans 8:29).” The relation of brother and sister involves identity of parentage, and consequently identity of vitality. Christ is the only begotten of the Father, and in that relation is the Son of God, and he says he proceeded forth and came from God, (John 8:42). Hence he could speak truly of God as his Father, for he is in the Father and the Father is in him. And as all his children were chosen in him before the foundation of the world, their relation to God is in him as the Son of God, their sonship is in his Sonship, for they are his body, his flesh and his bones (Ephesians 5:30). Their life is hid with him in God (Colossians 3:3). They are made partakers of the divine nature, in being members of Christ (II Peter 1:4). His family record, as kept by the three that bear record in heaven, the Father, the Word and the Holy Ghost, (I John 5:7) reads, “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life (I John 5:11,12).” Thus the church identified with Christ, her mediatorial Head, in his immortality is one with him, even as he is one with the Father, and her life is hid with Christ in God. Thus standing in a union of life with the Son of God, he claims her as his sister. In recognition of this vital relation the Holy Ghost, through Paul, addressed the church which is in God the Father and the Lord Jesus Christ (I Thessalonians 1:1). In speaking of his chosen people as such, Christ is not ashamed to call them brethren, but as a church, the feminine gender being used, she is called his sister. This title, as we have remarked, is expressive of tender affection and fraternal love. The relation of brother and sister is unchangeable; being once established it can never be annulled.

2. “My spouse.” As Sarah was both the sister and the spouse of Abraham, so the church is the spouse as well as sister of him who claims to be both the Brother and Bridegroom of his church. A spouse is one betrothed or married. The church is frequently recognized in the Scriptures as the bride, the Lamb’s wife. As such she was presented in vision to John in Revelation 21:2,9,10: “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” “And there came unto me one of the seven angels,” etc. “And talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God,” etc. John the Baptist bore witness of Christ as the Bridegroom, saying, “He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled (John 3:29).” Unto the church of God it is spoken, “For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called (Isaiah 54:5).” “And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord (Hosea 2:19,20).” The nature of this espousal, and the marriage vows of the betrothment, leave no room to fear that the union shall ever be dissolved or annulled. “For the Lord, the God of Israel, saith that he hateth putting away (Malachi 2:16).” “And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me (Jeremiah 32:40).” Well might the apostle say, when dwelling upon this wonderful espousal, this marriage union, “This is a great

mystery: but I speak concerning Christ and the church (Ephesians *5:32).”* The bride released from all affinity to the law by the body of Christ, being redeemed from its dominion as well as from its power, is now married unto him who is raised from the dead, that we should bring forth fruit unto God. “But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter (Romans 7:6).” Thus Christ “loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Ephesians 5:25-27).” This bride or spouse is indebted to her heavenly Bridegroom for all the comeliness which he has put upon her. Fully conscious of this, when brought to the King in clothing of wrought gold and raiment of needle work, (Psalm 45:13,14) she is constrained to exclaim in the fullness of her joy and gratitude, “I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels (Isaiah 61:10).” Now, in all the perfection of beauty and immaculate purity and comeliness which he has put upon her he claims her as his own fair bride, and calls her his sister, his spouse, and as she is married unto him that is risen from the dead, that she should bring forth fruits unto God, she is also called,

3. “A garden inclosed.” As a spouse all her fruits must be the legitimate result of her sacred union to her Husband; so also as a garden no plants are to be cultivated but such as our heavenly Father has planted, all others shall be rooted up. In attempting to trace the analogy of this figure to the church of God we will observe a garden is a chosen, consecrated spot

selected from the plantation or farm for a special and particular purpose, as Dr. Watts has justly paraphrased it, as in the language of the church:

"We are a garden walled around,
Chosen and made peculiar ground;
A little spot inclosed by grace,<> Out of the world's wide wilderness."

Truly the church is a chosen and consecrated inclosure, being "sanctified by God the Father, and preserved in Jesus Christ, and called (Jude 1)." To the church it is said, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth (II Thessalonians 2:13)." As the garden is selected and set apart for a more important and noble purpose than any other part of our lands, so the church is chosen, organized and set apart for the cultivation of the choicest plants, and such as are not found elsewhere. In setting forth the church under this beautiful figure the inspired writer has spoken of some of her productions, as vines which flourish, and which have tender grapes; spices, the fragrance of which flows out when the North wind awakes and the South wind blows. The Rose of Sharon blossoms and blooms in the garden of the Lord, and the Lily of the Valley is among the rich variety of her flowers, arrayed in more beauty and loveliness than Solomon in all his glory could boast of. Bundles of myrrh and clusters of camphire are among her productions. "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." The vine which is found here is one that the Lord brought out of Egypt and planted in a goodly soil. The Father is the Husbandman; he says he will keep it; lest any

hurt it, I will keep it night and day. In tracing the pleasing figures embraced in the description of the Lord's garden, we might extend our article to a volume, but we will only now say all the fruits and productions of the garden, as contemplated in this song, are emblematic of,

First, Christ himself, who is the plant of renown (Ezekiel 34:29). "He shall grow up before him as a tender plant (Isaiah 53:2)."

Second. The people of God, or children of the kingdom of Christ, are called plants, and grow in this garden of the Lord. Christ is anointed to his mediatorial work for this express purpose, "That they might be called trees of righteousness, the planting of the Lord, that he might be glorified (Isaiah 61:3)." "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified (Isaiah 60:21)."

Third. The fruits of the plants in this Eden, or paradise of our God, are unto holiness, and the end everlasting life (Romans 6:22). They shall bring forth fruit in old age (Psalm 92:14), and as to the abundance of their fruit, it "shall shake like Lebanon (Psalm 72:16)."

Fourth. The fruits of the garden of the Lord are fruits of the tree of life which John saw in the midst of the street of the new Jerusalem, and on either side of the river of life, which were yielded every month, (Revelation 22:2) and they include all the fruits of the Spirit, which are these: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22,23)."

For the production of these fruits the spiritual elements must be propitious; the doctrine of the Lord must drop as the rain, and his speech distil as the dew; as the small rain upon the

herb, and as showers upon the grass (Dueteronomy 32:2). The fallow ground must be broken up (Jeremiah 4:3; Hosea 10:12), the hills must be digged with the mattock (Isaiah 7:25), to subdue the briars and thorns; and when the ground is properly prepared and the seed is sown, and the plants set and the trees made good, then the North and South winds must blow upon this garden, that the spices may flow out (Song of Solomon 4:16). When the Spirit comes, as on the day of Pentecost, like a mighty rushing wind from heaven, its power will be felt in the garden of the Lord. The genial rays and life-inspiring light and warmth of the Sun of Righteousness must shine, the refreshing dews must distil, reviving showers come down, and then the rich perfumes of the spices and fragrance of the flowers will be borne on the gentle winds of the spirit of pure devotion.

This garden of the Lord is inclosed. A garden without an inclosure is exposed to depredations from without. If her hedges are broken down all they which pass by will pluck her choice vine, the boar out of the wood will waste it and the wild beast of the field will devour it (Psalm 80:12,13). Gardens are inclosed not only for defence, but frequently for ornament. When the wise man went by the field of the slothful and the vineyard of the fool, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then he saw and considered it well, as all wise men should do (Proverbs 24:30-32). But the garden of the Lord is not kept by one who will neglect it, but by the Lord, whose eye never slumbers nor sleeps. He says, I the Lord do keep it: I will keep it night and day (Isaiah 27:3). The inclosure of the church of God is perfectly invincible, for unto her it is said, “The eternal God is thy refuge, and underneath are the everlasting arms (Dueteronomy 33:27).” “For I, saith the Lord, will be unto her [Jerusalem] a wall of fire round about, and will be the glory in the midst of her (Zechariah 2:5).” “In that day shall this

song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks (Isaiah 24:1)."

"Her walls are strength, and at her gates
A guard of heavenly warriors waits;
Nor can her deep foundations move,
Built on his Godhead and his love."

Her foundations, walls and gates are beautifully described (Revelation 21:12-27). The election of grace, the purpose, counsel and eternal, immutable love of God encircle and secure the garden of the Lord like walls and bulwarks of eternal brass. "Walk about Zion, and go around about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following (Psalm 48:12,13)." The landmarks of this garden are unalterably established. Not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken (Isaiah 33:20).

Fifth. "A spring shut up." Ezekiel, in his vision, saw a river of water issuing from the threshold of the house of the Lord, which carried life wherever it flowed (Ezekiel 47:1). "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be (Zechariah 14:8)." A spring is a place in the earth, or rock, where some vein of water arises to the surface, and in a garden a spring of living water is of great importance to refresh the plants. In the garden of Eden, where God placed Adam in his primeval state, he caused a river to flow to water the garden, (Genesis 2:10) and this was undoubtedly a type of the garden in our text, for God has promised that the parched ground shall become a pool, and the thirsty land springs of water (Isaiah 35:7). This last promise was in

connection with cheering prophecies of the establishment of the church or garden of the Lord among the Gentiles, which should cause the desert to rejoice and blossom as the rose; and so also we understand many of the Scriptures referred to point, for the church, at the period indicated in the Song, had not been brought into her gospel manifestation, but was a spring shut up. Like the well of Haran unto which Jacob came on his way to Padanaram, where three flocks of sheep were waiting for the removal of the stone from the well's mouth, so lay the great stone on which the law was engraved, on the mouth of the well of salvation, until our spiritual Jacob came and rolled away the stone. (See Genesis 29:2-10.) Thus until the adamantine tables of the law were canceled, the church of Christ, as a spring, was shut up. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed (Galatians 3:23)." We believe there can be but little doubt that the Scriptures to which we have referred fully agree with our application of the figure, "a spring shut up." The voice of prophecy clearly expressed a set time for the opening of this spring, when these living waters should go forth from Jerusalem, when Christ, the glorious Lord in his garden or church, should be made manifest as the place of broad rivers and streams, when he should call unto him all who thirst for salvation, to drink of that water which shall be in them a well of living water, springing up into everlasting life.

Sixth. "A fountain sealed." There seems to be but little difference between a fountain and a spring; all springs are fountains, but the fountain in this case is applied to gardens, a well of living waters, and streams from Lebanon. Not that the church apart from Christ could be either a spring or a fountain, for these waters which Ezekiel and John in their respective visions saw proceeded from the throne of God and the Lamb, although they were seen issuing from the threshold of the house of God, and in the midst of the streets

of new Jerusalem. God has set his Son upon his holy hill of Zion, the mediatorial throne of God and the Lamb is in the church, and all the springs of God's people are in Christ. The sealing of this fountain may signify,

1. That which was hidden, secluded or concealed, like the contents of the book which John saw in the right hand of him that sat upon the throne, which no man in heaven or earth or under the earth was able to look upon or open, (Revelation 5:1-8) and as David and John were commanded to seal up certain things, the revelation of which was designed for remote ages in the future. In this sense certainly the gospel church among the Gentiles was in the days of Solomon a sealed matter. As Paul says, "whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel (Ephesians 3:4-6)." "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (Colossians 1:26,27)."

2. The church of Christ may be regarded as sealed, having the seal of God, as in Revelation 7:3-9, as a mark by which they are identified and known, as this seal is in a prominent place, in their foreheads, where it is visible and known in distinction from anti-christ, which bears the mark of the beast, and in her forehead her names and titles written, Mystery, Babylon the Great, etc. (Revelation 17:5).

3. The seal of God is a binding and indelible testimony of her identity, and sacred consecration to Christ. As a seal is set to

establish unchangeably a decree or covenant, as of Christ in his mediatorial relation to his Father and to his people, it is said, For him (the Son of man) hath God the Father sealed (John 6:27), so also, “The foundation of God standeth sure, having this seal, The Lord knoweth them that are his (II Timothy 2:19).”

4. We may consider the seal upon the church of God to be the Holy Spirit of promise, “which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory (Ephesians 1:13,14).” “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption (Ephesians 4:30).”

5. The church is sealed by the impress of the image of Christ upon her. As a seal enstamps its peculiar marks or characters, devices, etc., upon the yielding wax, so the church of God, beholding as in a glass the glory of the Lord, is changed into the same image, from glory to glory, even as by the Spirit of the Lord (II Corinthians 3:18).

6. The spouse speaks of the seal of her Beloved as an ornamental memento, or mark of affectionate esteem and tender love. “Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death, etc. (Song of Solomon 8:6).” The church in this expresses the most important desire of all intelligent Christians, to be remembered in the love of the heart and protected by the omnipotent arm of her Beloved. An assurance of this will secure her from her doubtings and fears and jealousies, which she has found by painful experience to be cruel as the grave.

7. This sealed fountain is made to flow richly, sweetly and joyfully with those streams which make glad the city of our God, the holy place of the tabernacles of the Most High. From

this inexhaustible fountain sealed flows the high and lofty praises of God her Savior, the doctrine of salvation by grace, the order of the gospel, the fellowship of the saints, and every gracious operation of the Spirit of truth and holiness. The light and truth of God go forth from her. Love, joy, peace, gentleness, goodness, faith and every fruit of the Spirit in living streams flow from this Jerusalem, half of them towards the former sea and half towards the hinder sea; in summer and in winter do they flow. Gardens also flow from her, for she is a fountain of gardens. Jerusalem which is above (having risen with Christ) is free, and is the mother of us all; that is, of all who, as Isaac was, are the children of promise (Galatians 4:26-31). From the church of Christ as organized at Pentecost, in primitive glory and apostolic faith and order, have flowed all the churches of the saints which have ever been recognized by the word and Spirit of the Lord, whether among the Jews or Gentiles, down to the present time. We say churches, for although as the bride and spouse of Christ his beloved is but one, yet her various branches have been so recognized, and are called the daughters of Zion, children of Jerusalem and people of the most high God. As standing in Christ they are indivisible, but in location and date they are members one of another, and of the body of Christ.

In conclusion, may we not say to the children of God, who bear the marks of the children of Jerusalem, which is above and is free, Go forth, O ye daughters of Zion, and behold your King, with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart?

Middletown, N.Y.
June 15, 1865.

Elder Gilbert Beebe
Editorials Volume 6
Pages 197 - 207

# SONG OF SOLOMON 4:16

**Dear Elder:** There is a friend here who begs an explanation of Songs 4:16: "Awake, O North wind; and come, thou South; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." Is the North wind the law, and the South the gospel? Or does God bring his children again under the law of sin and death after they can say by faith, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This friend has lately come out of a great storm, wherein his soul reeled and staggered, and he was at his wits end. He thought God had brought the law to bear again upon him, and this storm was the law. Now he appeals to you, as a father in Israel, hoping that you will instruct him according to the wisdom given to you. By complying with his request, you will greatly oblige one whom I believe is a dear brother.

F. E.
Longwood, C.W.
November, 1865.

**Reply:** It will afford us great pleasure to comply with the request of our tried and tempest-tossed friend; and if anything we may say shall serve to relieve, enlighten or comfort him, perhaps the same may also be interesting to our readers generally. We will first give our views on the text proposed, and then offer some remarks on the peculiar trials of our friend and his conflict with the law.

Among the many beautiful figures employed by the Holy Spirit in this Song of Songs illustrative of the spiritual things of the kingdom of our Lord Jesus Christ, the church is compared to a garden, and the Spirit's operations on the church to make her fruitful is compared to the North and

South winds blowing upon a garden of spices, and causing their delicious odors to flow out. We have not understood the North wind to represent the law of sin and death from the power of which Christ has redeemed his church, nor the South wind to designate the gospel in distinction from the law, although the figures might not be wholly inappropriate, if so designed. But in the general application of the wind in the scriptures, it is used to represent the Spirit of God. As in John 3:8, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” So also on the day of Pentecost, when that day had fully come, and the disciples were all with one accord in one place. “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting (Acts 2:1-2).” There are many particulars in which the wind is emblematic of the Spirit. First, it is invisible. No mortal eye has ever seen the wind, nor can the Spirit of God, or any of the things of the Spirit be seen or known but by its own revelation. As the natural sun in the heavens can only be seen by its own light. All the flaming torches or gas lights which nature can afford, or art devise, cannot aid our vision to see that glorious orb, the fountain and fullness of light. Just so the lights of nature, art and science fails to reveal to us the Spirit, and the things of the Spirit, which are only spiritually discerned. Second, its power can be felt by those whose eyes cannot see the wind. So the power of the Spirit is felt by every one that is born of it; but whence it came, or whither it goeth, none can see. Third, the wind is sovereign in its course. It bloweth where it listeth. Not all the power of kings or potentates of the earth can change its course. So it is with the Spirit of our God, it can never be diverted from its course, or varied in the least from the execution of its immutable purpose. Fourth, the wind is also irresistible in its

power. The towering cedars and the sturdy oaks bow their majestic heads submissive to its might. Thus the Spirit is omnipotent and irresistible in all its operations. It brings down the lofty imaginations of men, and subdues every power in the children of God to the obedience of faith.

The North and the South winds are the same winds, though they blow from opposite points of the compass. It is the wind that bloweth, whether it be from North or South, and it would be absurd for us to say, because the South wind is warm, and the North is cold, that it is therefore not the same wind. The Christian, also led by the Spirit into the wilderness, (where Jesus was led to fast for forty tedious days and nights and to be tempted of the Devil) and will be severely tempted concerning their relation to God, by the tempter's cruel *ifs*. *If* thou be the Son, or *if* thou be a child of God, thus he may feel so chilled and benumbed by the trial as to doubt seriously whether he were led to the dreary wilderness by the same Spirit that had led Jesus to Jordan's banks, or to Zion's open gates. But we are told that our Leader was led *by the Spirit* into the wilderness to be tempted of the Devil. It was the same Spirit of the Lord God which was upon him, and which descended upon him at his baptism, like a dove, which led him to that dreadful scene of conflict in the wilderness. And as followers of the Lamb, we must be led by the Spirit through conflicts, darkness, tribulations, persecutions, and many a fasting wilderness conflict with a tempting Devil; how else are we to be his followers? If we suffer with him, we shall also be partakers with him of his glory.

But our figure of the North and South wind has a still more forcible and appropriate application when considered as applied in our text to its effects upon a garden. The church of Christ is the garden, as the figure is used throughout this delightful Song; and the members of Christ are the pleasant

plants; the graces, or fruits of the Spirit, abiding in the saints, are the spices which flow out. The figure is so applied in the verses preceding our text. “A garden enclosed is my sister, my spouse.” None but the bride, the Lamb’s wife, are ever so addressed by him. He calls his church his love, his dove, his undefiled, and he also calls her his sister and his spouse; and as his sister and spouse she is a garden enclosed; and he says to her, “Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spikenard, with all trees of frankincense, myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon.” The church is the garden of the Lord, and by the pen of the prophet, Isaiah 61, he says that he is anointed with the Spirit of the Lord God, to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. The trees of this garden are those who bear the characteristics named, the meek, broken hearted, captives, prisoners, mourners, mourning in Zion, and oppressed with the spirit of heaviness; for the most bruised plants exhale the sweetest odor. But they are in Zion, that is, in the garden of the Lord, and are there known as trees which the Lord himself has planted. These comprise all the people of Zion to whom God has said in Isaiah 60, “Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.” Who else has the power or right to plant in the Lord’s garden? Jesus has said, “Every plant that my Father has not planted shall be rooted up.” The good seed are the children of the kingdom, and he

that sowed them is the Son of man. The garden then clearly is the church of Christ, and the plants, as trees of righteousness, are the children of the kingdom, whom God has planted there, in a soil which he has provided and prepared, in a garden which he has enclosed, and around which he is himself a wall of fire, and the glory in the midst. Those who are familiar with the figure know that for the growth of plants or trees something more is required than the enclosure, the prepared soil, and the planting of trees and plants. To flourish, a garden must be well watered; this garden cannot lack for moisture, for she is a fountain sealed, a spring shut up. She is a well of living water, and streams from Lebanon.

"And all the springs of Zion flow,
To make this young plantation grow."

The genial rays of the sun, and the dews of the night, are abundantly supplied. Upon all these plants in Zion the Sun of Righteousness has arisen, with healing in his wings. And his Spirit, like precious ointment, descends as the dew of Herman descended upon the mountains of Zion, where God commanded the blessing, even life forevermore.

Still, in nature, the watered garden, supplied with sun and shade, requires the North and the South wind, for the following reasons:

First, the soft South winds are necessary to start the sap, the life or vitality, up from the root that it may be diffused to all the branches, swelling the buds, and opening the blossoms, as also to mature and ripen the fruit in its season. And the North winds are required when the autumn rolls around, and the fruits are gathered, to send back the sap into the roots, and the wintery blasts of North wind to so shake the trees as to cause their roots to take deeper and wider hold upon the

soil by which they are to be nourished and supplied. Indeed, it would be hard to tell which is the more essential to the trees, the North or the South wind.

Certainly the application of this figure to the dealings of the Spirit with the saints is very easy. Should the winds of the Spirit only operate on us experimentally in its soft South breath, like zephyrs from a sunny clime, the plants would always be shooting upward - tall and spindling, and for want of sufficient root, they would become top-heavy, and bear very little, if any, fruit; to take root downward, and bear fruit upward requires the action of both the North and the South wind. Now mark the Christian who is never chilled with the northern blasts; he has no winter, no severe trials, temptations, doubts or fears; is he able to succour the tried and tempted of the saints? No; he is a stranger to their complaints. Peter must needs be sifted as wheat before he could comfort his brethren, and our dear Redeemer himself, as the Captain of our salvation, was made perfect through sufferings; he knoweth how to succour them that are tempted, having been tempted in all points as they are. For such an high priest becomes us, who is easily touched with the feelings of our infirmities. Our health, vigor, fruitfulness and well being all require that we shall have our trials as well as joys, downs as well as ups, seed time as well as harvests, North winds as well as our South winds, cold as well as melting seasons; for we must drink our wine with our milk, and eat our honeycomb with our honey, our bitter herbs with our Passover lamb.

Second, the North and the South winds are required to waft abroad the delicious odors of the garden of the Lord. It is for this purpose the desire is expressed by the spouse in our text, “Awake, O North wind, and come, thou South; blow upon my garden, that the spices may flow out. Let my beloved come into his garden, and eat his pleasant fruits.”

The rich fragrance of a garden of spices and of frankincense would never bless the surrounding regions if there were no winds to convey it abroad. The North and South winds of the Spirit, as we have noticed, blew upon the garden of the Lord on the day of Pentecost, causing the spices to flow out, as the apostle Paul has explained in II Corinthians 2:15, "For we are unto God, a sweet savor of Christ," etc. This savor was sent abroad by the descent of the Holy Ghost like a mighty rushing wind from heaven, upon the apostles and primitive disciples. Moved by the wind of the Spirit, the apostles and New Testament saints exhaled the odoriferous savor of the gospel of Christ far abroad, even among the Gentiles. The prayers, the songs, and all the devotion of the saints arise as sweet smelling incense from his church; but that they may flow out, the Spirit must operate upon the plants which God has set in his garden. The North winds of afflictions, tribulations, losses, crosses, disappointments, and sometimes bitter persecutions, have the same tendency to draw out our humble aspirations of prayer to God that the South winds of comfort and joy in the Holy Ghost have to tune our songs of praise and thanksgiving to God and the Lamb. "And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth (Revelation 5:7-10)." From these scriptures, with many others, we learn that the spiritual worship of God, from those who are led by the Spirit, is compared to sweet incense flowing from the trees of righteousness, the planting of the Lord. But our experience tells us that these fragrant spices

never flow out from the plants of Zion except when the Spirit blows upon the garden.

Again, all the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, are productions of the Lord's garden, and are borne only by the plants which he has planted, and the delightful perfume of them, like that of the precious ointment poured upon the head of Aaron, fills the whole house of God, the savor whereof transports the saints with joy unspeakable and full of glory.

And will any experienced child of God doubt that the North as well as the South wind is required to send forth these rich perfumes from the garden of our Lord? Joy and peace, and even gentleness and faith may be richly developed as fruits of the Spirit, grown in the Lord's garden, by the gentle, warm and refreshing South breezes of the Spirit, acting gently, softly and agreeably upon the trees of righteousness. But meekness, patience, humility, contrition and self-abasement require the cold North wind to send the sap down to the roots of the plants to make them vigorous and deep rooted.

By our application of the figure of the North and South winds to the operations of the Spirit, we do not mean that the Spirit is changeable, sometimes cold and stormy, and anon soft, warm and melting; but rather that its operations are suited to the necessities of the plants. There are diversity of operations, but one Spirit. The same Spirit that leads the saints to feel their poverty, also leads them to hope in God, who is the health of their countenance and their God. The desire of the spouse, in the closing words of our text: "Let my beloved come into his garden, and eat of his pleasant fruits," receives a gracious response in the next verse of the song: "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my

honeycomb with my honey; I have drunk my wine with my milk; eat, O friends, drink, yea, drink abundantly, O beloved." As he has eaten his honeycomb with his honey, and drank his wine with his milk, so he has spread the banquet for his friends. So also must they eat the bitter with the sweet, and the milk for nourishment, as well as the wine for exhilaration. Of all the provisions he has spread upon his table the saints may eat freely, without fear of famine or want, for his resources are inexhaustible, and all that he has blessed is wholesome. And all who are hungry may freely eat; for every soul who has a relish for the food, it is provided. All who are his friends are bidden. The poor who have no money or treasure wherewith to buy, shall be supplied without money and without price.

*The Law.* We cannot conceive it possible that one who is redeemed from the dominion of the law, by the blood of Christ, and by the law of the Spirit of life which is in Christ Jesus, made free from the law of sin and death, should ever be brought again under the power and dominion of that law. It has been held and taught by very many that Christ only redeemed his people from the curse of the law, leaving them still under its dominion, as a rule of life; but nothing can be found in the scriptures to sustain that position. Indeed the testimony of the apostles most clearly prove the very reverse; for the apostle most positively affirms that, "As many as are of the works of the law are under the curse." We cannot therefore be under its dominion and free from its curse. What the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God. If then we be under the dominion of the law, we are guilty before God; as the apostle adds, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be

justified in his sight: for by the law is the knowledge of sin (Romans 3:19-20).” The perfect redemption and deliverance of God’s people from the dominion of the law is thus forcibly illustrated: “Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God (Romans 7:1-4).” Our connection with and subjection to the law is thus compared to the relationship of a wife to her husband. Our obligations to the law forbid our union to Christ as long as the law’s claim on us remained uncanceled. Until the last jot and tittle of the law was fulfilled, it was adultery to be married to Christ. Hence the necessity of redemption. To remove this impediment out of the way, Christ, whose claim to us was prior to that of the law, came himself under the law, by being made of a woman, or by being made flesh; for it was in our fleshly nature the law held dominion over us. So Christ was made under the law to redeem them that were under the law, that we might receive the adoption of sons. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil (Hebrews 2:14).” As the head and embodiment of his church, now identified with them in the flesh and under the law, he was delivered up for our transgression; he died our death. When he died for us all, then were we all dead, and buried with him by baptism into death; that like as he was raised up

from the dead by the glory of the Father, we also should walk in newness of life. That is, in the newness of his resurrection life; being risen with him, quickened together with him, and raised up with him, now completely and forever delivered from the law by the body of Christ, dead to the old husband, and married, and one flesh or one body with the risen Christ; and therefore no more under the law, but under grace. That law under which we were held being now dead to us, as a husband, or as holding dominion over us, the legal impediment to our marriage to the Lamb is removed, the marriage is consummated in our resurrection with Christ to newness of life, we are no more under the law of sin and death, but under the law to Christ. We are dead to the dominion and claims of the dead husband, and under law to our living husband. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [or by a sacrifice for sin, as it reads in the margin], condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit (Romans 8:1-5).” It is not possible that those who are dead to the law and married to Christ should ever die to Christ, and be re-united with the law; for the deliverance from the law was and is by the law of the Spirit of life in Christ Jesus, which is an immortal life that cannot die, and as the marriage to Christ cannot be annulled but by death, and the power of an endless life, makes it impossible that death, or life, or angels, or things present, or to come, shall separate us from the love of God, which is in Christ Jesus. It is altogether impossible that we can ever be

placed back in that former relationship to the law of sin and death.

As to the conflicts of our friend with legality, we suspect that he, with very many, if not all, of the redeemed saints has become entangled with the yoke of bondage, by walking after the flesh, as did the Galatian brethren when they were bewitched by the heresy of Judaizing teachers. So far as we are led by the Spirit, we are led into the liberty of the sons of God; for where the Spirit of the Lord is, there is liberty. But our fleshly nature is still full of legality, and its inclinations are to adhere only to that law, which we see in our members, which brings us into bondage. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Our earthly bodies and carnal minds being born of the flesh are *after the flesh;* but that which is born of the Spirit is Spirit, and that Spirit, being born of God, is *after God,* created in righteousness and true holiness. Therefore, to be carnally minded is death; for there is no spiritual life or immortality in our flesh; for the body is dead because of sin; but the Spirit is life because of righteousness. From the opposite and belligerent propensities of the flesh and Spirit, in every Christian arises the warfare, the flesh striving against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, so that we cannot do the things that we would. All our doubtings, unbelief, darkness, murmurings, unreconciliation to God, and opposition to his word, all our fear and discontentment as Christians arises from the flesh; and we are called on to crucify the flesh with its affections and lusts. The leadings of the Spirit incline us to deny ourselves of ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. Our fleshly bodies, though sealed with the Spirit of adoption, are not yet adopted; but the sealing gives assurance that they shall be delivered from their corruptions, and brought into the glorious liberty of the sons of God. For

the earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. When that deliverance shall come there will be no more groaning or warfare, for mortality shall be swallowed up of life. But whatever may be our conflicts, we who are born of God, and by the immortal life implanted in us made free from the law of sin and death, can never be unborn and replaced under that law from which we were redeemed by the precious blood of Christ. In our wanderings, as led by the flesh, we may become entangled with the yoke of bondage, and terrified by frightful images, painted by our imagination. “Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are his.”

Middletown, N.Y.
December 1, 1865.

Elder Gilbert Beebe
Editorials Volume 6
Pages 268 - 278

# (From the St. Lewis Observer.)

"*My head is filled with dew, and my locks with the drops of the night*." – Solomon's Song v, 2.

"The simplicity, beauty and sublimity of the imaginary of the "Book of God," is not and cannot be surpassed or equaled by any mere man. – The above quotation is a fine specimen.

Our great Redeemer here exhibits his bowels of compassion for the impenitent sinner. Dew falls in the night, and when the dew is dropping like a mist around him, the Savior is standing and knocking at the heedless and rebellious sinner's heart for admittance, and sues for an interview in such earnestness, and with such melting tones methinks it would melt the stoutest spirit, and most obstinate opposition of man into the sweetness of contrition and the holy "joy of grief," for goodness so great. And will you not be entreated in this matter, O sinner!

How irresistible is the inference that must be drawn from the above. Yes, how awful must be the doom of those who resist and fight against such love as this. "Vengeance is mine and I will repay saith the Lord." – Z.

# REMARKS

Thus "Z," would represent the Immutable Jesus, whom Saints and Angels worship, and who is set forth in the Scriptures of truth as, "The same yesterday, to day, and forever," as being so changeable as to love an impenitent sinner at one time, and afterwards as consigning the same character to suffer his vengeance eternally.

2d. He represents our Lord as calling the polluted, defiled, hardened, and impenitent sinner, His love, His dove, and His undefiled.

3d. He represents Christ in the attitude of an humble suppliant, bending before the mighty sinner and with *earnestness, and in melting* tones suing for an interview.

4th. He represents this lovely undefiled, sin-hardened, and Hell-deserving sinner, (as he would make him to be) to be by far more powerful than the Omnipotent God.

For while Jesus sues, entreats, and with *earnestness* tries to gain access to his heart, he has power to keep him out, until the unchangeable Jesus ceases to love, and changes his mind, and determines to abandon his kind intentions, which were to have saved the wretch, and now concludes to doom the same *undefiled* sinner, to suffer the vengeance of eternal fire!

*Query* – If our Lord has thus earnest tried to save the sinner, and thus failed because the sinner would not consent. What reason have we to think that the sinner will finally consent to be damned? And upon this view of the subject, our Lord may be again, as greatly disappointed in regard to the exercise of his vengeance, as much as he has been in regard to the exercise of his mercy and grace.

To such an awful dilemma are those driven who advocate the doctrines of the popular religionist of the present age.

The text in question is an expression from the language of our Lord Jesus Christ to the Church – the love of God dwells richly in her. Hence she calls Christ her beloved, "I sleep" not I make effort, or use of means – but she says, "I sleep, but my heart waketh," – but what has broken my repose? She

answers, “It is the voice of my beloved that knocketh – saying, Hark! what does he say? Open to me my Sister, my love, my dove, my undefiled, for my head is filled with the dew, and my locks with the drops of the night.”

Elder Gilbert Beebe

Signs of the Times
Volume 2, No. 12
June 4, 1834

# SOLOMON'S SONG 5:9

"What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?"

It is generally admitted that in this song of songs the pen of inspiration is employed to set forth the glory of Christ and the beauty of his church, under the figure of the beloved and the spouse, the bridegroom and the bride, and the spiritual communications of Christ and the church, their mutual love and heavenly intercourse, which are exemplified, portrayed and illustrated by the strongest, and yet most endearing figures which nature can afford. The frequent use which has been made in various parts of both the Old and New Testaments of the same figure to set forth the union and relationship of Christ and the church, by Isaiah, David, Jeremiah, and nearly all the prophets, by John the Baptist and the apostle John, by Paul, and even by our Saviour himself, are amply sufficient to satisfy all candid inquirers after the truth that Christ and the church are intended in our text by the beloved and the fairest among women. God himself declares that he has espoused the church to himself in righteousness, in faithfulness and in indissoluble union, and by his prophets assures her that her Maker is her husband, the Lord of hosts is his name, and her Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. Throughout this song of songs the relationship, the love, the high appreciation of each other, is strikingly set forth; but in our text the daughters of Jerusalem demand of the spouse wherein her beloved is more than another beloved.

The first important point we will notice is the acknowledged beauty of the spouse, surpassing all other women in her

loveliness, and commanding the admiration of all the daughters of Jerusalem: “O thou fairest among women.” We are led to inquire after her incomparable beauty, saying with the amazed daughters, “Return, return, O Shulamite: return, return, that we may look upon thee.” (Song 6:13) And in our investigation let us hear from her own lips what she can say for herself: “I am black,” she says. A color not much admired for beauty; until very recently at least it has been regarded as the very opposite of beauty, and so indeed the spouse herself regards her own color as loathsome, revolting and degrading, and in humble confession she acknowledges that she is as black as the filthy tents of Kedar, because the sun had looked upon her. But this humiliating complexion is only applicable to her as a polluted sinner, as she stands in her earthly relation to an earthly Adam, as a servant of sin, a slave to vice, a guilty, wretched, helpless convict, condemned by the law of God and under sentence of death. In all her nature vile, and as long as her connection with the earth shall endure she is environed by the tents of Kedar, and has to feel the deep mortification of a black and unsightly complexion. It cannot then be that in her carnal and earthly nature she excels in beauty. But the secret is told when her God informs her that she is comely through the comeliness which he has put upon her.

“Deified and loathsome as we are,
He makes us white, and calls us fair,
Adorns us with a heavenly dress -
His robe of perfect righteousness.”

And then she can say not only that she is in her depraved nature black as the tents of Kedar, but in her Saviour’s righteousness as white and comely as the spotless curtains of Solomon. Now she can greatly rejoice in the Lord, and her soul can be joyful in the God of her salvation, who has clothed her with the garments of salvation, and covered her

with the robe of righteousness. Washed and cleansed in the fountain of her Saviour's blood, purified as gold, refined as silver, beautified and adorned with jewels, her garments are of wrougth gold, and she is all glorious within, as she is brought unto the King in raiment of fine needlework, clothed with the sun, and elevated above the moon, and wearing on her head a crown of twelve stars. Well may she now, glorying only in her Beloved, challenge comparison, as she "booketh forth as the morning," just emerging from the blackness of night, "fair as the moon, clear as the sun, and terrible as an army with banners." O thou fairest among women! "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency." This description of the spouse, we presume, has special reference to her in her gospel organization, and as presented in her primitive faith and order. The daughters of Jerusalem, under the Sinai covenant, like Leah, were tender eyed, who "could not steadfastly look to the end of that which is abolished." (II Cor. 3:13) But she is, like Rachel, well favored and beautified, having blessed eyes which can see what kings and prophets have desired to see, but were not able. In the vision which John saw, the bride, the Lamb's wife, descended from God out of heaven, prepared as a bride adorned for her husband; to her is well awarded the superlative degree of beauty, as the very fairest among women. Compared with three-score queens and four-score concubines she stands preeminent as the only one of her mother, the chief one of her that bare her, and compared with the richly attired mistress of abominations, who, with her harlot brood of daughters, has intoxicated all the kings and governments of the earth with her fascinating trappings and wanton allurements, how supremely excellent does she appear in her heavenly charms. Compare the two, and although the world has given a verdict in favor of her who sat upon a scarlet covered beast, and reigned over the kings of the earth, and in whose skirts was found the blood of

slaughtered millions, how revolting does that devouring vulture appear when contrasted with the harmless dove of our Redeemer; the one a ravenous wolf forever howling for blood, drenching the earth with human gore, whose house is the way to hell, going down to the chambers of death, the other in angel form of loveliness, breathing only peace on earth and good will toward men; the hideous ugliness of the one is in all respects the opposite of the transcendent loveliness of the other. Not only is the spouse more lovely than the mother of harlots and abominations of the earth, but beyond all comparison more beautiful than any of her harlot daughters. Although, as we have admitted, the world may admire antichrist in all her diversified departments above the church of the living God, it is because the world has drunk deeply of the golden cup of her abominations, therefore in their intoxication they love sin and hate holiness. They love all the characteristics of that harlot family, Arminianism, will-worship, hatred, variance, wrath, strifes, seditions, heresies, murders, adultery, thefts, witchcraft, priestcraft, etc., and have no ability to appreciate the glory of the kingdom of Christ. They cannot discover why or wherein the church of God, as organized by our Lord Jesus Christ, is more fair than those who wear the alluring attire of harlots, but this is because none but such as are born again can see the kingdom of God. To the unregenerated, the women (churches as they profess to be) which reject the gospel of peace, the doctrine and ordinances of God our Saviour, and hold the doctrines of men and the doctrines of devils, who teach for doctrines the commandments of men, with imposing show of Sabbath schools, mission societies, worldly pomp and vain glory, have greater attractions. Neither the Jewish church nor any other religious organization can compare with the church of God in her gospel establishment. She is pronounced the perfection of beauty, and out of her God himself hath shined. For “God is in the midst of her; she shall not be moved: God shall help her, and that right early.”

He is a wall of fire round about, and the glory in the midst of her. This constitutes her supreme glory; she never pretended to have any other beauty or superior comeliness.

"Her beauty this, her heavenly dress,
Jesus the Lord, her righteousness."

Identified with Christ, her Head and Husband, she is a partaker of him, of his divine nature, and she is made the righteousness of God himself in him. She is not only adorned with superlative beauty, but she is in all respects prepared for her Husband. His law is written in her heart, his love is shed abroad in her spirit, his Spirit and his mind are imparted to her, and his image is enstamped on her, and thus she is made the very fairest among women.

But what is her beloved, and wherein or in what particulars does he excel other beloveds? All other religious bodies have their beloveds, to whom they manifest their partiality. The daughters of Jerusalem, under the Levitical priesthood, as wedded to Moses, or the law, had to recognize a husband who was stern and inexorable in his demands, lavish in his curses, and never known to bestow any blessings; always condemning and exposing all their faults, demanding everything, but supplying nothing, and utterly unable to either justify or to give life, with neither ability nor disposition to give them a kid with which to make merry, sternly ruling with an iron rod, demanding perfect, unremitting and perpetual obedience to his every precept, and for the slightest breach or delinquency consigning the convicted to wrath, condemnation and death.

The Beloved of the gospel church is the very opposite in all these particulars. He supplies all, and demands nothing as a condition or consideration. He is merciful to her unrighteousness, and her sins and iniquities he will

remember no more. He not only can and has given her eternal life, and pledged his veracity that she shall never perish, but he is himself her righteousness, her sanctification and her redemption. He never curses, but always blesses her. He has made a feast of fat things for her to feast upon, with wines on the lees well refined. He has brought her to the banqueting-house, and his banner over her is love.

But the disparity between her Beloved and the beloved of the daughters of the uncircumcised is still greater. Although all false religionists, or legalists, or what claim to be wedded to the law, in modern parlance are called Arminians, yet Moses, or the law, spurns them, admits no affinity. They cannot approach him without being stoned to death or thrust through with darts. All the diversified daughters or departments of antichrist claim that the Lord Jesus Christ is their beloved, but in works they deny him, and not only in their works, but in their doctrine, order and ordinances, and in their persecution of his people. Like the carnal Israelites, who professed to be looking and waiting for and desiring the coming of the promised Messiah, when the Son of God made his advent it was soon discovered that he was not the Christ they desired. So with all the daughters of the uncircumcised in the present day, they have painted in their vain imaginations that kind of a messiah which would suit their unregenerated hearts, but their imaginations paint such a being as the murderous Jews were looking for, and they have no knowledge, conception or love for such a Christ as God has by his Spirit revealed in the hearts of his children, and such as the inspired Scriptures testify our Redeemer to be. Some, and perhaps the greater portion of them, describe such an imaginary saviour as has attempted to do more than he can accomplish, who desires greatly to save everybody, has died to redeem everybody alike, has done all that he can to procure the salvation of everybody, but would succeed in saving very few if unaided in the work by the plans,

inventions, contributions and activity of men. They portray one who can only go where they carry him, and do only what they do for him. Or, to use their own words, he works by instrumentalities, means, etc., in saving sinners. Thus they attribute to their imaginary Christ the same and no more than the Pagans attributed to their stocks and stones, and they imagine that the Saviour is pleased, and even delighted with them for their zeal in teaching for doctrines the commandments of men, and that he is highly honored by the improvements that they have made on his doctrine and ordinances; and, whereas his kingdom was not of this world, they have fixed up what they imagine his kingdom ought to be, and have made it altogether a worldly concern. His kingdom no man without being born again could see, but they have assigned to him a kingdom which is visible to the unregenerate. His kingdom, his religion, his doctrine, were so offensive that he was hated, his religion opposed, and his doctrine controverted and blasphemed by all unrenewed men; they suppose that they have made such improvements that the world admires, loves, and is ready to indorse and defend his kingdom, embrace and commend his religion, support and preach his doctrine, not as set forth in the holy Scriptures, but as improved by their wisdom and adapted to the taste and disposition of unconverted men. The spouse of Christ can confidently claim that her Beloved is a real, full, complete sovereign and almighty Saviour, while all other beloveds are only imaginary. Their rock is not as our Rock, our enemies themselves being judges, for they do not claim for their rock the attributes which belong to our Beloved. They do not pretend to believe their beloved is the mighty God, the everlasting Father, the Prince of Peace; that he has all power in heaven and earth; that he doeth his pleasure in the army of heaven and among the inhabitants of earth; that he is of one mind, and none can turn him. In all these, and in every divine attribute and eternal excellence, the Beloved of the spouse is more than any other beloved. It is the

delightful employment of the spouse to extol and praise her Beloved, and to testify that he is glorious in holiness, fearful in praises, doing wonders. She loves to tell how far he excels all others, for he is altogether lovely and the chief among ten thousand. Being filled with his love, she is sick of all other objects, sick of self, sick of the vanities of the world, sick of wandering from him, and can only be cured by the light of his countenance. She says she is sick of love. When one is sick of love, or lovesick, nothing short of the presence and enjoyment of the object of that love can possibly relieve him, and it is certainly so with the church; when mourning the absence of her Beloved there is not another being or object in heaven or earth that will satisfy her. Palaces would be gloomy prisons to her in his absence, but in his presence there is fullness of joy, and at his right hand pleasures forevermore.

Middletown, N.Y.,
April 1, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 334 - 341

# THE SOUL OF MAN

**Brother Beebe:** Why is the soul or spirit of man immortal? Or, in other words, why did it not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spitler

**Reply:** The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford - "God breathed in man the breath of life and man became a living soul." And Paul has testified that the first man Adam was made a living soul. Again we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness or misery forever and ever, to our limited mind admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we

understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross he committed to the hands of the Father his spirit, and as he said to the dying thief, “This day shalt thou be with me in paradise,” we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something apart from his body that was with Christ in paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth; we can watch the process of decomposition until the perfect accomplishment of the decree, “To dust shalt thou return.” We see it so perfectly returned that it can no longer be distinguished from its kindred dust. Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature’s light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures - among others the words of our Lord concerning the rich man. To him it was said, “Thou fool, this night thy soul shall be required of thee!” “Fear not him that can kill the body, but after that have no more

power; but fear him who is able to cast both body and soul into hell." The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in righteous judgment rained from heaven upon them, but these very inhabitants of Sodom are now suffering the vengeance of eternal fire. From all of these considerations with many others presented in the scriptures we conclude that in death there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler and our readers, permit us to remark that the scriptural word *immortal* with its derivatives, as used in our version of the Bible are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in hell under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from that of immortality, which in scripture is synonymous with the words *eternal life,* and Christ only hath immortality, dwelling in the light, and it is only in him that the saints have immortality.

For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints at the last day presents a strong conformation of the position we have taken. For when Christ shall descend from heaven at the last day to raise the dead and to judge the world,

according to the scriptures, he shall be revealed personally, from heaven with ten thousand of his saints; that is, as we understand it, with all the spirits of his saints now made perfect. “For when he who is our Life shall appear,” says Paul, “then shall we appear with him in glory.” The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in the twinkling of an eye, and these raised up bodies, raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord. These are the children of God which are born of incorruptible seed by the word of the Lord that liveth and abideth forever. “He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Believest thou this?” So spake Jesus to Martha. On another occasion he said, “He that eateth this bread that came down from heaven shall never die.” There is that then in Christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us not only that the saints shall rise, that he will raise them up at the last day, but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul’s gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but all men have not the *new man* described above. All who are born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and the life implanted in the soul are distinct things in their nature and origin, but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body, and that it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was defiled with sin. But the holy law of God spake in thunder when it said to us, "The *soul* that sinneth it shall die." And until Christ was revealed to and in us we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless condition. But -

"When God revealed his gracious name,
He changed our mournful state."

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. We have seen the time that we would gladly have believed that we had no soul to live after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the

righteous judgments of God, when time shall be no more, unless God should reveal a way that his justice and truth could be maintained and salvation abound to the chief of sinners. But why it is so that the soul must so exist in wealth or woe forever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to organize us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that he is God. May we be preserved from vain speculation on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding.

Middletown, N.Y.
June 1, 1854

Elder Gilbert Beebe
Editorials Volume 3
Pages 80 - 84

# “SOUND IN THE FAITH.”

THE editor of the *Cross and Journal* is apprehensive that we Old School Baptists do not understand the meaning of the apostle in his use of the words quoted above, and has condescended to give us his construction of them. We perceive that Mr. S. is very unwilling to take them home, with their connection, as in that case he would suffer the mortification of being himself, with his missionary brethren, classed with the Cretians of the apostles’ day. It may divert, if not edify, our readers to know his version of the text. He says: “Many among us consider soundness in the faith to denote a mere mental qualification; they regard it as referring chiefly, if not exclusively, to the accuracy and extent of one’s theoretical belief, to depth in theological knowledge, especially in a few abstruse points in theology.” That there may be many around Mr. S. who entertain such views, is quite probable; but one thing is certain, they are not Old School Baptists, for all Old School Baptists believe that faith, sound faith, the faith of God’s elect, is a gift of God, a fruit of the Spirit, the substance of things hoped for, and the evidence of things not seen; that wherever it is implanted in the heart, it invariably produces the work of righteousness - conformity to the revealed will of God. Examples of this are not wanting In the sacred volume. We are referred to Abraham, Lot, Moses, and time would fail to tell of Gideon and a thousand others, who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, &e. See Heb. xi. And hence it is that we judge those around us, “who say they are Jews, and are not, but do lie, and are of the synagogue of Satan.” - Rev. ii. 9; also iii. 9. We could also name many who think faith to be but a mere science, which can be learned in a theological or Sunday school, from tracts or from anxious benches, from missionary labors or

something or anything short of Christ, and we are quite mistaken if Mr. Stevens is not in reality one of those very characters.

Sound faith produces sound practice in the saints. That kind of faith which does not lead its possessor to conform to the requisitions of the laws of Christ, as they are stated (not abstrusely, but very plainly,) in the New Testament, is far from being sound; it is rotten. Thus the Cretians, having a nominal or defective - faith, were reprobate; and thus also the new school religionists of every name, having a faith that is rotten to the core, have, like their ancient brethren at Crete, become evil beasts, slow bellies, and incessant liars; and although in some instances they may retain a form of godliness, yet they invariably deny the power thereof; and from such the Old Fashioned Baptists desire to turn away.

Mr. S., in his article, appears to think that the external deportment of professors is of infinitely more importance than the possession of the grace of faith, and the doctrine of faith in the heart; but we believe that where this grace is shed abroad in the heart by the Holy Ghost, that it never fails to produce the doctrine of faith, and the practice which is according to the faith of the gospel. The Old School, for instance, have faith in God that he will cause the redeemed of the Lord to return and come to Zion, with songs and. ever:lasting joy upon their heads; and hence we see them act as though they believed in God and trusted in him, for he that believeth shall not make haste; while the faith of the New School is that the destiny of the world is committed to them; that they can, with martyr-like efforts, prepare sinners for the courts above. No, it is not at all strange that this kind of rotten faith should produce all the rotten inventions under which the name of christianity groans at this day.

NEW VERNON, N. Y.,
June 17, 1836.

Elder Gilbert Beebe
Editorials Volume 1
Pages 308 – 310

# THE SPIRITS IN PRISON.

AMELIA Co., Virginia.

**BROTHER BEEBE:** - In the 15th No. of the current Volume I find a a request from a brother and your reply, with which I am well pleased. If it will not be too much trouble, please give us through the "Signs of the Times," your views on 1 Peter. iii. 19. "By which also he went and preached unto the spirits in prison." With my thanks for your visit and preaching among us,

I remain your unworthy brother,
JOSIAH E. PLEASANTS

**REPLY:** IN the preceding verse, the apostle declares that Christ hath once suffered for sins, the just for the unjust, that he might bring us fo God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison, &c. We understand the *prison's* or spirits in prison, in this case to have reference to all those whom the apostle has denominated *unjust;* for whose sins. Christ hath suffered in the flesh, and for whose justification he has also been quickened by the Spirit, which must include all the redeemed of the Lord: this is evident, from the use he makes of the personal pronoun, in verse 18, "that he might bring *us* unto God." In coming to redeem them, Christ found his people in a state of captivity to sin and death; thither consigned by a holy and inflexible law, unable to deliver themselves; for the sting of death is sin, and the strength of sin is the law. The work of Christ was to put away sins, and to deliver them from death; therefore in the weakness of his flesh, (in which he bore our sins) he died; but in the might of the spirit he arose from the dead, having expiated our guilt, and made an end of sin; was justified in the spirit, 1 Tim. iii. 10., or quickened by the

spirit, as in the above; by which he also went and preached unto the spirits in prison, according to Isaiah lxi. 1 - 3. “The spirit of the Lord God is upon me; because the Lori hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengence of our God; to comfort all that mourn.” See also Zech. ix. 11, 12. “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.” Thus we find him who bare our Sins by the same spirit, which brought him again from the dead, opening the prison, and bringing the prisoners out of their prison houses, proclaiming the glorious jubilee to his captives, and bringing his redeemed into the glorious liberty of the sons of God. Thy dead men sh?ill live, he says, together with my dead body shall they arise, &c. He preaches unto them. The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

The apostle’s allusion to the days of Noah, the salvation of a few souls in the Ark, as also to the like figure which we have in christian baptism, is all calculated to illustrate this subject, both are figures, and like figures too: both given to set forth that salvation of God’s chosen people which delivers them from prison and from wrath. In the former, Noah, a type of Christ, as the head of his family leads them into the Ark, the prepared Ark, amid God shut them in secure from all danger, until the storm of divine wrath shall consume his enemies; the latter is set forth the death,burial, and resurrection of our divine Lord. Our baptism cannot save us, it is only a figure of salvation by Christ, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also. should walk in newness

of life; for if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection. Rom. vi. 4, 5; Col. ii. 12.

ALEXANDRIA, D. C.,
September 13, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 527 – 528

# SPOTS AND BLEMISHES.

East Cobleskill, N. Y., Aug. 31, 1880.

ELDER BEEBE – DEAR BROTHER IN CHRIST: – My mind has been much troubled on the subject presented. 2 Peter, ii. 13, 14, "Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices, cursed children." Please give your views on the subject, and oblige your unworthy sister.

LOUISE GERNSEY.

REPLY. – This epistle abounds with solemn admonition to those who have obtained like precious faith with Peter, and those unto whom grace and peace are multiplied through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these they might be partakers of the divine nature, having escaped the corruption that is in the world through lust. This peculiar people, thus unmistakably described, wherever they may be scattered and in whatever age they may live, are the subjects of this address, and they are exhorted to give all diligence to this admonition. These having received like precious faith through the righteousness of God, are exhorted to add to it virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. These fruits of the spirit and evidences of indwelling living faith through the righteousness of God, make the calling and election of the saints clearly manifest and certain; while those who lack these evidences of a living faith, even if they are subjects of God's saving grace, are, in the absence of them, blind; they cannot see afar off, and forget that they have been purged from their old sins. Christians in whom the

fruits of precious faith abound have the joyful assurance of their calling and election of God, and that they have been purged from their old sins; and they shall never fall, for so an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. This aged and faithful apostle, knowing that he must soon put off the tabernacle of flesh, thought it meet, as long as he remained in the flesh, to stir up the brethren, putting them in constant remembrance of these things; endeavoring to leave for the benefit of the saints of future ages such wholesome admonition and instruction as they might need after his decease.

In evidence that the apostles had not followed cunningly devised fables, but had seen the excellent glory of the Son of God, he assures us that they had heard the voice of God the Father in the holy mount of transfiguration, saying, “This is my beloved Son, in whom I am well pleased. Hear ye him.” And by a still more sure word of prophecy than even the ecstasy of that transporting vision, whereunto all the saints will do well to take heed, throughout all time, or until the day dawn and the day star shall arise in their heart; knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Observe, the false teachers which were among the people of Israel in old time, of whom the apostle speaks, were Israelites whom the Lord had bought. – Deut. xxxii. 6. “I gave Egypt for thy ransom, Ethiopia and Seba for thee.” “Therefore will I give men for thee, and people for thy life.” – Isa. xliii. 3, 4. As there were false prophets among the people of Israel whom God bought and delivered from

Egypt, *even so* there shall be false teachers among the people whom Christ has redeemed with his own blood; among those whom he has bought with a price, who shall bring in damnable heresies, even denying the Lord that bought them. "But chiefly them that walk after the flesh, in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." Paul said to the elders of the church of Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." – Acts xx. 29, 30.

Some have supposed that the false teachers of whom Peter is speaking in our text are exclusively those who never knew the Lord or had any experience of the faith of God's elect. But the elders of the church at Ephesus were recognized by Paul as then being in the faith, but the time would come when some even of them who wept and fell on Paul's neck and kissed him, sorrowing because they should see his face no more, should rise up, speaking perverse things, to draw away disciples after them. In writing to Timothy he says, "Now the spirit speaketh expressly, that in the latter times some shall *depart from the faith*." This seems to imply that they had, before their departure, been in the faith; and the manner of their departing should be a warning to all who think they stand, to take heed lest they fall. It is by "giving heed to seducing spirits and doctrines of devils," until their conscience becomes callous as though seared with a hot iron, and to that extent that they speak lies in hypocrisy. Peter speaks of these false teachers that shall be among the saints, as the false prophets were among the people of Israel, that they shall bring in damnable heresies, to the extent even of denying the Lord that bought them. This is called a damnable heresy, yet even Peter himself did once deny him; but the Savior had prayed for him that his faith

should not fail. The heresy is none the less damnable in its nature because expressed by a child of God. Indeed we think it questionable if all the children of God have not at some time denied the Lord that bought them, by failing to confess him before men. "But chiefly them that walk after the flesh, in the lusts of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities." Of such he says, "Which have forsaken the right way, and are gone astray, following the way of Balaam, who loved the wages of unrighteousness.

Now those who hold and advocate heresy, and deny the Lord, if held in the fellowship of the church while persistently despising the government of Christ and the apostles, and walking after the flesh, "*are spots and blemishes, sporting themselves with their own deceiving, while they feast with the saints*. Having eyes full of adultery, that cannot cease from sin; beguiling unstable souls, a heart they have exercised with covetous practices; cursed children." As the false prophets among the people in old times were condemned by the laws that they were under, and yet were Israelites, so those who in the gospel day answer to the type, though turned away from the truth and turned unto fables, are condemned by the law of Christ, yet are they recognized as children who have forsaken the right way and are walking after the flesh. When those who are wedded to Christ walk after the flesh, seeking pleasure in other lovers, they are charged with inconstancy to Christ, which is adulterous in its nature, and in fleshly indulgence, following after the lusts of the eye; they cannot cease to sin. Led captive by Satan at his will, they are delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. – 1 Cor. v. 5. It sounds severe to speak of any of the erring people of God as *cursed children;* but Paul has said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,

let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." – Gal. i. 8, 9. We do not understand the apostle to say, or even to imply, that any of God's people can sink down to everlasting perdition, but that as the false prophets in Israel were cursed, or subjected to a just recompense of retribution according to the covenant which they were under, so in the discipline of the church under the present dispensation, those who depart from the faith and go in the way of Balaam, or of Jannes and Jambres, who withstood Moses; or like Hymeneus and Alexander, who concerning the faith have made shipwreck, are by Paul delivered unto Satan that they may learn not to blaspheme. – 1 Tim. i. 19, 20; 2 Tim. iii. 7, 8.

Such as are thus described, whenever they are found in the church of Christ, held in nominal fellowship, are *spots* and *blemishes*, and should be either reclaimed from the error of their ways or excluded from the privileges and fellowship of the church until they shall learn not to blaspheme. As wells, these are without water; they contain no refreshing drink for the thirsty saints. As clouds, or witnesses, their testimony is unreliable, they cannot edify the children of God; for as clouds or witnesses, they being in error, are carried with every wind or tempest, and in that darkness which for such as they is reserved forever. Their great swelling words are vanity, but calculated, through much wantonness, to allure those who were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning; for it had been better for them not to have known the way of righteousness, than,

after they had known it, to turn away from the holy commandment delivered unto them. But it has happened unto them according to the true proverb, “The dog is turned to his own vomit again; and, the sow that was washed to her wallowing in the mire.”

Some have objected to this application of the proverbs to christians who have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ; who have been sickened and disgusted with the pollutions of the world, have renounced them, turned from them, and become clean escaped from them, and have come under the laws of Christ, and to whom the holy commandment of Christ has been given, and who have purified their souls by obeying the truth, when they depart from the faith, turn away from the truth, and turn again to the pollutions of the world, and run greedily after the vanities which they once discarded, being compared to dogs and swine. But remember it is not the christian, but his backslidings, his again walking after the flesh, that is thus illustrated. But when were any but God’s quickened children sick of sin and made to cast it from them? When did any others purify their souls by obeying the truth, and fully escape the pollutions of the world through the knowledge of him whom to whom is eternal life? Or when were the ungodly washed? When christians walk after the flesh they are as represented by the true proverb, returning to feast upon the very pollutions of the world which they once solemnly renounced; and when those who have been washed by the washing of water by the word, turn back to the defilements of the world, they act out the propensities of that carnal, swinish nature which they find still lurking in their fleshly members which are upon the earth.

All the children of God who have been born of the Spirit have felt distressed and sickened by the sins of the flesh, and have felt a sweet relief when their burden of guilt was taken away.

They then thought their relish for sin would never return; but sins, how few if any of them can say they have not at any time been allured by the sinful vanities which were once so odious to them, and drawn so far from their steadfastness in the truth as to return to some of the follies which they had renounced. It really seems to us that the strong language of the apostle, and the striking figures used, were intended to admonish the saints to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in the world. Even a child of God, if living in the indulgence of his depraved nature, yielding to his fleshly propensities, becomes like salt that has lost is savor, spots and blemishes in the church, and should be subjected to the wholesome disciple which our Lord has ordained for the order of his house.

We are not called or qualified to judge or decide who are or who are not the subjects of saving grace; God alone can search the hearts or try the reins of men; but we are to judge of the walk and deportment, the faith and practice, and withdraw from every brother (though he may be a brother) that walks disorderly. Our confidence in one as a child of God, or lack of such confidence, should not deter us, on the one hand, from withdrawing fellowship from the disorderly, nor induce us, on the other hand, to deal more rigidly with an erring member in our extending or withholding expressions of fellowship; but in all cases we should deal according to the laws of Christ. Warn the unruly, comfort the feeble-minded, support the weak, and be patient towards all.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
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# STABILITY.

THE apostle has warned the members of the christian church against being carried about by divers and strange doctrines, and urges the importance of their hearts being established with grace. It is essential, not only to our usefulness in our connection with the citizens of Zion, but also to our own individual peace and comfort. “A double minded man is unstable in all his ways,” and is not therefore to be relied on in anything. However sincere or well meaning, he is at the mercy of every wind that blows. At one moment he professes firm and unshaken faith in the doctrine and order of the gospel, his faith appears to be sufficient to remove mountains, his zeal is ardent and love flaming; but alas! the wind veers about, and his ear is caught by some strange and novel sound, his eye is allured by some new wildfire light, and he is afloat upon the bosom of some treacherous and uncertain sea without chart or compass. To-day he mingles with the flock of Jesus, weeps in sympathy for their tears, burns with ardent devotion when they pray, sounds the highest notes when they sing, and participates with them in all the variety of their exercises – anon he is seen in the ranks of the alien, laboring to impeach the doctrine of Christ, joins in the clamor of those who ridicule the experience of the children of God, and is loud and long in repudiating the order of the house of God. Again, as though conscious of his propensity to err, he seeks a middle way, places himself between the firing of the two conflicting interests of Christ and Belial, and offers a treaty of peace to both. Such professors of religion are never to be relied on; they cause continual agitation and turmoil in the church, and, so far as their influence is felt among the young and weak of the saints, cause wavering and fear.

Now while the dread hurricane of delusion and heresy is sweeping our country with all kinds of false doctrines, how important it is that the saints should be established in the truth, should have on the whole armor of righteousness, and having done all, stand fast; firmness and decision are very important. No one should take the Old School Baptist stand who can conveniently be anything else, and certain]y one might suppose there is very little inducement among its to allure those who wish to be in favor with the world, the flesh or Satan. Those who from thorough conviction of the correctness of the ground we occupy find a necessity laid on them to join our ranks, will be likely to endure hardness as good soldiers, and count all things but dross for the excellence of the knowledge of Christ Jesus our Lord. Such persons will be stable, and such will prove a blessing to Zion in comforting, encouraging and confirming the feeble and the wavering, and to such we bid a hearty welcome to bear with us the cross and share with us the crown.

We are informed the apostles went about confirming the souls of those who believed. If those who are strong among the flock of Christ would copy the apostolic example, and endeavor to strengthen the bands that hang down and confirm the feeble knees, the result would be more happy than to denounce all who, for want of deeper experience and more extensive instruction, have failed to come up to their standard of orthodoxy. If the strong are required to bear the infirmities of the weak, let the energies of those who by reason of age are able to digest the strong meat, remember that the lambs require to be fed on the sincere milk of the word that they may grow thereby. We certainly need to have in exercise all the gifts of the Spirit with all wisdom and patience, that we may put to flight the armies of the aliens, and dash all their little ones against the wall, and at the same time “Hurt not the corn nor the oil.”

NEW VERNON, N. Y,
Nov. 15, 1842.

Elder Gilbert Beebe
Editorials Volume 2
Pages 92 – 94

# STANDARD AUTHORS.

While the popular religionists of our day may boast of and rely upon the doctrines taught and theories held by ancient and modern writers, which they have adopted as their standard authors, the church of God are not to regard any uninspired men, however learned they may be, however popular, pious, or even correct, their teachings may be, as standards to the people of God. The writings and teachings of those who are approved as the ministers of the gospel, whom God has called and qualified to proclaim his everlasting gospel, are at the least only standard-bearers, who, to the extent of the ability which they have received of God, exhibit the standard of our faith and rule of our conduct as given in the inspired scriptures of eternal truth; and all they proclaim and testify to us is to be carefully tested by the infallible scriptures. In this matter we are forbidden to call any man father, for one is our Father, even God. The inspired prophets and apostles may be properly regarded as standard writers to the primitive saints; for God himself spake to the Old Testament by the prophets, and under the gospel dispensation God hath and still doth speak to us by his Son, who having in his Mediatorial triumph received and given gifts unto men, by them he still continues to speak to us the word, which at the first of the gospel dispensation began to be spoken by the Lord (Christ), and was confirmed unto us by them (the apostles) who heard him. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will. – Heb. ii. 3,4. No minister of Christ at the present day, unless swayed by carnal ambition, would willingly be regarded as a standard writer or preacher; but would rather admonish the brethren to accept his views only so far as they are sustained by the testimony of God, as contained in his inspired word.

We would by no means encourage a morbid spirit of jealousy, suspicion or unreasonable criticism, for we are to cherish a confidence in those who labor among us in word and doctrine, and esteem them highly for their work's sake. Still we should regard them as men in the flesh, liable to err; and therefore the saints, who are to judge angels, are to carefully compare what they hear with their own experience and what they hear or read with the holy scriptures.

Ancient and modern writers have undoubtedly written many very excellent things on the subject of religion, and so far as their writings are sustained by the scriptures, they are useful for edification to the saints; but when they come to be regarded as standard writers, they are liable to be placed between us and the bible, and so become a snare and a trap to mislead those who so adopt them into pernicious errors.

The popular religious denominations, whose religion is regarded as a science to be taught in the schools of men, have their standard expositors of the scriptures, whose decisions are by them regarded as orthodox, and all who do not so regard them are denounced as heterodox. The uninspired commentators of the first three centuries of the Christian era, which were approved by the papal council of Nice, were called Ante Nicene fathers; and such as have been approved by Catholics and Protestants subsequently, are distinguished as Post Nicene fathers; and by the popular voice of the learned and prudent of this world, all are denounced as schismatic, unsound and heretical who prefer the plain teachings of the word and spirit of God to what men have laid down as orthodox. The creeds of papal and protestant councils have been, whenever the secular powers could be enlisted, enforced by pains and penalties, imprisonment, tortures and death. Nor is the spirit that now works in the children of disobedience at this late age any less

intolerant; it only lacks the power to enforce its dogmas by such agencies, as prisons, flames and fagots.

A restless spirit is still painfully perceptible among the worldly religionists of the present time, even in our own beloved land of boasted light and liberty, to ignore the sacred rights of conscience in matters of religion, which is guaranteed to every class of our citizens in the constitution of our State and Federal Government. And we would to God that we could say in truth, that even those who claim to be Old School or Primitive Baptists were altogether free from a proscriptive and persecuting spirit. There was a time when our Lord said to some of his dear disciples, “Ye know not what manner of spirit ye are of.” It certainly becomes the saints to try the spirits, whether they are of God, because many false prophets are gone out into the world. We are admonished to “Prove all things, and hold fast that which is good.” All that has been written on the subject of religion should be tested by the word and spirit of God, and whatever will not bear that test should be rejected, and all that is sustained by the scriptures should be held fast; but nothing should be relied on as the infallible truth of God but the holy scriptures.

In all ages of the church men uninspired have written what they have believed to be the truth; but nothing that they have written should be allowed, however excellent, to occupy a place between us and the scriptures. The writing master gives his pupils a perfect lesson of penmanship to copy, and every line they write should be with an eye upon the original copy, which they should endeavor to imitate; but if instead of the copy written by the teacher, they take the lines written by themselves, they will not advance in the art. Even so, if in tracing the opinions written by good or bad men, we lose sight of what has been written by the inspired apostles of the Savior, we shall fail to be profited.

Some who are still living can remember the condition of the Baptist church fifty or sixty years ago, when, instead of a strict adherence to the bible, the harmony of the church was interrupted by the conflicting teachings of Doctor John Gill and Doctor Andrew Fuller. By one party Dr. Gill was accepted as a standard commentator, and by the other Dr. Fuller was an oracle, and the scriptures were cast in the shade, only so far as interpreted by one or the other of these commentators. There were undoubtedly some good things written by both of them, but accepting either of them as standard men led to the final division and ultimate separation and disfellowship of their adherents.

The true and faithful ministers of the gospel should not be regarded as standards, but so far as they preach the gospel of Christ in its purity they are standard-bearers; and standard-bearers to the people of God only so far as they present in their ministry the inspired testimony of the scriptures as the infallible testimony of eternal truth. We would commend the noble example of the citizens of Berea, who received the word with readiness of mind, and searched the scriptures daily whether these things were so. We should bear in mind that the ministers of the gospel of the present times are men in the flesh, subject to the infirmities incidental to us all: that they are not, nor do they claim to be, like the apostles of our Savior, immediately inspired by the Holy Ghost, as they were; hence while we are bound to receive the testimony of the inspired apostles as the standard of truth, we are to bring what the ministers of our times assert to that standard for trial. What the apostles have bound on earth is the testimony of the Holy Ghost, who spake by and through them, and is therefore bound also in heaven.

There is danger in relying implicitly on what any uninspired writer or preacher may give us their understanding of the

things of the Spirit. Only so far as we are taught of God do any of us know the truth as it is in Jesus; and to that extent our instruction will be sustained by our divinely authorized standard authors, the holy apostles.

We do not know that there has been any period in the history of the church since the apostles were here in the flesh, in which the church of Christ in all her members were perfectly free from error in some form, or to some extent, either in doctrine or practice. The reproofs given to nearly all the seven churches of Asia should teach us of the unreliability of any as standards for the saints, except those inspired men of God who have spoken and written as they were moved by the Holy Ghost. The exultation and air of triumph assumed by those who contend for unscriptural doctrines or practices, when they bring from history some examples of their cherished errors, showing them to have existed or been tolerated a hundred or a thousand years ago in the church, shows a strong propensity on their part to stop short of the holy scriptures as the only standard by which to test the truth of what they wish to sustain as pleasing to God or profitable to his people.

Our object in this article is to impress upon the minds of our readers the importance of regarding only the divinely inspired writers of the holy scriptures as our standard writers. However excellent may be the testimony of those who now proclaim the unsearchable riches of Jesus Christ unto us, we cannot follow Christ, or receive their doctrine only so far as it is set forth in the scriptures of truth, without rejecting the scriptures as our only rule of faith and practice. The scriptures are to us the sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our heart. And we are most solemnly admonished that “we ought to give the more earnest heed to the things which we have

heard, lest at any time we should let them slip.” – Heb. ii. 1. “Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen.” – 2 Peter iii. 17, 18.

Elder Gilbert Beebe
Middletown, N. Y.

SIGNS OF THE TIMES
Volume 48, No. 1
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# STEPHEN - HIS TESTIMONY AND DEATH.

GOD has chosen his people in a furnace of affliction, and it is his pleasure that the faith which he has given to his saints shall be tried. In the world he has ordained that they shall have tribulation, but in him they shall have peace. In the case of Stephen, as recorded in Acts vii., we have a clear and striking illustration of the depravity of poor, fallen man, and the violent opposition of the human heart in its unsubdued state to the religion of our Lord Jesus Christ, and a pleasing exemplification of the power of that faith of which Jesus Christ is the author and finisher, in its triumph over persecution, pain and death. It may be profitable for us who are so prone to brood over our real or imaginary troubles, to carefully review the faithful record of the sufferings of the primitive disciples of our Lord, and among the long catalogue given in the Scriptures we may pause a moment and consider the case of Stephen.

This man of God was, in himself considered, compassed with the same infirmities which are common to all men, he was equally as dependent on God for that grace which made him to differ from those who madly sought to take his life. But in proportion to the amount of grace manifested to the children of God, and the development of the faith of Jesus Christ in them, they have always, from the days of Cain to the present time, had to encounter the rage and fury of their enemies. This opposition and persecution has in all ages been chiefly from those who have stood high in religious profession, and those who were so much enraged against Stephen were exceedingly zealous in the defense of their religion against what they regarded as heresy in the preaching of Stephen. Even Saul, who was soon to become an apostle of Jesus, was

at this time engaged with the multitude in their murderous designs; for he had not yet breathed out all the slaughter that rankled in his heart against the followers of the Lamb. But Stephen, being filled with the Holy Ghost, was well qualified for the emergency, both to testify with boldness, and patiently to suffer all the violence they could heap upon him. He evinced no disposition to yield to the popular clamor of the Jews, nor was he intimidated by their cruelty.

To all those who are in this day reproached and persecuted for the testimony of the truth, there is much instruction and comfort in the subject under consideration. When the exasperated multitude and the counsel were cut to the heart, and gnashed upon Stephen with their teeth, for having faithfully declared to them the truth, he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. This heavenly vision of God and the Lamb was enough to fill his heart with rapture, while a shower of stones were pelting his poor, dying body. In the ecstacy of that vision he exclaimed, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. The coast was clear, the heavenly portals wide displayed, the glory of that heavenly world drew forth his ardent spirit for its immortal flight. “Lord Jesus, receive my spirit!” he cried, and kneeled down and prayed that the sin of his murderers might not be laid to their charge, and then he fell asleep. Though it may not be our privilege in our afflictions, trials and persecutions, to see the heavens opened, and the glory of God and the Lamb, as Stephen saw it at that time, yet the faith of Jesus Christ in us looks within the veil; and by it we are enabled to look upon the things which are not seen, and, in our measure, we are permitted to realize the same consolation. Not with our mortal eyes, but by the light of the knowledge of the glory of God which shines in the face of Jesus Christ, do we behold the blissful

regions of unclouded day, and with the happy martyr, expand our pinions for the immortal flight.

May we who are called by grace, to be engaged in the same cause, to experience in measure the same conflicts, to suffer the same opposition from the world, the flesh and the devil, and at times to experience the same victories, may we bear in mind the case of the devoted servant of our Lord and Master. It will be profitable for us to remember that in the hour of his severest sufferings he looked steadfastly into heaven. The eye of his faith rested on the glory of God, and he saw Jesus standing on the right hand of God. Where else can we look when all earthly comforts fail, when nature sinks, and the earthly house of our tabernacle is dissolving? Earth has no comforts for such an hour. How blessed then to be like Stephen, so filled with the Holy Spirit that we may look on the things which are not seen, the things which are eternal; and not only to look, but like him, to look steadfastly. Not even the violence of the infuriated mob, nor the cruel beating of a shower of stones, could divert his eyes from the mark of the prize of his high calling. The glory of God appears through the dim vista of intervening sufferings, his overruling providence, his all-sustaining grace and the trial of the faith, patience and hope of his children shall result in the declarative glory of God and the Lamb.

When the man of God saw Jesus, as the Son of man, standing on the right hand of God, he saw him in his mediatorial character, as having once endured the cross, once suffered in the flesh, once endured the contradiction of sinners against himself; and as having in the time of his incarnation, endured even the hiding of his Father’s presence, for a season, but now he is seen as the risen and the glorified Redeemer, on the right hand of God, the representative of all his children. As the first fruits of them that slept, he has risen and gone up with a shout, and his

position at the right hand of God as the representative and embodiment of all his spiritual members, is the certain pledge that where he is, there they shall also be.

This view of the complete triumph of the dear Redeemer, and his exaltation far above all heavens, not only inspires the suffering saints with the assurance that they shall shortly reign with him in glory, but seeing him as he is, has a transforming power on them; they are made more fully to display his image, and display that humility, meekness, patience and long-suffering, as well as that firmness and unshaken confidence in God, which was so gloriously exemplified in him in the days of his flesh. Thus Stephen, instead of fretting, murmuring or despairing exulted in the glory that was to follow his sufferings; but like his divine Lord and Master, his last prayer was that the sin of his enemies in stoning him to death, might not be laid to their charge. O that we, who at the present age profess to be the disciples of the crucified, risen and exalted Jesus, may be so filled with the Spirit of our God, and so sustained by his abounding grace, that we may give the same evidence that we have learned of him who was meek and lowly; that we may endure hardness as good soldiers of the cross; looking unto Jesus, (as Stephen did), the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is now on the right hand of God. May we consider him that endured such contradiction of sinners against himself lest we be wearied and faint in our minds. May patience have its perfect work, and when we have suffered awhile, according to the will of God, may we lay off our armor and fall asleep as Stephen did, with heaven, and God, and Christ in full view.

Middletown, N.Y.
July 1, 1854.

Elder Gilbert Beebe
Editorials Volume 3
Pages 89 - 93

# STRAINING AT A GNAT AND SWALLOWING A CAMEL.

A SECULAR paper, in speaking of the receipts of the American Board, seems to be surprised that they should amount to $300,000, and remarks:

"It is to be hoped that the immense sums which leave our country at a period of unparalleled distress are judiciously disbursed and strictly accounted for."

"The sole reason why this sum is considered 'immense' appears to be that it is devoted to an object purely benevolent. But we do not recollect ever to have seen, in any of our papers, a single regret expressed that, 'at such a time of unparalleled distress,' such 'immense sums' should 'leave the country' for the purchase of articles, which, to say the least, might be dispensed with without any serious inconvenience. Thus we send out of the country about $14,000,000 annually for the purchase of tea and coffee; about $9,000,000 for silk; nearly $7,000,000 for spirituous liquors; and nearly $1,000,000 for cigars. In comparison with any of these sums, the income of the American Board is a mere item; yet we have no reason to suppose that any serious distress would be felt in the country, as the consequence, if none of these articles were to be had. Yet our sage political economists, who scowl at the idea of sending away $300,000 to enlighten the world, see no evil in sending millions away for articles of luxury, some of which are positively injurious. And the whole of this paltry sum does not 'leave the country,' but a considerable portion of it is expended in this country for outfits, supplies, home operations and Indian missions. We have, also, one other remark to make in view of these facts. It cannot be for want of ability that the contributions for benevolent operations are

so much straitened so long as such ‘immense sums’ are expended for luxuries. A tithe of the expenses of christian families in this country, beyond what is required for comfort and convenience, would furnish abundant means for prosecuting the work of the Lord at home and abroad. The reason that the chariot wheels move so slowly is, that there is a want of self-denying and self-sacrificing spirit in thechurches.” - *Boston Recorder.*

“To the above might be added, that these sage grumblers against christian benevolence think nothing of a strolling dancer carrying off more than $100,000 for a few months’ exhibition of her almost denuded person on the stage; and complain as little of the hundreds of thousands which foreign mountebanks, whether they are called tragedians or commedians, take from us during such unparalleled distress; nor of the millions which are worse than plundered from the earnings of the poor by those who are legally authorized to make men drunkards and their families paupers.

“These things are all right; but to send the bible and the missionary to the heathen to save millions from temporal wretchedness and eternal perdition, oh this is a monstrous waste of money in these hard times!

“The truth is, if the contributions to the cause of God had been tenfold what they have been, we might have been preserved from the present ‘unparalleled distress,’ which we can but look upon as a judgment upon the covetousness and idolatry of the nation. We have loved and worshiped money, and our god is taken away and we suffer. The right way to remove the evil is to return unto him from whom we have departed, bringing our tithes into his storehouse, seek from him the blessing we need and which he has promised to bestow.” - *Baptist Record.*

This rough shod going over is meted out by the two New School *Recorders,* to some meddlesome editor of a secular newspaper, who has dared to make an allusion to the amount of money lavished upon the foreign mission speculation of the present time. From the indignant and spiteful manner of their rebuke, one would be led to suppose that some awful offence had been given; but what is the nature of the offence committed? Why, first, He has impudently called the trifling sum of $300,000 an 'immense sum!' Second, He has alluded to its leaving the country at a time of unparalleled distress!! Third, He has expressed the vain and delusive hope that it is judiciously disbursed!!! How silly to indulge such a hope! And last, but not least, he would have the missionaries give a strict account of the disbursement of so much money!

Now is it not insufferable that a mere editor of a secular newspaper should dare to mention the pecuniary embarrassment of our nation, and the distress of the citizens of our own country at a time when missionary avarice is unsupplied, and that he should insinuate that these poor, self-denying missionaries who are starving in clover on their thousands and even millions of dollars, would be any the better for watching, or that they should be required to give a strict account of the disbursement of the funds put into their pious hands? Out upon such a grumbling editor - what business has he with a press if he cannot let the black coated gentry alone? What an ignoramus of an editor he must be, if he does not know that the clergy of our country have already frowned down nearly every printing press in America that has dared to expose or call in question the propriety of their schemes to fleece the *dear people.*

No wonder the offensive editor should be accused by our pious and benevolent knights of the goose quill of swallowing a camel, if he would dare make himself so singular as to attack the anti-christian beast, when scarcely another editor

of the secular press dare object to any scheme, however absurd, that is set on foot by the clergy.

Perhaps there may be more truth in the figure than these pious editors intended; for brother West says they have got in a habit of speaking the truth sometimes when they do not mean to. A gnat is a very small and insignificant animal compared with a camel, and so is $300,000 very trifling compared with what these greedy missionary mongers want of the people's money. If we may judge by what was published in a missionary paper called the *Ambassador,* last spring, containing the proceedings of a convention held in Broome St., N. Y., and an address, in which they resolved that the Lord requires of this generation to evangelize the world during the present generation, and that the amount of funds wanted for the execution of that work is $26,000,000 annually for thirty successive years, beginning with A. D. 1842! The aggregate amount of all these installments will probably somewhat transcend the dimensions of a gnat, and approach the size of a camel. But the beauties of the simile are not exhausted. The gnat, though small and almost imperceptible, is very insinuating, and has a most powerful sting - would rob us of our life-blood, and escape chastisement because of its insignificance in size. So far, at least, the figure has been well selected by our missionary contemporaries; for the money fleeced from the pockets of the people by the mission agents is generally attended with the poison of their bite or sting; for in order to satisfy their appetites with the object of their pursuit, they find it necessary to infuse the poison of their arminian heresy; and it is to be lamented that there are so few guardians of the public press who strain at this description of gnats.

The editor of the *Baptist Record* admits what his missionary brethren have almost uniformly denied, and charged us with slander for imputing to them, viz.: that the money expended

in bibles and missionaries will actually save millions, not only from temporal wretchedness, but also from *eternal perdition!* If these hypocrites believe what they say, why do they not at once shell out all the gold and silver in their possession for the salvation of lost sinners? Who rides in finer carriages? Who fares more sumptuously every day than do the missionaries and their gentlemen agents? The reason why we Old School Baptists do not contribute to the missionary speculation, is because we do not believe the salvation of any soul rests upon the labor or support of the craft. We believe it a reflection upon the wisdom, power, truth and grace of God, and that it is. virtually a rejection of the gospel of Jesus Christ. We learn from the scriptures, and are taught experimentally by the Spirit, that the blood and righteousness of our Lord Jesus Christ, and that alone, has power to save us or any lost sinner from going down to perdition, and we act accordingly. But they profess to believe quite differently, and why do they not act according to their profession?

The last paragraph of the extract we regard as a palpable fraud. They tell us for truth, that if the contributions were tenfold what they have been for some years past, we might have been saved from the present "unparalleled distress." Which (being interpreted) means if we had raised $3,000,000 for the mission operation, instead of $300,000, our country would have been by this time out of debt and free from pecuniary embarrassments. What fine logic! Only convince the brokers of Wall Street, New York, or the financiers of our government, that such would be the result, and, we doubt not, the $3,000,000 of shining dust will be forthcoming in a hurry.

The truth of the next sentence, if the writer means to apply it to the mission craft, we shall not question, viz.: that they have loved and worshiped money, and that in removing

money from them, their god is removed and they suffer. But if the declaration is intended to apply to the public in general, it displays unparalleled impudence and ingratitude, to accuse those misguided and sorely humbugged people, from whom their coffers have been so frequently replenished, at the rate of $300,000 at a time. If to ascribe the salvation of sinners from eternal perdition to money does not amount to idolatry, it will be hard to find idolatry on the earth. The idolatry of Aaron and Israel did not so much consist in their making the calf, as in their saying, These be thy gods which brought thee out of Egypt, and thus ascribing temporal salvation to gold and silver fashioned by the works of their own hands. The pious (?) editors have, in the preceding sentence, ascribed the power of salvation, both temporal and eternal, to the same god that Aaron set up, only with this difference: Aaron fashioned the precious metals into the form of a calf, and the modern missionaries prefer it in the form of dollars, eagles, &c. In view of their wickedness and gross idolatry their confession is appropriate, but we cannot think it sincere. As to their returning to the Lord in the manner they tell us would be right, we have no faith to believe they intend any such thing; but rather that they wish to deceive and defraud the people.

New Vernon, N. Y.,
Sept. 15, 1842.

Elder Gilbert Beebe
Editorials – Volume 2
Pages: 61-66

# STRANGE EVOLUTION OF THINGS.

THOSE religious denominations which profess to protest against popery on account of the persecuting spirit of the papists have culled from the history of papal persecution the bitterest features of religious intolerance, and are now ready to wage a war of extermination against them, as though the same intolerent spirit in professed Protestants were more excusable than in the Catholics. Now, in the turning about of the tables, the once ferocious and persecuting Catholics are pleading for the perpetuity of the free and liberal institutions of our republican government; for the enjoyment of the rights of conscience, which we had supposed were secured to all classes of American citizens by our constitution; for liberty, in a boasted land of freedom, to worship God according to the dictates of their own consciences, and to educate their children without subjecting them to the corrupting influence of an opposite sectarian bias. The cause of christianity and republicanism is now plead with thrilling eloquence in our country by the papists, at the expense of blood and treasure, while the cause of oppression, anarchy, hierarchy, and intolerance, is supported by Protestant combinations, self-styled *evangelical*. (What a burlesque on the term!) Did Christ or his evangelists burn down the temples of the Jews or Pagans? Did he or they strive to establish their cause by incendiary appeals to the vilest passions of the most depraved? Did he or they lead on the ruthless mob to butcher down their opponents, and drench the earth with human blood? This designation, *truly evangelical*, is about as appropriately applied to the Protestants of the nineteenth century as was that of *his Holiness*to the pope at a former period.

Will not this state of things have a much greater tendency to augment the strength and numbers of the Catholics in our country than to carry out the designs of the persecutors? Can the common sense of the community fail to see that the spirit manifested by the Catholics during the late excitements at Philadelphia and New York is far preferable to that manifested by their oppressors. Read a few of the inflammatory articles in any of the popular religions journals, especially the "*Baptist Record*," of Philadelphia, and contrast them with such as the following, from the Catholic Bishop of Philadelphia, and then decide in which part may be traced the most legible traits of the man of sin.

From the *Public Ledger*, of Philadelphia, in time of the late riots:

To THE CATHOLICS OF THE CITY AND COUNTY OF PHILADELPHIA. The melancholy riot of yesterday, which has resulted in the death of several of our fellow-beings, calls for our deep sorrow. It becomes all who have had any share in this tragical scene to humble themselves before God, and to sympathize deeply and seriously with those whose relatives and friends have fallen. I earnestly conjure all to avoid all occasion of excitement, and to shun all public places of assembly, and to do nothing that in any way can exasperate. Follow peace with all men, and charity, without which no man shall see God.

†FRANCIS PATRICK,
Bishop of Philadelphia.
Philadelphia, May 7, 1844.

New Vernon, N.Y.,
July 1, 1844

Elder Gilbert Beebe
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Pages 451 – 452

# THE STRANGE WOMAN.

"I have peace offerings with me; this day have I paid my vows." — *(The Strange Woman.)*

How different the language of this strange woman from that of the Sister and Spouse of the Lord Jesus Christ, whose motto has ever been, "The Lord is my Shepherd, I shall not want." - Psa. xxiii. 1. Zion has ever delighted in telling what her Lord has done for her. "He brought me up also out of an horrible pit, and miry clay, and established my goings, and he hath put a new song in my mouth, even praise to his name." "He brought me to his banqueting house, and his banner over me was love." "He is her refuge in distress, and a very present help in trouble."

But not so with the strange woman. Her husband has gone a long journey, and has taken the bag of money with him, (as though he were a modern missionary,) and she is left to provide for herself; hence she is found, devoid of delicacy, in the streets at the twilight. She is loud and stubborn, and at every corner she seeks for lovers, and wishes with them to take her fill of love. She delights to tell of her own doings; for in truth she is a workmonger practically. She has decked her bed with tapestry, with carved works, and with fine linen of Egypt, (not of Zion.) She has paid her vows, and so of course she has peace offerings with her. Having by her industry, in the absence of the good man, rendered her house so inviting, by her peace offerings, her carved works, perfumed bed, and her fine linen of Egypt, she is now seen in the black and dark night; for her feet abide not in her house; she goeth forth a diligent seeker and as sure finder of her deluded proselyte. Among the young men she espieth one void of understanding; she flattereth him with her words, and with her fair speech she causeth him to yield, yea, she forces him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteneth to the snare, and knoweth not that it is for his life.

She telleth him that stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell. She hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

Ye children of wisdom, tell us, is she not a daughter of her who sat upon a scarlet-colored beast, who made the nations of the earth drunk with the contents of her golden cup, whose name is called Mystery Babylon the Great, the Mother of Blarlots, and the Abominations of the Earth?

If Mystery Babylon, is written in legible characters on the forehead of Papal Rome, are not the features of the strange woman above described equally visible in her mystic daughter, the popular Protestant religionists of the present age? Hark ye! What do they say? We have peace offerings with us, *alias,* the means of grace, the issues from death, and means whereby to make our peace with God, and of saving our souls from hell, and of saving the souls of as many as we scan by our fair speech force to turn in with us. Do they not profess to have peace offerings with them when they undertake to reconcile the world to God, and when they upon the house-top proclaim that their benevolent institutions are efficient means of saving lost sinners. Do not the engineers of a Protracted Meeting, when they call their deluded dupes to the anxious benches, to participate in the efficacy of their intercession with the Lord, and when to encourage them to come, (or with their fair speech to force them,) they tell them that their compliance will advance

them, one step at least, towards heaven. Do they not then declare that they have peace-offerings with them? Or when they declare that all that is necessary to establish their peace with God is to give their hearts to him, and that they have power to do this, do they not then say, We have peace-offerings with us? And when they have gone through the formalities of what is called getting religion, and have passed from the anxious bench to the submission chair, and into the church, do they not say, “This day I have paid my vows; I have given up my heart to God; I have received the healing virtues of the consecrated bench; I have joined all the benevolent societies, and what lack I yet?”

True, the popular religionists of the present time do profess to own Christ as their Husband. But it is equally true that they do virtually say that he has gone a long journey, and will return at the time appointed.

And that he has left her to supply herself with pastors, and arrange her house so as to render her accommodations inviting to those among the youths who are void of understanding; and having done all this, to go forth by her missionaries, agents, tract distributors, &c., to diligently seek for for lovers, or converts.

Reader, can you discern the analogy? Beware, then, for her house is the way to hell, going down to the chambers of death. The dead are there, and her guests are in the depths of hell.

NEW VERNON, N. Y.,
April 2, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 131 – 133

# SUICIDES.

“THE number of suicides committed within the last four months is frightful. The time has been when such a crime excited a universal feeling of horror through the country; but they have now, unhappily, become too frequent to receive much attention. The pecuniary distress of the country has its full share in the alarming frequency of suicides. Nearly every mail brings accounts of more or less.

“It is surprising that in a christian country where the bible is in the hands of nearly all who can read, such scenes should be so frequent. They arise in most instances from false pride. A man who has lived in a high and fashionable style, meets with reverses of fortune that reduce him to the necessity of retrenchment, or, perhaps, compel him to labor for the support of his family. Instead of seeing in all this the hand of a kind and merciful Father, who seeks to purify his heart in the furnace of affliction, and by withdrawing his affections from the vanities of life, place them upon objects lasting and divine, he murmurs at the dispensation – thinks only of the opinion of the world, and too weak to endure the neglect of those whose opinions ought to be regarded as worthless, rushes, unbidden, into the presence of that Being who has pronounced the sentence of condemnation upon the self-murderer.

“Allusion to this topic is at all times appropriate to a religions press, and at this period peculiarly so. Gloom and despondency, arising from the great pressure which is felt throughout the country, prevail more extensively, perhaps, than at any former period of our history. It is the duty of every christian minister to point the desponding to the only true source of consolation – to cheer their drooping spirits with the words of comfort drawn from the promises of

scripture, and show them the rich stores of happiness open to all who will accept it – happiness such as earth can never afford even to the most prosperous.

"Who can presume to say that God in infinite wisdom does not often visit nations as well as individuals with great pecuniary disasters, that they may see the vanity of all earthly hopes, and place their dependence upon heaven? Such seasons, if improved aright, will result to the everlasting good of many. In such times, the truths and promises of the gospel have more than usual effect, and revivals of religion prevail extensively. None can have forgotten how fatal to the progress of the cause of Zion was the period of the speculating mania a few years past. Almost every one seemed animated with the hope of becoming suddenly rich. This withering spirit found its way into the field of Christ, and in too many instances, vital piety suffered a melancholy decline. Reverses have now come, and though numbers are driven to despair and suicide, have we not reason to hope that the great Head of the church will overrule it for the ingathering of souls into his kingdom?" – *Banner and Pioneer.*

In the above article stands confessed, by the organ of' New Schoolism at the west, that suicides and crime are increasing at an alarming rate, and this admission is but too true. Often have we called the attention of our readers to this fact, and to the fruitful source, the streams of which have contributed and still contribute to increase the amount of vice and immorality in our land. The professed church is laboring to keep pace with the world, and the world seems determined not to be outdone; these twain cannot draw together in an even yoke, without an equal amount of corruption in both parties. The church must obliterate every trace of distinction from the world, and discard all but worldly religion, worldly policy, and humanly devised measures on her part, and the

world must descend to a corresponding level of Abomination, by assuming to be very religious, by taking the thus corrupted church under its paternal charge, by persecuting those who contend for the primitive simplicity of the gospel, and protest against the spiritual wickedness of high places.

The stipulations of the alliance formed by the parties are principally these: the church will omit, in her faith and practice, all that is offensive to the world, cause the offence of the cross to cease, and ascribe to the world the right and ability to dictate who, when and how many shall be saved. While the world engages and covenants to second all motions made by the clergy, not prejudicial to its maxims and interests, to furnish men, money and fame for her holy service, and when called for, state and national legislation, fire, sword and gibbets for the extermination of those who fear the Lord and tremble at his word.

The editor of the *Banner and Pioneer* affects to be astonished at the rapid increase of crime, suicides &c., in *this* christian country, this land of bibles and benevolence. But was it not the case with the prototype of the modern antichrist? When the zeal and co-operation of the world were employed in setting up the beast with seven heads and ten horns upon the seat of its predecessor, the dragon, did not crime and immorality increase in even ratio with the prevalency of the papal power and influence? Most certainly it did; and equally certain it is, that as the motley powers of amalgamated church, world and state influence shall progress in making an image to the beast that received a deadly wound in one of its heads, which deadly wound was healed, the inhabitants of the world shall witness a repetition of crime, bloodshed, rapine and blasphemy corresponding with that attendant on the accession of their old mother to the seat, power and authority of the dragon.

All manner of priestly contrived institutions for the ostensible object of reforming and evangelizing the world are now employed. Thousands of men and millions of money are demanded, collected and expended in attempting to wrest the work of salvation from the hand of him that sitteth upon the eternal throne, and yet, notwithstanding the constant clamor of victory and success shouted by the man of sin, from the very camp of anti-christ the acknowledgment is wrung that suicide and crime are increasing! The records of our courts, the walls of our prisons, and the extended number of executions for capital offences, bear a collateral testimony to the melancholy truth of the admission.

NEW VERNON, N. Y.,
August 1, 1842.

Elder Gilbert Beebe
Editorials Volume 2
Pages 31 – 43

# SUITABLE WORDS.

**Dear Brother Beebe:** - I heard an Old School Baptist preach some time since, and he remarked that if sinners were lost, it was their own fault. I should like to have your views upon the subject. To me it had an awful, squinting towards Arminianism. I hope you will go fully into the subject as it is one that seems to puzzle the minds of a good many of the Baptists, even in this part of the world, though I am not of that number.

JOHN R. MARTIN
Franklin County, Va., Feb. 3, 1859.

**Reply** - Old School Baptist preachers should be exceedingly careful how they express themselves in setting forth their views, as a very considerable of the apparent difficulty which too often agitates the Zion of our God arises from a failure to understand the real meaning of each other. A loose, careless way of dashing out off-handed expressions can hardly fail to produce or promote such agitation, which, when produced, is often very hard to allay. The wise man, we are told, sought out suitable or appropriate words; and words fitly spoken are like apples of gold in pictures of silver. If we would preach, or talk, or write so as to edify the saints, and promote union, harmony and christian fellowship, we should avoid as far as possible all ambiguous expressions. We remember a short time ago a brother in the south said that he did not believe in revealed religion, and the expression startled many of his and our brethren, whereas the brother had no idea of denying what we generally mean when we use those words, but probably designed only to show that in his view the word "religion," as used in the Scriptures, has reference to the conduct and works of men, rather than to what is revealed to them. So also some expressions made by us, and others,

have been so construed as to charge us with holding sentiments for which we have not the least fellowship, and although we have from time to time disclaimed the imputation, the charges are in some quarters reiterated with as much zeal as though we had never disclaimed them.

In regard to the remark which brother Martin heard an Old School Baptist make, we should be at loss to know the meaning of the brother, unless he should explain. In some respects, with brother Martin, we think the remark has a "squinting to Arminianism."

**First.** Because it is a favorite expression of all Arminians, and is used by them to signify that in their opinion every guilty sinner has salvation offered to him on certain conditions they are able to perform, and that it is therefore optional with them to be saved or damned.

**Second.** Should we hear an Old School Baptist make the remark, we would very naturally understand him to signify that he was not in perfect unison in his views with his brethren, or that he designed to convey the idea that his brethren exonerated that class of sinners that are finally and forever lost, from blame, and thus implying a charge of unrighteousness and injustice on God. In either or any case, we think such expressions thrown out are calculated to produce jargon and discord among those who, of all men, should strive to keep the unity of the Spirit in the bond of peace.

**Third.** The **IF** in the remark seems to imply a doubt whether sinners will be, and a disbelief in the scriptural doctrine that sinners are already, lost; and this we think implies an Arminian idea. The blessed Savior has informed us that he that believeth not, is condemned already, and the wrath of God abideth on him. From the condemnation and

wrath of almighty God nothing short of the blood of Jesus Christ can possibly save any of them, and the application of that blood is by no means within the reach or power of any sinner; if it be applied at all, it must be by the sovereign grace of God.

That men are in fault for being sinners, and that they are justly and righteously condemned as guilty sinners, is taught both by the word and Spirit, by the word as recorded in the Scriptures, and by the Spirit in his work on the heart, and in the experience of all who are born of God.

We have not room to pursue the subject farther at this time, but we hope our brethren will be more careful in the selection of words, knowing that we are surrounded by enemies who watch for our halting, and who rejoice when they can, either by fair means or foul, succeed in stirring up strife and discord among us.

Middletown, N.Y.,
March 15, 1859.

Elder Gilbert Beebe
Editorials Volume 4
Pages 206 - 208

# SUNDAY VS. SABBATH.

BROTHER BEEBE: – I wish to inquire of your correspondents who use the word Sunday instead of Sabbath, whether it is proper, or a title name for the day of rest?

J. R. STINSON.

ALTHOUGH the inquiry is addressed to such of our correspondents as use the word Sunday instead of Sabbath, as we have uniformly called the first day of the week Sunday in we will give some of our reasons for our apparent singularity.

1, We are not aware that the scriptures have authorized any particular name for the first or for any other of the seven days of the week, to be observed under the gospel dispensation. The days of the week are called by their number in the New Testament.

2, Though the etymology of the names given to the several days of the week may be of heathen origin, yet the name given to the first day, Sunday, simply as a name to distinguish one day from another, is preferable to that of Sabbath because the use of the latter term implies a consent to the doctrine of modern Sabbatarians who hold that the first day of the week is by divine authority substituted in place of the Jewish seventh day Sabbath, and to be observed under the same rules and penalties; and it also goes to deny our faith in regard to what in reality constitutes the anti-typical Sabbath of the Lord our God.

That Sabbath day which we hold to be the anti-type of all the Sabbaths of the former dispensation, is “the Lord’s day,” “the day which the Lord has made.” It was ushered in more than eighteen hundred years ago by the rising of the Sun of

Righteousness, and will continue so long as the sun endureth. – Psalms lxxxix. 36

It is true there is and has been, even in our own country of boasted liberty, a direct union of church and state in imposing on the citizens of the land a duty by secular and ecclesiastical power, to regard the first day of the week as a Sabbath. And should we use the term Sabbath in reference to that day, we should thereby grant or consent to what they claim. But as we find ourself bound by higher authority to suffer no man, whether ecclesiastical or secular, to judge us in meats or drinks, new moons, nor Sabbaths, we protest against the application of the name Sabbath to any one day of the week, and, with the authority of the New Testament, we use it exclusively to signify that rest into which all that believe have entered, and into which God hath sworn that unbelieving legalists shall not enter.

Christians are not at liberty to do wrong on any day; theirs is an every day religion; and if they see proper to meet for worship statedly on the first day of the week, instead of the second, or third, or any other, it is not because the time is more sacred, but because they are bound to meet, and not forsake the assembling of themselves together as the manner of some is; and every gospel church, or distinct branch of the church of Christ, has, in our judgment, the right to make her own appointments for social worship, and all her members are bound to obey, so far as they have ability.

It may be proper enough for those who believe that God is worshiped with men’s hands, and whose religion is of an external and mechanical kind, to observe Sabbath days and new moons, as the carnal Israelites under the ceremonial economy were required to do; but those who are permitted to worship God in spirit and in truth have but one Sabbath,

and that is perpetual. They cease from their own works, as God ceased from the works of creation when he rested on the seventh day. To us it seems as inconsistent with the spirit and order of the gospel that christians should observe any one day of the week as a legal Sabbath, as it would be for them to observe the rite of circumcision; but for them to lay aside all secular concerns for the delightful privilege of the social worship of God on the first day, or on any other day or night, is perfectly consistent with the spirit of the gospel and the usage of the primitive church; and indeed the saints are admonished not to forsake the assembling of themselves together, as the manner of some is.

Our brother will bear in mind that the only weekly Sabbath anywhere in the bible enjoined on any nation or people was the seventh day Sabbath which God enjoined on the nation of Israel to be, with other typical rites, observed by them throughout their generations, as God’s sign between himself and that nation.

New Vernon, N.Y.,
February 15, 1847

Elder Gilbert Beebe
Editorials Volume 2
Pages 755 – 577

# SUPPORT OF THOSE WHO PREACH THE GOSPEL.

ARE those who enjoy the services of the ministers of Christ bound to minister to them of their carnal things, or are the ministers to be regarded as paupers, and only receive relief as poor members of the church? There seems to be some difference of opinion on this subject. Joseph and Benjamin have called up the subject, and expressed their opinion that the church is solemnly bound to communicate, according to the ability wherewith the Lord has blessed them, to the support of their servants who labor for them in the ministration of the word. To their views, however, several brethren have expressed a dissent. Brother ‘Smith, whose letter will be found in a preceding number, takes the ground, if we comprehend his meaning, that the minister is only to be relieved from pressing necessity, .as any other brother who maybe cast upon the liberality of the church.

While we agree with brother Smith, that the gospel is not to be made an article of merchandise for religious stock-jobbers, we cannot see with him the necessity of classing the ministers of the gospel with the poor of the church, as the cases are very dissimilar. The poor of the church, Who become so poor as to require the assistance of the church, are not supposed to be entitled to such assitance for services rendered, or for money advanced, but simply because they are in need, and the spirit and doctrine of Christ requires that those who have ability shall contribute to their relief. The minister is required to serve the church, and is subjected to more than an equal share of labor and actual expense, from the position he is called to occupy. His duties to his family are the same as those of other brethren, and if the church has a righteous claim on him for labor and expenditures of money,

he has as righteous a claim on them for reimbursement, or else he must be in duty bound to rob his family of their means of support to apply to the enrichment of his brethren. We will state a case which is not unusual among the servants of the churches. A man who is a mechanic is called to preach; his business is established and affords an ample support for his family where he resides, but, as a prophet, he has n honor where he resides; a church in a distant neighborhood requires his labors, gives him a call which he feels bound to accept, in doing which, he breaks up his business, and can no longer depend on it for the support of his family; his whole time is now occupied in doing the service that his brethren require of him, and in addition he is required to keep a horse, and an open house to entertain company who may call on him as a minister; he sacrifices say $500 yearly by retiring from his worldly business, incurs an additional expense of $500, or more or less, (as the principle is the same,) by accepting the call. Now, is it the duty of this minister to bear all this burden, or should his brethren, according to their ability, share it with him? If they are bound to share the burden with him, is he to be regarded as a pauper because his brethren refund to him a part or the whole of the amount that he has expended in labor, sacrifice, or money, in doing them service? Or, shall he be doomed to plead with, and beg of the brethren, on every Sunday to throw a few cents into the hat or plate, to be divided between him and the suffering members of the church, and encourage them to do so from the cheering prospect that they who contribute may become poor enough by and by to share with their devoted pastor in the product of these weekly gatherings of crumbs?

We do not see wherein brother Smith’s proposed mode of raising funds for the support of poor ministers and poor brethren has less of the sound of axe and hammer than the mode generally pursued by the churches. The rattling of a

few coppers in the hat once a week has but little charm for devotional ears; and the zealous appeals of the pastor to the liberality of the saints, would not enrapture the penurious and miserly members of the congregation.

Our view of the subject is, that the churches are bound by the order of the gospel to contribute to the support of those who labor among them in the gospel ministry; and we know of no particular form of raising that support. The churches are themselves most competent to judge in what manner the contributions of the saints shall be collected and how disbursed, whether by weekly contributions, subscriptions, or by each one carrying to the pastor or to the indigent brethren what they feel able or willing to give. But we do protest that it is unequal and unjust for any church to exact the labors of a minister of the gospel, and then withhold from him that support which according to their ability they are required by the gospel to render.

It cannot well be denied that ministers have, in many cases, been themselves greatly in fault, in misleading their brethren either to make merchandise of the gospel, by offering their services in the market to the highest bidder, as a farmer would sell the produce of his farm, or on the other hand, they hare protested against ministers receiving any remuneration from their brethren for actual services rendered them. While, on the one hand, God’s ministers do not preach for hire, but because they are constrained by the love of God; and if all the fountains of human kindness were dried up among those to whom they minister, yet there being a necessity laid upon them, they would still preach; they are divinely authorized to expect their brethren to bear an equal .share of the burden, according to their several abilities.

New Vernon, N.Y.,
April 1, 1846

Elder Gilbert Beebe
Editorials Volume 2
Pages 628 – 631

# SUPPORT THE GOSPEL!

How graceful, how popular, and how becoming, are the words of the above exclamation, when frequently reiterated by the professed ministers of Christ; and how common have they become in modern times, among modern preachers. And as though we, by an exhibition of divine truth, were robbing them of their bread, they charge us of being opposed to every thing like benevolence. To shew with how much justice we are thus accused, we will once more assure our readers that we are fully convinced of the imperative duty of all such as receive the gospel to communicate, in a scriptural manner, of their earthly substance to support (not the gospel, for the gospel of Christ needs no support from us; it is not only able to bear its own weight, but also to support all the sheep and lambs of the fold of our Lord Jesus Christ) those who labor in the gospel ministry, who give good and sufficient evidence of their calling and qualification of God, for the work. We would by no means excuse any who profess to love the cause of the Redeemer, from withholding from the Lord’s ministers that aid and support which God has commanded them according to their ability to render. But we do, and have, and shall continue to oppose all those anti-christian devices and tricks of the modern clergy for their self-aggrandizement, at the expense of the poor of the flock of Christ. Those who have the greatest claim to a support from the saints, being men who trust in the living God, are those who say the least about temporal support. They may be, and sometimes truly are, grieved at the backwardness of their brethren to relieve their pressing wants; but as they have not much confidence in the flesh, they carry their case to the throne of God, and rely on the goodness of that God who fed his prophet by the ravens, and who has the hearts of all ,men in his power, to supply all their needs, in his own way, and according to his own pleasure.

But our modern disciples of Gamaliel seem to have but very little idea of trusting in God for a support; but according to the scriptural account of them, they look for gain, every man from his quarter; those who are called of God, as was Aaron, look to that quarter, and relying on the providence and promises of God, go forth without purse or scrip; but such as are called of men, qualified by men, and employed by men, look to that quarter for gain, as though perfectly conscious that they have no right to expect a support from the Lord, or from the people of God, in a scriptural way - lo! they turn to men, to the world, or to the Mission Society of church and world, for their hire.

Let it therefore be fully understood that we, the Old School Baptists, esteem it not only as a bounden duty, but a sweet privilege, according as the Lord has prospered us, to contribute of our carnal things to the necessities of those who labor in word and doctrine; not to enrich, or make them lords over God’s heritage, but to so far release them from the distressing cares of the world, as to enable them to devote their time, and the talents God has given them, in preaching the gospel wherever God in his providence may open a door; and we believe the heart of that christian is cold indeed, ‘who needs to be urged to a sense of duty in this matter

ALEXANDRIA, D. C.,
July 14, 1837.

Elder Gilbert Beebe
Editorials Volume 1
Pages 391 – 392

# I THESSALONIANS 5:15, TITUS 3:8.

**Brother Beebe:** I feel very anxious to see your views on the following passages of Scripture: I Thessalonians 5:15, and Titus 3:8. If when you have leisure you will write on either or both these texts, I will feel greatly obliged.

Wilson Kugler.
Frenchtown, N.J.
February 13, 1869.

**Reply:** It is a pleasure to us to labor, to the extent of our very limited ability, for the edification of the children of God, and frequently when searching out the truth for them our own mind has been enlightened and many passages have been opened with comfort to our understanding. But it would be presumptuous in us to favor the idea that we are able to unseal the revelation of God to the benefit of even his living children, a particle farther than it is the pleasure of our Father in heaven to make it clear to our own mind. We often tremble, while we look at a file of many letters, from all parts of our wide spread country, calling on us to explain some passages which seem obscure to those who send them. We tremble not because our labor is called for, but lest our brethren and friends should look to us for that counsel and wisdom which they should ask of him who giveth liberally and upbraideth not. There never was a man on earth, if we exclude him who is God, man and Mediator, endued with sufficient wisdom to expound correctly all that is contained in the Scriptures. The prophets sought diligently to learn the full import of the words which God had spoken by them; and the apostles confessed that, without Christ they could do nothing. And if the holy prophets and apostles exclaimed,

Who is sufficient for these things? May not such as we veil our faces and exclaim,

"How shall affrighted mortals dare,
To sing thy glory or thy grace?
Beneath thy feet we lie so far,
And see but shadows of thy face.

Who can behold the blazing light?
Who can approach consuming fire?
None but thy wisdom knows thy might,
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Still God has made it the delightful privilege of even the most feeble of his children to "Speak of the glory of his kingdom, and to talk of his power." And when we give our views on these sublime and heavenly things, we give them only as our views, and all the saints should compare them first with the Scriptures, and then with their own experience, that they may be satisfied that they are true before they endorse them.

The passages now proposed by brother Kugler are of more plain and practical import than many on which we have sometimes been called to write. Both are found among the faithful admonitions given by the apostle, to be observed by the saints. We will consider them together. That in I Thessalonians 5:15, which reads, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." And the other, Titus 3:8, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men." Both admonitions are in reference to the deportment of the saints. In the first is but a reiteration of the charge so frequently given by our Lord

Jesus Christ to his disciples. In his Sermon on the Mount, and in all his instructions, he forbid that they should, under any provocation whatever, render evil for evil, or railing for railing. They were commanded to even love their enemies, cherish the most kindly feelings even to their bitterest enemies. His own example when on the cross writhing in bitterest agony, his prayer was uttered on their behalf. “Father, forgive them.” This Christ-like spirit was also exemplified in Stephen’s dying prayer for them who were murdering him in a most cruel manner. “Lord, lay not this sin to their charge.” Had Stephen rent the air with imprecations of vengeance on his murderers, or had he prayed for retributive justice to surprise them, could he so well have displayed thereby the meek and gentle spirit of his Lord and Maker? Under the law that knew no mercy, an eye was exacted for an eye, and a tooth for a tooth; but not so in the kingdom of the Redeemer. “Do good to them that persecute, and despitefully use you.” And the apostle, enthroned in judgment, ministers to us this rule without any abatement of its spirit and requisition. And the charge comes home on every saint, not only for his own observance and obedience, but the church is required to see that none, that is, none of the brethren or members of the church, shall do it. That is, the church is required, in the exercise of that spiritual authority with which Christ has invested, to see that none be held in fellowship who render evil for evil, either to their fellow members, or to any body else. No exceptions are made, under any peculiar circumstances; not even at the peril of their own lives are they allowed to depart from this divine command. But they are commanded to be as wise as serpents, and as harmless as doves.

The other passage is of very similar import. It is a solemn charge to Titus, as a minister of Christ, and having the oversight of the flock of God, that he should never, on any account, or for any cause whatever, negative the divine rule,

but affirm constantly the same decisions and rules. An affirmation is sometimes substituted for an oath; but in our text we understand the apostle to enjoin on Titus, and on all other ministers of the gospel, and on all the saints, that in their preaching, and no less in their practice, they should bear their faithful testimony affirmatively to the truth, in deed, as well as in their words. The rules for the government of the church of God were not laid down temporarily, to be revised, and changed to suit coming emergencies, nor to be once presented by affirmation, and then forgotten, but to be affirmed constantly, throughout all time. The things to be thus constantly and perpetually affirmed are couched in a "faithful saying." And as the saying is faithful, it not only includes the peaceable deportment of the saints, but all good works; nor does it leave the saints to guess at what works are good, and what are evil; for in the faithful saying, the man of God is thoroughly furnished unto all good works. All the works of the Christian which God approves are specified in the faithful sayings of the Scriptures. Whatever they enjoin are good, no others are. And these good works are enjoined on them that have believed. All believers are to be baptized. "If thou believest with all thy heart, thou mayest." And they are to continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. There are many of the duties which are enjoined upon the saints by the law of Christ, which the apostle has grouped together in this epistle, all of which are enjoined by divine authority on all who have believed in God, and which they are to be constantly admonished to be careful to observe, and to maintain. They are to be maintained by affirmation, by word and deed, in the face of all opposition of the world, the flesh, and the devil. The word *maintain* implies a vigilance, a careful watchfulness, a close observance, and strict obedience. A godly walk and conversation cannot be maintained in a careless or indifferent way. The believers in God are required to give the most earnest heed to the things

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Middletown, N.Y.
September 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 475 – 478

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Middletown, N.Y.
September 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 475 – 478

# II THES. 3:6,7,8 & 14,15.

Baptisttown, N.J.
March 25, 1870.

ELDER G. BEEBE: - Please give your views through the SIGNS on II Thes.3:6,7,8 & 14,15, and oblige,

H.Sutton.

**REPLY.** "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you."

The very imperative manner of the apostle in this case is well calculated to impress our minds with the importance of the charge enjoined. In many passages in his epistles the apostle exhorts, and entreats, and sometimes with tears. But in this he commands; rising to the eminence of his apostolic vocation, with all the authority of one invested with power to hold the keys of the kingdom of heaven, he commands in the name and authority of our Lord Jesus Christ. When we remember that whatsoever the apostles have bound on earth is bound in heaven, and whatsoever they have loosed on earth is loosed in heaven, we must perceive the necessity of attending to the *traditions*, or instruction, which we have received from them, as the twelve judges which sit upon the twelve thrones, judging the twelve tribes of Israel. By the immediate inspiration of the Holy Ghost, they are qualified and empowered to define, expound, and decide for us every precept of the law of Christ, and to establish every ordinance

and define every institution which Christ has enacted and enjoined upon his church; and from their decisions there is no appeal; in all cases their judgment is final and conclusive. Much discussion is now going on in the Romish anti-christ in regard to the professed infallibility of the Pope, who claims to be a successor of one of the apostles. But the apostles can have no successors; they are still upon their thrones of judgment, and will continue there to preside until the end of the world. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. When and wherever the Son of man presides, in the regeneration, or gospel organization of his kingdom, there also will be found his apostles occupying their thrones of judgment; for lo he is with them, and they are with him, until the end of the world. We know the apostles are not present in their fleshly bodies, neither is Jesus present in his flesh; for though we have known him after the flesh, yet henceforth we know him no more in the flesh; but Jesus is present in spirit, and so are all his holy apostles present now with us in spirit, if we are the church of Christ. Wherever they are not present, there can be no gospel church. Neither Christ, nor his apostles have any successors. They preside over a spiritual, not an earthly kingdom. This command therefore of the apostle is as absolute and as valid now to all the subjects of our heavenly King, as it could be if Christ and his apostles were present with us in the flesh. "What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:62,63.

Having noticed the imperative command, we should observe that it was given to those whom the apostle recognized as *brethren*. Children of the same spiritual parentage. Born of

God, and joint heirs with our Lord Jesus Christ. “Now we command you, brethren.” Not merely as brethren, in common with the whole spiritual fraternity of the house of God, but officially, as his enthroned apostles, princes in judgment, in the church of our Lord Jesus Christ, by whom they are invested with apostolic power to rule in judgment, with the assurance that all their rulings, teachings, traditions and decisions, are ratified in heaven, and given by the infallible inspiration of the Holy Ghost. In the full conviction that this and every other command enjoined upon the church of God, has come from God himself, and that God has spoken them by and through his holy apostles, even as he spake to the fathers by the prophets, we will proceed to examine this particular command. It is, “That ye withdraw yourselves from every brother that walketh disorderly.” The order of the church of God is laid down by the apostles, as contained in the law of Christ. To walk disorderly as brethren, is explained to be any departure from the traditions of the inspired apostles. The primitive saints had received the traditions; that is, the teachings and instructions of the apostles, at the beginning, when they that gladly received the word were baptized, and continued steadfastly in the apostles’ doctrine and fellowship. Their doctrine was their traditions, the terms meaning the same; and none could retain the apostles’ fellowship who did not continue steadfastly in their doctrine. If even Paul, or an angel from heaven, should preach to the saints any other doctrine than that which they had received from them, and which is fully set forth in the New Testament, let him or them be accursed. It is grossly disorderly then for any brother or sister in the church of Christ to depart from the doctrine of the apostles, or to walk after the rudiments and traditions of men; and the disorder is so great, and its effects are so pernicious, that every orderly christian is in the name of our Lord Jesus Christ, and by all the authority that name signifies, commanded to withdraw from every brother that walks disorderly. We may also determine what is, and

what is not disorderly, by the example of the apostles. For he says, “Yourselves know how that ye ought to follow us.” That is, they know they ought to follow the apostles; for, says he, “We behaved not ourselves disorderly among you.” As the apostles, and as Paul, Silvanus and Timotheus, who jointly wrote this epistle, had been with them in the church of Thessalonica, and had exemplified in their whole deportment before them the order of the gospel, and had in no instance transgressed or departed from that order, the saints knew full well that they also ought to walk in the same circumspect manner.

The saints ought to adhere to and follow the apostles not only because they were orderly, but also because they were and are especially authorized and commanded to teach them to observe all things whatsoever Christ had commanded them. In the rule laid down for the saints, Paul says, “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” Phil. 3:17.

The apostle, in the eight verse, claims that himself and his companions in the ministry, when with the church of the Thessalonians, had not only restricted themselves in their walk to the divine rule, but had denied themselves of rights and privileges which they were unquestionably entitled to as ministers of the gospel. They were entitled to a supply of temporal things, which they had a right to demand from the church on whom they were bestowing of their spiritual things. But being unwilling to be burdensome or chargeable to the church, they wrought with labor and travail night and day, to procure their subsistence; neither did they eat any man’s bread for naught. But they did not forego their privilege of being supported at the expense of the church, because they had no power, or authority to claim it as a right, but because they would rather deprive themselves of their unquestionable rights, than to be burdensome to their

brethren; and in this sacrifice of their rights for the benefit of their brethren, set an example in which the saints should follow them. For they had heard that there were some among the brethren who walked disorderly, who worked not at all, but were busybodies. What a reproof this noble example of the apostle was to those drones who were willing to be supported by the church, by the toil and labor of others, instead of working according to their ability, to bear their share of the burdens, preferred to busy themselves in stirring up mischief and strife, as busybodies in other men's matters.

The church of God has been afflicted more or less in every age by this class of disorderly walkers, which the apostle denominated busybodies. Vainly imagining themselves models of perfection, feeling no inconvenience from beams in their own eye, have their hands full of business in discovering motes in the eyes of others; while themselves trampling the laws of Christ under foot, and regardless of the authority of Christ in his church, wiser in their own conceit than seven men that can render a reason, by indefatigable application to other men's matters, they can generally manage to keep more or less discord and confusion alive, in the churches where they hold their membership.

Practically, it is important to understand the instructions enjoined upon the brethren by the apostolic command in our test. Disorderly walking may be carried so far as to require expulsion from the fellowship of the church. If the eye, or hand or foot offend thee, pluck it out, or cut them off, and cast them from thee. But the apostle, in this case, is speaking of the manner in which *a brother*, when walking disorderly, is to be treated by his orderly and law-abiding brethren. By a *brother*, we understand one who, although in disorder, is still recognized by the church as a member; for we have no divine authority to extend fellowship to any as brethren who are not held as such in the church. However

disorderly we as individuals may believe a brother {church member} to be, the apostle will not allow us to count him as an enemy, but to admonish him as a brother. The command to withdraw from him cannot then mean that we shall have no intercourse with him, for how then could we admonish him? But we withdraw from him, or his disorderly walk, by refusing to walk disorderly with him; by discountenancing his departures from the divine rule. If we count him as an enemy, we ourselves become disorderly. This we are not allowed to do. If we tell him he is a hypocrite, a rogue, or a disgrace to the cause, we are not admonishing him as a brother, and we make ourselves transgressors. No member has the right to be the accuser and the judge of a fellow member of the church. While all the members are commanded to admonish and labor in the spirit of meekness to reclaim those whom they believe to be in disorder, no member has a right to decide the case against that brother; but when the authorized preliminary steps have been duly taken in meekness and in the spirit of the gospel, if, they have failed to gain the brother, then tell it to the church. Submit the case to the superior judgment of the church, and then both the accused and the accuser are bound to abide by the decision of the church. There may be acts more disreputable in their nature, but we can conceive of no disorder more flagrant than for a member to disregard the solemn decisions of a gospel church. We have labored to show that a gospel church is an organized company of baptized believers, over whom Christ presides as King, and over whom the apostles preside in judgment; and is it not a fearful thing for any one to set his or her individual judgment above such a body?

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." To *note*, in this case, is to observe, notice, or mark him, as walking in disorder, and by no means walk with him in

disorder, give him no cause to think you approve of his disregard for the divine rule expressed in the word, or epistle of the apostle. “Yet count him not as an enemy.” If we decide that all such brethren as we think are walking disorderly, are enemies to the cause of God and truth, we disqualify ourselves for that brotherly labor which we are commanded to bestow in our efforts to reclaim them. “But admonish him as a brother,” as our kindred in Christ, who, though he may be in disorder, we should still love, and labor to reclaim from his errors. “And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garments spotted with the flesh.” Jude 23.

In our own personal experience in the church, for more than half a century, some of the most difficult cases which we have observed has been of those who have become self-willed, self conceited, wise in their own eyes, turbulent, and unwilling to be in subjection to the church. Ready to give judgment against others, and ready to rail against the church, if she, in her wisdom, does not endorse their decisions. Such are among the most hopeless cases; for it is seldom they can be reconciled to the order of the gospel; but generally, after having worried the church until forbearance ceases to be a virtue, they are delivered over to Satan; that they may learn not to blaspheme.

To appreciate and enjoy the privileges of the church of God, we all need to learn of him who is meek and lowly of heart. How often may we have occasion to enquire with the psalmist,

“Is there ambition in my heart,
Search, gracious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee.

I charge my thoughts, be humble still,
And all my carriage mild;
Content, my Father, at thy will,
And quiet as a child.

The patient soul, the lowly mind,
Shall have a large reward;
Let saints in sorrow lie resigned,
And trust our faithful Lord.”

Middletown, N.Y.
April 15, 1870.
Elder Gilbert Beebe

# 1 TIMOTHY I. 15.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”

That saying which declares the advent of Christ Jesus, and the work which he came to perform, when made by holy men, who spake as they were inspired by the Holy Ghost, must be faithfully and truly said, and worthy to be accepted and relied upon as the infallible truth of God.

First. The saying is an announcement of the advent of Christ Jesus, involving the consideration of his prior existence, and the place from whence he came, the definite and fixed purpose pursuant to which he came, as expressed clearly and faithfully in the declaration of the object of his coming, to save sinners, and from the consideration of his ability to execute the work, the certainty of his success, and this exemplified in the experience of Paul, who claimed to be the chief of sinners, and less than the least of all saints.

That Christ came into the world, is so evident that no arguments are required to establish the fact. The Jews who rejected him as the true and promised Messiah, did not dispute that he had come into the world, but they did dispute that he was the Son of God, and that he came from the bosom of the Father. They charged that in saying that he was the Son of God, he made himself equal with God, and in so doing, they charged him with blasphemy. But the declaration that Christ Jesus had come into the world, was in testimony that the Messiah had comes even the promised Messiah, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, on whose shoulder the government should rest; and of the increase of whose government and peace, there should be no end, upon

the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever. - Isa. ix. 6. The names and titles which he bears, express that he is the very Christ; the anointed Prince and Savior, of whom all the prophets have testified, and to whom all the types and ceremonies of the law pointed. The names applied by the apostle in our text, signify that he is the Anointed Savior; for the name Christ signifies that he is the anointed One. Even as he himself declared, when, after having read in the book of the prophet Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings," &c., he said to the people, "This day is this Scripture fulfilled in your ears." Isa. lxi. 1, compared with Luke iv. 16-21. When Peter and the disciples had declared their faith and knowledge of him as the Christ, the Son of the living God, Jesus said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. - Matt. xvi. 16, 17. Thus by a direct revelation from the eternal God to the disciples, the important truth is settled forever, that he was, and is the Christ, the Son of God. Also at the baptismal waters of Jordan, God in audible words declared, "This is my beloved Son, in whom I am well pleased," and also on the mount of Transfiguration. A special message from the throne of the eternal God was sent down to pronounce his name, "And thou shalt call his name Jesus, for he shall save his people from their sins." Thus by special testimony, miraculously brought down from heaven, we are assured that he is Jesus, the Savior of sinners. Furthermore, we are informed that there is salvation in no other name given under heaven among men.

Thus it is established beyond all successful contradiction, that Christ, the Messiah, the Immanuel, has come into the world according to all the predictions of the Old Testament; and that the Father has given the most clear and positive

demonstration of his identity as such. But, from whence came he into the world? If his coming into the world, and assumption of flesh, was that which constituted his Sonship, (in distinction from his absolute and eternal Godhead) and his mediatorial Headship of the church, how are we to understand the declarations with which the Scriptures abound, that his mediatorial goings forth, were from of old, even from everlasting? He has himself declared that, he proceeded forth and came from God; neither came I of myself, but he sent me. - John viii. 42. And Paul has testified thus, “But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” - Gal. iv. 4,5. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.” “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” - John i. 1-3, 14. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” - Heb. i. 14-16. We have thus briefly, but we trust effectually proven, by corroborating Scriptures, the faithfulness of the saying, that Christ came into the world; we will now endeavor to show by the same indisputable testimony, that his object in coming into the world was to save sinners.

We have already presented the testimony of the angel, that he shall save his people from their sins; and also that he took part of the same flesh and blood that his children are par-

takers of, that through death he might destroy him that had the power of death, and deliver his children who were in bondage through fear of death. None but sinners stand in need of a Savior, and it is therefore evident that those who Christ came to save, were such, for he came, as we have seen, to save them from their sins; and in our text Paul presents his own case as a demonstration of the faithfulness of the saying; for he had received mercy through the salvation of Christ, though he was the chief of sinners. But in the consideration of this part of our subject, it may be proper that we attend to the question, Whether he came to save all sinners, or some particular class or portion of sinners? If he came into the world to save all sinners, he has either accomplished the work, or failed in the object of his mission. If he has accomplished the salvation of all sinners, then none will be lost; even devils are included; and the doctrine of universal salvation must be established. If he has not effected the salvation of all sinners, men and devils, then one of two positions must be true; either he did not intend to save all sinners, or he has failed to accomplish what he intended; and if he has failed, and there being salvation in no other name, all are left in their sins, and all must inevitably perish, and the doctrine of universal damnation of all sinners, must prevail.

It will not do to say that he came to bring all men into a state or condition in which they could save themselves, by performing certain conditions, or accepting certain overtures; for it would not be a faithful saying, that would say one thing and mean another. To say that Christ came to save sinners, when he only came to enable them to save themselves, would fall very far short of a faithful presentation of the subject; and the defect in the statement might be attended with the most fatal consequences, for sinners who supposed that God really meant what he said, and said what he meant, would fall naturally into the mistake of old Jonah, and

suppose that salvation was really of the Lord, and so neglect to save themselves, and consequently be lost. But if we admit the saying of our text to be faithful and true; fairly expressing the truth, the whole truth, and nothing but the truth, by the inspiration of the Holy Ghost, we cannot resist the conclusion that Christ came to save sinners. The text also implies very clearly what kind of sinners he came to save, even the chief, just such as was Saul of Tarsus, when breathing out slaughter against the saints, and persecuting them in strange cities, up to the hour when he was arrested by a voice from heaven, which brought him prostrate to the ground. The heavenly messenger who announced the Savior's name to Joseph, brought information down from the throne of God, that the sinners which Jesus came to save, were his people, and his mission to our guilty world, was to save them from their sins. The Holy Ghost has testified, that in this work he shall not fail nor be discouraged; that he is able to save to the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them. We cannot doubt that he understood perfectly himself, the very object of his advent, for the prophet has said of him, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock, like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." His work being before him, he must have understood it perfectly, and he says, that he came to do the will of him that sent him, and to finish the work. Therefore if we credit his own words, we must reject the notion that he has left the work of salvation to be finished by men, by compliance with terms, or performance of conditions. He came to do his Father's will, and to finish the work. And this is the will of the Father, says Jesus, That of all that he has given me I should lose nothing. And this absolute, settled, eternal and immutable will of the unchanging God, Christ came to do, and to finish the work. This is also his own will,

for he says, “Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” - John xvii. 24. In the commencement of this chapter he said to his Father, “I have glorified thee on the earth: I have finished the work which thou gayest me to do,” and in the same connection he acknowledges the Father has given him power over all flesh, that he should give eternal life to as many as he had given him. If then we believe the Scriptures, the very words of Jesus himself, He came to save as many as the Father gave him; this he undertook to do, and this he has finished, completely and perfectly accomplished, and on the ground of his finished salvation he declares, “All that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out.” While he also testifies, “No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” The conclusion is irresistible, that Christ Jesus came into the world to save a definite and exact number of sinners, and that he has succeeded in the work, and saved them with an everlasting salvation. He has given them eternal life, and they shall never perish, neither shall any pluck them out of his hand. He has saved them, and they shall come unto him; and they shall in no case be cast out. They shall all be taught of the Father; they shall all come to Christ; they shall all behold his glory, and he will raise them all up at the last day. In this Bible view of the subject, we see that the saying of our text is faithful and true. But upon no Arminian ground could the saying of our text maintain the appearance of truth or faithfulness.

“And worthy of all acceptation.” The saying being true and faithful, is worthy to be accepted, regarded and relied on, as

such. The reason why Arminians, and every other class of graceless infidels, reject this testimony, is not because of any defection in the testimony itself, but because the love of truth is not in them. It is taught only to the people of God, by the holy Comforter, whom Jesus said he would send to dwell with his people, and lead them into all truth, “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.” The words of the text imply that this faithful saying is not accepted by all. Who are they that accept, and who are they that reject the saying? They who accept, are those who are taught of God, have come to Christ, have received his word, and do set to their seal that God is true. They who reject the faithful saying, are those who believe not what God has said; they are unbelievers, infidels; and this class includes the unbelieving Jews, who, though they profess to be the people of God, and to believe the Scriptures of the Old Testament, which testifies of Christ, rejected him. It also includes all those who dispute that Christ has effectually and forever saved, with an everlasting salvation, as many as the Father has given him.

Middletown, N. Y.
May 15, 1855.

Elder Gilbert Beebe
Editorials Volume 3
Pages 203 - 209

# I TIMOTHY I. 19

"Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck."

That we may duly appreciate the importance of the charge which Paul gave to Timothy, and the indispensable qualifications which Timothy possessed for the good warfare in which he was engaged, we must bear in mind there were in that day, as well as at the present, various kinds of faiths and consciences. Of faith, we read of the faith of God, and the faith of men, and of the faith of devils. There were also good consciences, bad consciences, weak and tender consciences, pure consciences, consciences void of offense, in those whose hearts were sprinkled from an evil conscience; and there were also consciences seared with a hot iron. In our text, both the faith and conscience of Timothy are approved by the apostle Paul; and they were to be held together, for in the absence of either, a shipwreck, concerning faith was to be apprehended, according to examples given in the connection.

The term "faith" is sometimes used in its application to the saints, in reference to the doctrine of the gospel, as the faith once delivered, and but once delivered, to the saints, and signifies that gospel system which is distinguished from the old covenant dispensation; and it is also used in reference to the grace or vital principle of faith which is born of God, (1 John v. 4, 5,) and which is the fruit of the spirit. Those who are, by regeneration, made the recipients of the vital principles of faith as a production of the Spirit of which they are born of God, can never put it away, nor lose it; for it overcomes the world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even your faith." This living faith is

therefore the victory; it cannot be overcome by the world, for it must triumph over all opposing power, or it would not be "the victory." But the faith of even the saints, so far as the doctrine which they hold is concerned, may be overturned, (2 Tim. ii. 18,) and shipwrecked as implied in our text. Presuming that our first proposition, namely, that the vital principle of faith which is born of God can never be removed from them unto whom it is given, we will not take the time and space to prove it by other testimony than that already presented, but pass on and show that the shipwreck of faith, in our text, has reference to the doctrine, and not the vitality of faith. This position is most clearly established beyond all successful contradiction, by the connection, not only in this chapter in which our text occurs, but also throughout both of these epistles to Timothy.

First. It is in reference to the doctrine of faith, that Timothy was Paul's own son. He had received his consistent views of the gospel and its doctrine, (after having received the grace of faith by regeneration,) through the instructions of Paul, so that, as a son reflects the image of a father, Timothy reflected the sentiments and doctrine held by Paul.

Second. The reason why Paul desired Timothy to abide at Ephesus, was that he might charge some, that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith. Now the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (Verses 3-7.) And in the example given immediately after the statement that some concerning faith have made shipwreck, he instances Hymeneus and Alexander, and in repeating substantially the same charge or

admonition in 2 Timothy ii. 16-18, he shows wherein they erred, and that it was not the principle, grace or vitality of faith, but the doctrine of faith, that they had departed from. He says to Timothy, “But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrown the faith of some.” The shipwreck or overthrow of the faith of some, was manifestly effected by their denial of the future resurrection: shaking the confidence of the brethren in a prospective resurrection of the bodies of the saints, by their sophistical arguments, asserting what they did not understand, and affirming that which they did not know. These false teachers were desirous of preferment, and desired to be teachers of the law, and to distinguish themselves by confronting the apostles themselves; denying what the apostles had affirmed, and were ready to make up in zeal that wherein they were deficient in knowledge, and so, in their vain jangling, they denied the doctrine which divine inspiration had established, and were charged even with blasphemy, and expelled from the communion of the church, and delivered over to Satan.

But Timothy, as a faithful minister of Christ, was left at Ephesus that he might do battle in the good cause; fight the good fight of faith, and by holding the faith in a good conscience, and the mystery of the faith in a pure conscience, and in meekness instructing those who oppose themselves, if God will, peradventure, give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, into which they had been drawn by the false teaching to which they had been exposed. As ships are wrecked upon the rocks when driven by the tempests, so are the saints dashed ruthlessly upon prevailing heresies when carried about by every wind of

doctrine, crippled and unfit, in their wrecked condition, to make way upon the seas, until the Lord delivers them from their difficulties; so, in regard to the principles of their faith, when wrecked by error, they are involved in difficulty and distress, and disqualified for usefulness in the church of God, and for the communion and fellowship of the saints, until they are, by a divine interposition, released from the snares of the devil.

But, however the saints may be subject to shipwreck and distress concerning their faith in the doctrine of God our Savior, it is pleasant to know that Christ, their glorious and all-prevalent advocate with the Father, has prayed for them, that their faith, as a vital production of the Spirit, and the special gift of God, shall not fail them. It shall be tried as the precious gold is tried, but it shall not be lost. For the life which they live in the flesh, they live by the faith of the Son of God, who has loved them, and given himself for them.

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Elder Gilbert Beebe
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Pages 367 - 370

# I TIMOTHY 2:3,4

"For this is good and acceptable in the sight of God our Savior; Who will have all men *to* be saved, and to come unto the knowledge of the truth."

**REPLY TO BROTHER R. BLEVENS:** The things which the apostle assures us are good and acceptable to God are the things named in his exhortation contained in the two preceding verses of this chapter. It is good and acceptable to God and, therefore, the inspired apostle exhorts first of all, as of very great importance, that supplications, prayers, intercessions, and giving of thanks be made for all men. By the words, *all men,* we understand every description of men, Jews and Gentiles, rich or poor, noble or mean, friends or foes, bond or free, and especially kings, and all others who are in authority over us. This can not mean that it is pleasing to God that we should pray for the universal and everlasting salvation of all the human family, or for the destruction of any portion of our fellow beings. We can not pray in faith for anything the granting of which would involve the veracity or immutable counsel of Jehovah, and such a prayer, if granted, would involve both. The great end, or object, of the prayers of the saints is clearly stated, that *we* who are thus exhorted to pray may lead a peaceable and quiet life in honesty and godliness.

The spirit of Christianity is peace, it is the vital element of the heaven-born family of God. Among the works of the flesh are hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, and such like: "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance; against

such there is no law." (Gal. 5:19-23) The spirit of the gospel is, "Peace on earth and good will towards men." Hence the corruptions of the flesh and the works and lusts thereof are to be put off, and the Christian is commanded to lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." But the Eternal Judge hath most emphatically commanded his disciples differently: "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matthew 5:28,29,43,44) And in the same sermon on the mount he taught his disciples to pray, saying, "And forgive us our debts as we forgive our debtors." "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:12,14,15) "Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Recompense to no man evil for evil." "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not over come of evil; but over come evil with good." (Romans 12:14-21) These are some of the lessons of peace enjoined on all the followers of the Prince of Peace, their strict adherence to which shall characterize them as the children of the living God. No Christian, while under the influence of the spirit of his Lord and Master, will ever be

willing to disregard, or disobey, any of these instructions. But that they may live quietly and peaceably, it is desirable that the Lord may so control the elements around them that they may not be tempted beyond what they can bear. The soul of righteous Lot was perplexed and sorely vexed from day to day by his ungodly neighbors, and David prayed earnestly that he might be delivered from strange children. He said he was for peace, but when he spoke, they were for war. Our neighbors, and even our friends, like those of poor old Job, may be permitted to vex us some times, but God can control them, and give us grace to maintain our integrity.

Our enemies may scoff at us, they may persecute and despitefully use us, they may rob us of our substance, deprive us of our rights, or they may assail our characters, and falsely accuse us, to involve us in difficulties. But we are not to retaliate. They are in God’s hand and his sword for our chastisement; and we are commanded to pray even for them, and still treat them kindly, and leave the matter with our Heavenly Father; for he will avenge us in due time.

Perhaps the peace of the saints has been interrupted more by the kings and rulers of the earth than by any other class of men. Hence, we are exhorted in a special manner to pray for them. Our God can turn their hearts as the rivers of water are turned; and, as we are confident that he has this supreme power to control them, we are encouraged to pray for them, that their government may not conflict with our most sacred rights to worship God in spirit and in truth. The three Hebrew children were brought in conflict with their king, and they laid the matter before their God, and relied on his deliverance, which they realized in a most astonishing manner. Daniel also was compelled to disobey the decree of his king, and he prayed to his God and was delivered from the lions’ jaws. The wise men of the east, being warned of God, disregarded the commands of Herod. Peter and the

other apostles were arraigned before the rulers of the people for disloyalty to their authority, boldly declared, “We ought to obey God rather than men.” It is very trying to the peace-loving disciples of the meek and lowly Lamb of God to be compelled to disregard the kings and rulers of the earth, yet they are liable to be so circumstanced that they can not avoid it, without disobedience to God. Yet, as all these circumstances are under the control of God, it becomes the saints to pray for them, that so far as is consistent with the pleasure of God, he may put it in their hearts to rule in the fear of God, and restrain them from despotism and oppression.

Prayers, intercessions and giving thanks are to be made for them. Our prayers should ascend to heaven that God may give us good and righteous kings, or other rulers, and our intercessions that he may preserve such righteous kings and rulers, and give them wisdom, and honesty, and keep them in his fear; so that our religious privileges may be secure to us, and we permitted to live as Christians are, by the laws of Christ, required to live in peace with God, and all mankind. And when God, in his providence, casts our lot under such civil institutions as respect our sacred rights, we are to give thanks to God for the blessings of civil and religious liberty.

This is what we understand the holy apostle to say is good and acceptable to God our Savior. Christians acknowledge no other Savior but God. They know that they have not, can not, save themselves, and they have no confidence in any other name under heaven given, and with one heart they ascribe their finished salvation to him who has said, “For I am God, and beside me there is no Savior.” “For therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.” (I Tim. 4:10) The common salvation which is extended to all the children of men, providentially, is of God; and his special,

gracious, complete and everlasting salvation of those that believe is most unquestionably of the living God. This God and Savior worketh all things after the counsel of his will. And he will have all men to be saved, and to come unto the knowledge of the truth. The apostle confirms the truth of this declaration from the fact that there is but one God, and but one true and living God, who created, upholds, and governs all things. And there is one Mediator between God and men, and but one, consequently he is the Mediator for all his people, whether they be Jews or Gentiles, the subjects of whatever kingdom, or rulers of the whole earth. There being no other God, he is the God of the whole earth, and there being no other Savior, none of any of the tribes of mankind can be saved only in, through, and by him: He being the only Mediator between God and men, no man can come to the Father but by him. It is his sovereign will that all his people, of whatever land, nation, government, or tribe, shall be saved, and come to the knowledge of the truth. The salvation of all rests not on the will of man, but upon God's will, and their knowledge of the truth rests on his will. "For he will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion, and whom he will he hardeneth." (Romans 9:18)

An angel from heaven has brought down the intelligence from the throne of God that Jesus should save his people from their sins, and a man who came from God, whose name was John, has identified this same Jesus as the Lamb of God who taketh away the sins of the world, while the Eternal Spirit, through prophets and apostles, declares that he saves them from their sins by bearing their sins in his own body on the tree - that he has put away their sins by the sacrifice of himself. He gave himself a ransom for all, to be testified in due time. And all the ransomed of the Lord shall come to Zion with singing and everlasting joy, and all the ransomed family of God shall ultimately swell the notes of the immortal

song, which no man could learn, but those who were redeemed from the earth. (Rev. 14:3) The expressive words of that song were recorded in Revelation 5:9, “Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nations and hast made us unto our God kings and priests: and we shall reign on earth.”

Middletown, N.Y.
December 15, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 434 – 438

# I TIMOTHY 3:11.

**Brother Beebe:** — Will you give your views on I Timothy 3:11. The point of instruction more particularly desired is whether the wife of a deacon is required to be a visible member of the church, before the husband can lawfully hold the office of a deacon?

S. L. W.
Chrenshaw Co., Ala.
July 17, 1867.

**Reply:** - It would be very difficult at the present day for the church to find among her members those who in all respects come up to the gospel, or apostolic, standing in their qualifications for the office either of bishop or deacon; but in the organization of a gospel church, these marks and characteristics should be kept in view; and those who come nearest to the standard should be regarded as best qualified for either position. It is required also of all the members of a gospel church that they should in all respects be followers of God, as dear children; yet, we are not allowed to reject those who in their hearts feel to confess from day to day their shortcomings. The deacon in a church, as an assistant to the bishop, or elder, or pastor, in visiting the sick, ministering to the poor, and counseling the members, would be much assisted by the cooperation of a wife bearing the requisite qualifications named by the apostle. These may sometimes be defective even when the wife is a member of the church; but it is certain that she cannot assist him in the discharge of the duties of his station if she is not a member, and walking in the fellowship of the church. True, the apostle does not name membership among the indispensable requisites for a deacon’s wife, unless it be implied in her being faithful in all things.

We are not prepared to say that a brother, who is otherwise qualified, but has no wife, or whose wife is not a member of the church, if she be grave, sober, and not a slanderer, should be regarded as ineligible to the office; but it seems clear to us that where there are in the church brethren having wives that are also members, they should by all means be preferred. But where such members are not, the church should, under the circumstances, and for the time, or until those of better qualifications be brought in, allow such to hold the position.

Brother S. L. W. will understand the above to be but our view of the subject; every church should ask counsel of God in this matter, with fasting and prayer.

Middletown, N.Y.
September 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 78 – 79

# I TIMOTHY IV. 10.

A correspondent in Westchester Co., N.Y., has desired our views on the latter part of this text, namely: "For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." Paul and Timothy were laborers in the church, or vineyard of their Lord and Master, but they did not labor on the principle which stimulates the Arminian teachers with which the world abounds. The latter labor because they do not trust in the living God. They often frankly confess that if they believed the doctrine which we hold, of God's perfect reliability to do all his pleasure, in the armies of heaven, and among the inhabitants of the earth, if they could trust implicitly in him to gather in all his elect, to build up and defend Zion, to cause the north to give up, and the south to resign, and by his own power and grace bring in all his sons from far, and all his daughters from the ends of the earth; even every one of them, because he has created them for his glory, that they would fold their hands in idleness, or give full vent to their wicked propensities and take their fill of sin. But that God may safely be relied on to do all that he has promised to do, and all that can be done for the salvation of sinners, they do not even profess to believe it, and they reproach us for believing his word, and for trusting all to his faithfulness. They labor, according to their own statement, because they do not, cannot trust in the living God; but we, upon the very opposite principle, do trust in him. As we have no confidence in the flesh, we have only our confidence in God, to stimulate us to labor and bear reproach. If we could give up our trust in the living God, and bow at the shrine of some imaginary gods, which have no vitality or reality, they would cease at once to reproach us, and extend to us most cordially the hand of fellowship.

The living God, in whom we trust, and at whose bidding we labor, is the Savior of all men, especially of those that believe. Both in providence and in grace, the God in whom we trust is the only Savior. On his common or providential salvation, all the creatures of God are dependent. He saves from sword, famine and pestilence, from sickness and death. He only can cause the earth to bring forth food for men and beasts, and he alone can deliver us from temporal calamities; and in that sense he is the Savior of all men. Again, he being the only Savior, the only name under heaven given among men, whereby we must be saved, he is the Savior of all who are saved, either temporally or spiritually.

But he is, in a *special* sense, the Savior of them that believe. Their believing does not save them, for then their believing would be their Savior, but their faith in him and their believing is an evidence that God is their Savior. He that believeth and is baptized shall be saved, but neither their believing, being baptized, nor anything else that they can do, will save them, for by grace are they saved, through faith, and that not of themselves, it is the gift of God, even of the living God, in whom alone they trust. Their special salvation not only delivers them from wrath, from sin, from pollution and guilt, from hell and from condemnation, but from all evil. Under his mighty hand all things work together for their good, and equally for God’s glory.

Middletown, N.Y.
January , 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 291 - 293

# I TIMOTHY 5:24,25

**Friend Beebe:** Please give your views on I Timothy 5:24,25, "Some men's sins are open beforehand, going to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." By so doing you will oblige a sincere inquirer after truth.

Your friend in tribulation,
J. Childers.
Drake Co., Ohio,
Sept. 21, 1861.

**REPLY:** This chapter abounds with practical rules to be observed by Timothy in the discharge of his pastoral duties in the church of God, in which he was an ordained bishop (or elder). Among other instructions he is cautioned against laying hands suddenly on any man. That is, if we rightly understand, in setting them apart to the office of elders, deacons or other responsible places in the church. To avoid premature ordinations, it would be necessary to form a judgment in regard to the prospective proclivities of candidates for ordination. Let these first be proved, and when the church becomes satisfied that they possess the proper qualifications, let them be set apart to the work, by prayer, fasting and the laying on of the hands of the presbytery. But be not hasty. There are perceptible indications which, if judiciously watched, will enable the church and the presbytery to judge even beforehand whether the assignment would be beneficial. Some men, even in the church, are by no means qualified for the office of pastor or deacon, their failings or sins may be anticipated. For instance, if the candidate for the ministry be a *novice,* his prospective sin is that being lifted up with pride, he will fall

into the condemnation of the devil. The church and the presbytery must judge in this matter beforehand. Or if he be given to too much wine, or in his natural disposition greedy of filthy lucre, or passionate, a striker, one who is not able to rule well his own house, we are not at liberty to lay hands on him, but from these evidences we are to judge of him beforehand. The evil consequences which would result from their being installed in the sacred office are open, and need not that time or trial be given, for the consequence is so open and apparent that it may be judged beforehand. The bishop, for instance, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. In the absence of these qualifications, we may righteously and scripturally judge beforehand, that his future, if set apart to the work, would be unprofitable, and hazardous to the peace of the church. Likewise also the good works of some are manifest beforehand, for, if we find them in possession of all the requisites named in the third chapter of this epistle, we may judge beforehand that his ministry will be edifying, comforting, instructing and every way beneficial to the church of God.

Some have understood the apostle to mean that the sins of God’s elect people have gone to judgment before death, and that the sins of the non-elect follow to judgment, and are not judged until after death and the resurrection, but we do not understand this to be the subject on which the inspired apostle was in this text, or its connection, instructing Timothy. We do believe that the sins of all God’s people were as fully known, and adjudged by God before the world began as they are or will be at any subsequent period. And further, they are judicially judged, summed up, and laid upon Christ when God laid on him the iniquity of all his people; and experimentally, when they were first quickened with spiritual life and arraigned before their eternal Judge, in their first convictions for sin. We also believe that all the wicked deeds

of men and devils were known unto God from everlasting, and that the final destiny of both saints and sinners is unchangeably fixed in the purpose and wisdom of the divine mind as it will ever be. But still, to our mind, the text under consideration does not relate to that subject, but, as we have endeavored to show, to the judgment of the church and of the presbytery in regard to those on whom hands should or should not be laid in solemn ordination, as elders, deacons, etc.

Middletown, N.Y.,
October 15, 1861.

Elder Gilbert Beebe,
Editorials Volume 5
Pages 55 - 57

# I TIMOTHY 6:1-5

“Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of our God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are faithful and beloved partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

In the discussion of the subject matter of this text it is our design to address our remarks especially and exclusively to the saints of God, and to the church of our Lord Jesus Christ, as to them who are redeemed from the tribes of the earth, and called out of the world into that kingdom which is not of this world. With the political strife of the potsherds of the earth we have nothing to do: nothing to say. We are not responsible for the policy of human governments, nor are they responsible to us. God will hold them to a strict account who rule not in his fear. But while we shall cautiously avoid as far as possible alluding to the political controversy and strifes of the kingdoms and governments of the world, we design to shun not to declare all the counsel of God to his saints, and especially such portions of the sacred scriptures as Christ, our blessed and only Potentate has, through his apostle, commanded his ministers to “teach and exhort.” Our mission is to the saints, and our paper is devoted to the Old School Baptist cause, and by example of the apostle, and the precepts of Christ, we are forbidden to keep back anything

that is designed to be profitable to the children of God. The laws of Christ and the doctrine of the apostles are only applicable to the children of God; they were not given for the government or instruction of the kingdoms of this world; therefore, although they may conflict with the policy of human governments, they are nevertheless to be religiously observed by the disciples of Christ; and if any of them are repudiated by earthly legislation, that fact affords no license to the subjects of Christ's kingdom for disregarding them. Much of the apostles' doctrine on which the church of Christ was organized on the day of Pentecost, and in which the primitive disciples continued steadfast, was repugnant of the laws, ordinances and usages of the earthly governments of that period, and brought the apostles and early disciples into frequent collision with kings, councils and human authorities, and they were frequently incarcerated in dungeons, and cruelly punished for the tenacity with which they adhered to their allegiance to Christ as "the King of kings, and the Lord of lords," for they counted not their lives dear unto themselves; they loved not their lives to the death.

The peculiar circumstances surrounding the saints of God upon the subject presented in our text, the great strife which has recently been witnessed, and the disposition made of the subject by the secular powers, when considered in connection with the divine injunction which commands the children of God to submit to every ordinance of men, for Christ's sake, makes it the more vitally important at this very time that we carefully, prayerfully, and in the fear of the Lord, investigate the subject and seek to learn from the instructions of the inspired word the decisions of the apostles whom Christ has seated on thrones of judgment over us, what course we are required to take as disciples and followers of our Lord Jesus Christ, and nicely to discriminate between the things which belong to Caesar and those which belong to God.

A careful examination of our text (I Timothy 6: 1-5), compared with Colossians 3:22-25; Titus 2:9,10; I Peter 2:18, and all other passages treating upon the same subject, clearly presents to us the three following propositions, viz.:

First, that the relationship of servant and master, with all the relative obligations of both, is an institution of God in harmony with "the name of Christ, and the doctrine which is according to godliness."

Second, that Timothy and Titus and all other ministers of Christ are commanded to teach and exhort its recognition and observance by all the church of God.

Third, that all who teach otherwise, and consent not to these wholesome words of our Lord Jesus Christ, are to be put away from our fellowship; or in the words of our text, "From such withdraw thyself."

First: Without going back to the record of the ordinances in the Old Testament instituting the different grades of human governments, we find enough embodied in the instructions of Christ and his apostles in the New Testament to sustain our position upon this subject. Indeed, in the absence of all other testimony, the five verses at the head of this article are abundantly sufficient for our purpose. Can it be supposed that the apostle Paul, inspired as he certainly was by the Holy Ghost, would enjoin on Timothy as a minister of Christ to teach and exhort the members of Christ's kingdom to observe and practice what God has not approved and enjoined upon them? His commission was only to "teach them to observe all things whatsoever Christ has commanded." (See Matthew 28:20.) And if it be admitted that Paul spake and wrote by inspiration of the Holy Ghost, then what he has said on this, as on every other subject, is said and written by God himself. To the apostles were given

the keys of the kingdom of God. And what they bound on earth was bound in heaven, and what they loosed on earth is loosed in heaven. How then can we possibly avoid the conclusion that what the apostle has here bound on the church is ratified in heaven, and binding on saints throughout all time? It would be trifling with the holy scriptures to suppose that Paul, as an apostle, solemnly enjoined on Timothy, Titus and others to teach and exhort the churches to recognize and exhort the saints to practice what God has not authorized, much less what God disapproves. The apostle in this text not only recognizes the institution as of divine appointment, but says distinctly that it is presented in the wholesome words of our Lord Jesus Christ, and according to the doctrine of godliness. And still further, that to fail to observe, and teach, and exhort these things is to expose the name and doctrine of God to blasphemy.

Again, as an institution appointed, approved, and enjoined on the saints by God himself, it is classified with other unquestionable ordinances, or laws of God, such as that of marriage, and all grades of human government and human subordination to be observed by the children of God. In almost every place where the relationship of master and servant is named in the apostles' instructions to the churches, it is placed in connection with the relations and corresponding obligations of parents and children, husbands and wives, kings and subjects, governors and governed; and with all these institutions in view, the apostle exhorts most solemnly that every soul shall be subject to the powers (authorities) that be. The soul of the child, of the servant, the wife, the citizen, and even the king or governor, in their turn are to be in subjection to the higher power of him who holds his throne "far above all principalities and powers, and every name that is named, not only in this world, but also in the world to come."

No man, in our understanding of this subject, can loose what the apostles have bound upon servants to honor and obey their masters, without also loosing the obligation of children to obey their parents, wives their husbands, citizens their kings, governors, magistrates or rulers. These relative positions are all classified together by the apostle in Romans 13, and the saints are informed that these powers which are, are ordained of God, and whosoever resists them, resists the ordinance of God. “Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.” Among those to whom honor is due, the apostle in our text recognizes the master, and commands that as many servants as are under the yoke shall count their own masters worthy of all honor. Dare any servant who fears God disregard this command, and refuse honor and obedience to his own master, or deny that the institution by which he is held under the yoke is of God, or say it is wicked and sinful, and ought not to exist? Peter goes still farther, and commands servants to be subject to their masters, with all fear; not only to the good and gentle, but also to the froward. And this rule we presume also applies to all others in subordinate positions. Children may have ungodly parents, wives may have tyrannical husbands, and citizens may have oppressive rulers, yet they are, as Christians, commanded of God to honor them in all cases, and to obey all their lawful commands; that is, all their commands which do not conflict with their obligations to obey God rather than men. The different degrees of power or authority invested in men to rule in any of these positions, as parent, master, husband, magistrate, governor or king, is to be determined by the Christian child, servant, wife or citizen, by the extent of authority expressed or implied in the ordinance of God by which such power is invested; for all the powers that be are ordained of God; for there is no power but of God. That is, as Christians, we have no right to recognize any authority but that which God has given.

Neither parents, masters nor kings, have any legitimate power to require those over whom they rule to disobey God. Indeed, the obligation resting on all Christians to obey parents, masters, governors or kings, is simply because God commands them to do so. Hence they are commanded to render this honor and obedience in the fear of God; "as unto God, and not unto men."

Second: That Timothy was commanded to teach and exhort these things is expressly stated in the most unequivocal terms that human language can afford. "These things teach and exhort." And as Titus is also commanded in Chapter 2:9, to "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; nor purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Savior, in all things." And as similar instructions are contained in nearly, if not all, the epistles, we infer that what Timothy and Titus, as ministers of the gospel, and as pastors or bishops of churches were to teach and exhort all the other ministers of Christ, and pastors and teachers of the churches must also teach and exhort. Here are two duties devolving on the faithful minister: First, to *teach;* secondly, *exhort.*

First: *Teach* these things, as the disciples are to be instructed in word and in doctrine; for a disciple means a pupil, a learner; and the minister must be *apt to teach,* and according to their commission they must teach the disciples to observe all things whatsoever Christ has commanded, and these things, among all other things which he has commanded. And if Paul or an angel from heaven shall teach less or more than what Christ has commanded them, Paul says, Let him, or them be accursed. To teach is to expound, to explain, show the authority of God on which these obligations rest, and how and in what manner they are to be obeyed. Timothy must teach servants how they are to honor

their masters, and that their adherence to his instructions is required, that the name of God, by whose authority they are required to observe these instructions, and the instructions or doctrine be not blasphemed. Titus is told also that they are not to purloin, or steal anything from their masters, but to please them well in all things; not to be disrespectful, impudent or saucy, but reliable, honest and faithful. Peter adds to the instruction given, that if they have bad, or severe, or froward masters, still they are to bear it for their heavenly Master's sake; for this is thankworthy, if a man for conscience towards God, endure grief, suffering wrongfully, etc.

Second: In their exhortations, the ministers of Christ are to faithfully admonish servants to discharge all the duties devolving on them in the position and relation which they occupy, in the fear of God; exhort them to do their duty faithfully because it is the command of God that they should; and that they cannot fail to do so without disobedience to God; that is in special reference to the will and law of God which requires fidelity of them, and not merely as men-pleasers.

Thirdly: We come now to our third and last proposition: the duty of the ministers of Christ to withdraw themselves from those, if any there be, who teach otherwise, and consent not to wholesome words. Here are two points involving fellowship, or companionship. First, if any man *teach otherwise.* Secondly, if any man consent not to wholesome words, etc.

Any subject involving Christian fellowship demands a serious and careful investigation; for all the saints are required by the laws of Christ to "Endeavor to keep the unity of the spirit in the bonds of peace." Yet to extend expressions of fellowship beyond the limits which are set by Christ and his

apostles would be unjustifiable, and tend to disorder and confusion. The precise limitation of fellowship, or at least of companionship on the subject under consideration is so distinctly marked by the apostle in our text as to leave no discretionary power. Neither our feelings nor personal interest have any lawful bearing on our decision. The stakes are unalterably planted by divine authority.

The questions arising on which we are to judge and decide are: what is it to teach otherwise? and who are they that will not consent to the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness?

We would not, and perhaps should not, include with those who teach *otherwise,* those whose minds have not been drawn to the subject; for although it is the duty of all the saints to search the scriptures, to prove all things, and hold fast that which is good; there are those who are weak in the faith, whose burdens we are to bear; and those who are lame and must not be turned out of the way. But by *teaching otherwise,* we must understand those who teach that which is antagonistic to the plain instructions of our text. Those, it is meant, who teach that the institution itself is wicked, or sinful, and that it therefore ought not to exist; that masters have no right or property in servants; that the relationship is oppressive, unjust, and incompatible with the gospel of Christ, and inharmonious with the doctrine of godliness, or that it is right, scriptural, philanthropic and Christian like to oppose it; that it is not the duty of the servant who is under the yoke to count his master worthy of all honor, but that he may run away, or in any way refuse to comply with the explicit instructions of our text. They are understood to teach otherwise, from what the apostles taught, who use their influence to deprive masters of their property in servants, and who recommend and justify the use of the sword in putting down the institution, and thus of depriving the

masters of their property in servants. In short, we cannot conceive it possible for a Christian, or one who professes the Christian religion, to be what is at this time called an *Abolitionist,* without teaching that which is clearly and palpably otherwise from what the apostle has taught in our text.

Those who teach otherwise from the instruction given in our text are such as assume to be *teachers* and do not confine their instruction to what the apostles taught; but teach something else, and whatever else they may teach must be *otherwise* from what Timothy was commanded to teach and exhort. Of this class of teachers, however, few have been found among Old School Baptists; anti-christ has furnished her legions, who have made war upon the institution, blasphemed the doctrine which the apostle says is according to godliness, repudiated the plain instructions of the scriptures, and authority of Christ; and have used all their influence to stir up strife, envy, evil surmisings and perverse disputings on the subject; urging the most desperate and cruel measures for the abolition of the institution, denouncing that as unholy which God has authorized and approved. All these evidently *teach otherwise* from what Christ by his holy apostles has taught, and we are commanded to withdraw from them. We are neither to hold fellowship nor companionship with such.

They who consent not to the wholesome words of Christ and the doctrine which is according to godliness, whether they be teachers or pupils, are those who will not regard these plain instructions of the scriptures; but set their judgments above the apostles' instructions; making themselves wise above what is written, and persistently refuse the admonitions of the word, and madly contribute their influence in opposition to what the apostle has so clearly enjoined. From all such we are commanded to withdraw.

We do not however understand that this divine rule requires that we should withdraw from such as merely, from ignorance of the teachings of the apostles, or from the prejudice of education and habit, may feel an aversion to the holding of servants as property; providing they consent to the apostles' instructions. The institution, as taught in the scriptures, requires no one who does not feel so disposed, to own or hold servants, nor does it forbid the owners of them to set them free; but the law of God does forbid that we should covet, or seek to deprive our neighbor of his man-servant, or his maid-servant, or his ox, or his ass, or anything that is our neighbors. And the servant, if he *may be free,* by the consent of his owner, is allowed to choose it rather. But those who teach that the institution is not a divine appointment; that servants are not by the law of Christ required to honor, obey and faithfully serve their masters, and consent not to, but deny these apostolic injunctions, must be put away from our society and fellowship; or, in other words, we are commanded, "from such to withdraw.

The necessity for observing this rule is as important now as at any other time or place, for heresy on this subject is full as productive of envy, strifes, railings, evil surmisings, and perverse disputings of men of corrupt minds, and destitute of the truth now, as at any former time. The fruits of *Abolition* prejudice against our Southern brethren has already been betrayed, to some extent, and now that intercommunication of brethren, which has been interrupted, is being restored, this subject must be met; it cannot be avoided. Let us meet it on Bible grounds and fear not for consequences.

Middletown, N.Y.
October 1, 1865.

Elder Gilbert Beebe
Editorials Volume 6
Pages 243 - 250

# 2 TIMOTHY 1. 9, 10.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

No subject has ever so much engrossed the attention of men as that of salvation; and if we had not some acquaintance with the blindness and ignorance of the carnal mind, we could not but wonder at the variety of, and conflicting sentiments of men in relation to it. But it must be admitted that God is of one mind, and none can turn him, and that his laws are immutably the same, and that the transgression of it in all ages is sin, and it condemns every transgressor of it, consequently there can be but one way of salvation from it. It is admitted, we believe, by all who admit the truth of revelation, that the way of life and salvation is taught in the Bible. But different men construe the same Scriptures in different ways. But the portion before us is so plain and intelligible, and so perfectly free from all ambiguity, that we cannot conceive how common candor can give it but one and the same construction. In this epistle Paul desires Timothy to stir up the gift of God which was in him, and which was communicated to him for the purpose of comforting and instructing the saints in this only way of life and salvation. Paul said to him, "God hath not given us the spirit of fear, but of power, and of love, and a sound mind. Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us and called us with an holy calling." If we attempt to contemplate salvation in its true character, we must go back

in our contemplations to the revelation which the eternal Jehovah has made of himself. And as nothing can have an existence without an origin, so must salvation have an origin, and that origin is God himself. And as we know nothing of him, only as he is pleased to reveal himself to us, may it be his pleasure to communicate that knowledge and wisdom unto us, that we may speak as becometh sound doctrine which cannot be gainsayed. If God is infinite in wisdom, and if salvation be his work, he must have known from eternity the whole arrangement, for it was his work, and so is the consummation of all the plan. We are told that all the works of God were known unto him from the foundation of the world. And in relation to salvation, we are informed that the whole arrangement was made before any human being who would need salvation was formed. Jesus Christ was set up as the Savior before the dust of the earth, from which man was formed, was spoken into existence. Said Christ, in speaking under one of his titles, (viz, wisdom,) "I was set up from everlasting, from the beginning, or ever the earth was." "Rejoicing in the habitable parts of his earth; and my delights were with the sons of men." This language carries our minds back to the utmost stretch of human comprehension. It throws our contemplations into the boundless ocean of eternity, and that ocean we can neither fathom nor explore. But as far back as our comprehensions can go, so far back we can trace the salvation of God; and we must content ourselves to roam within that scope which God has been pleased to allot to us. If we inquire for what purpose Christ was set up, we are met with the answer, the Head, Mediator and Savior of the church. God gave him for a covenant of the people, a light to the Gentiles, and his salvation to the ends of the earth. Hence we read of the church being chosen in him before the foundation of the world. The elect of God, or those who were chosen in Christ, are those of whom Jesus said, "And my delights were with the sons of men." This truth is presented also by David, in that passage in which it was

said by the Savior, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.” - Psalm cxxxix. 15, 16. Whenever we approach the subject of salvation we enter upon a theme as high as heaven, and as boundless as Deity itself. And the ever astonishing and wondrous plan of salvation which was established in eternity, and is fully developed and consummated in time, is what Paul in this epistle to Timothy is discoursing upon. But salvation cannot benefit any but the lost. None can be condemned by the law but those who have transgressed it, and none can be delivered from its curse but those who are under it. Hence Jesus came not to save the righteous in their righteousness, but he came to save his people from their sins. In the fullness of time, and after the creation of the world, God made man, and by transgression he fell, and in him all his posterity fell also, and they are all born into the world, yea, they are conceived in that depravity which Adam possessed after the fall. And let us here understand what it is that brings us into a state of condemnation. Some people tell us that sinners are damned because they do not close in with overtures of mercy; because they do not believe the gospel, and improve the means of grace which God has spread before them. But there is not one word in all the Bible which will countenance this sentiment, but all the testimony of the sacred volume is in contradiction to it. Let us begin with the beginning of this subject, and endeavor to take our start in the channel of truth. What was it which caused the fall of Adam? Was it in consequence of his doing something which God had not commanded him to do? Certainly not, but it was his doing what God had forbidden him to do. It was what he had done which brought the curse. And so it is with all condemned sinners. They are not condemned for what they have not

done, but it is for what they have done. They are condemned for sin, and sin is a transgression of the law. And this is the case also in law among men. No man was justly condemned by the law of his country because he had done nothing, but because he had committed some act which was a violation of the law of the land. And the sentiment called gospel condemnation, is entirely without foundation in truth, and in the Bible. But as all admit, Adam transgressed; he did that which God forbade his doing. And as his posterity were then all in him, and he had fallen under the curse, as he was, so are they all by nature, and are brought into their natural existence the degenerate plants of a strange vine. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin is the natural element of all the posterity of Adam, for they have descended from him since his fall, and they have his fallen nature, and like him are sinful. They inherit his carnal mind, and his carnal mind is enmity against God. Hence the fallen state of man is a lost state, for by the offense of one, judgment came upon all men to condemnation, consequently all the elect of God are by nature under the curse and condemnation of the law, and are without hope in the world. "Without holiness and perfect righteousness, none can stand before God." All mankind are condemned, and the wrath of God abideth on them. Alas, how deplorable the condition of man. The earth is shrouded in the sable mantle of gloom, and man is cast out of Eden's bliss, and is groaning under God's awful curse. Was God taken by surprise through the development of this sad state of things? Is he discomfited and disappointed in his purpose in consequence of something having occurred which was unknown to him before the creation? By no means. It is true that sin entered into the world; misery and death are here, but let all heaven rejoice, and earth be glad; let the mountains leap for joy, and the inhabitants of the rock sing, a ransom is found. Before man was formed, or sin had

entered the world, the God of wisdom and salvation had given his elect, grace in Christ, that where sin abounded, grace should much more abound. Jesus was set up before man was formed, to save him under the awful state of sin into which God was pleased to suffer him to fall, and from that dreadful death consequent upon it. Christ the Savior is declared, and of him it was said, He shall bruise the serpent's head. The serpent could only bruise the heel of the church, but Jesus shall bruise his head. The covenant engagements of Father and Son in the salvation of the family of God now begin to be developed. The great and eternal plan of salvation begins to be opened, and by manifestations, types and shadows, Jesus Christ is presented to the people.

The offering of the lamb by Abel, pointed to that salvation and Savior which were provided before the birth of time. Salvation was ratified in the eternal counsel, and now God begins to make that salvation known to the heirs of it. God saved his people with an everlasting salvation; but it requires the entrance of sin into the world, and the fall of God's children in it, with rolling time, and transpiring events, to reveal that God, to man, who hath saved us and called us with an holy calling, and to fully manifest and apply this salvation unto them. The types and shadows all pointed to this, and prophets and righteous men desired to see the Savior. In the fullness of time, a multitude of the heavenly host was heard to announce his advent into the world. And as without perfect righteousness none can have peace with God, Christ himself is the peace of all the church. God has made him to be unto them wisdom and righteousness and sanctification and redemption. This is the salvation which is presented in the text. "Who hath saved us, and called us with an holy calling." We have touched upon salvation as an act of God before man was formed, and now pass to take some notice of it, in the personal manifestation of it to, and the volition of it in, the heirs of glory. And the first thing in this

branch of salvation is the calling already described in the text. But as there are various opinions upon the subject, it may be well for us to examine the Scriptures of truth, and hear what they say about it. Many suppose that the preaching of the gospel constitutes this call. That sinners, who are dead in trespasses and sins, and who sit under a preached gospel, receive this call, and that the volition of their will turns the scale whether they are benefited by it or not, or decides the event whether the call will be effectual or not. Now this position is not true, and finds no support in the Bible, for no man but he who has been regenerated or quickened by the Spirit of God, can hear the gospel. The sinner who is dead in trespasses and sins, possesses (spiritually) no living or spiritual capabilities. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The preaching of the cross is, to them that perish, foolishness. Why is it foolishness to them? Because they possess no spiritual life which enables them to discover the Spirit and glory of it. The wisdom of this world can never attain to it, for God has hidden these things from the wise and prudent. The apostle, in his epistle to the Corinthians, has put this subject in a clear and decisive light, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and wisdom of God." Here the most sluggish mind must discover that the same preaching had a different effect upon different characters. To one it is a stumbling-block, to another folly, and to the third it is Christ the power of God, and the wisdom of God. What makes the difference, for certainly the message is delivered irrespectively to them all, so far as the act of preaching is concerned? The different effects are caused by that grace and Spirit which has made the hearers to differ. The seed sown on the rock, where there is no earth, will remain inactive, while that which is sown in

good ground will germinate and bring forth fruit. Those to whom the gospel was Christ the power of God, and wisdom of God, had already been called with an holy calling, while those to whom the same sermon was a stumbling-block, and folly, had not been called. If this be not true, then the language of Paul to the Corinthians is contradictory in itself, and has no meaning in it at all, and is altogether abortive. Who will dare charge the Spirit of inspiration with this? This holy calling is a work beyond the power and control of man, and is one which God has never committed to the hands of man. Christ said, “He came not to call the righteous, but sinners to repentance.” Yet he preached to those self-righteous pharisees, whom he came not to call, and on one occasion at least, those of them who heard him preach a sermon on sovereign grace, were all filled with wrath. If the preaching of any being could constitute this an holy calling, we should certainly suppose that the preaching of the Lord of glory would effect it, but this holy calling is the work of almighty power. It is the Spirit that quickeneth, the flesh profiteth nothing.” Said Jesus, “The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” The elect of God by nature are dead in trespasses and sins, and must be quickened; but preaching cannot quicken them. How then are they to be quickened? We will turn to Jesus Christ, for an answer: “For as the Father raiseth up the dead and quickeneth them, even so [by the same almighty power, and in the twinkling of an eye] the Son quickeneth whom he will.” This is what we understand by an holy calling, a heavenly calling, or as men sometimes denominate it, an effectual calling. It is an holy calling because it calls them to holiness; they are called to the Holy God through Christ, and the life communicated in it is a holy life. It is the life of Christ communicated to them. The reason why they are called is, they are the saved of the Lord, and they are now called into the enjoyment of that salvation. “Who hath saved us and called us with an holy

calling.” Salvation precedes the calling, and the calling brings the heirs of salvation to Christ, and they are put into the enjoyed possession of an existing, finished and eternal salvation. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” This calling is not to make them the heirs of salvation, but it calls those who are already heirs, into a knowledge of their heirship, and the enjoyment of their inheritance.

Many contend that something must be done by the sinner; some preparatory steps are to be taken by him; some righteous acts are to be performed by him, or the Lord will never save him. If he be an heir of glory, he is already saved, and in his unregenerate state, he possesses neither the power nor the will to perform any righteous act, for his mind is a carnal mind, and is enmity against God. But let us hear what the text says: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us: [when we began to be religiously inclined, and to seek the Lord, and to get religion? Nay, Verily. No such language ever stained the pages of holy writ, or divided the crown of Jesus]. But, according to his own purpose and grace which was given us in Christ Jesus before the world began.” This purpose is an eternal one, and this grace was given to all the heirs of glory in Christ Jesus before the foundation of the world, when they were chosen in him, and blessed in him with all spiritual blessings, and which were to flow to them in time; and this holy calling is one of these blessings, and it reaches them in consequence thereof. These things are embraced in the expressions, purpose and grace. If we ever had grace given to us at all it was before the world began for there is no succession of grants from God. What christians receive from day to day, is the manifestation of the blessings of an original

grant, or covenant. It was not in consequence of any goodness which the Lord foresaw in any of the children of men, that he established the economy of salvation, but it was according to his purpose and grace from eternity. His own sovereign will decreed it, and death and hell cannot disturb it. There is a fullness in it, and a certainty of its being all accomplished. That God, who has numbered the very hairs of our heads, has not forgotten one blessing which will be for our good, and he who suffers not a sparrow to fall to the ground without his notice or permission, has not failed so to secure these blessings, that the devil shall never be able to rob us of one of them. What can be more comforting to the tempest-tossed pilgrims than a knowledge of this heavenly truth? What submission and patience it produces in us while being rolled and tossed hither and thither, to know that the Lord rules and reigns, and guides and governs all our affairs, and that all things work together for our good, and that they flow unto us under the controlling hand of God. This is grace, not to be thought of but with tears of joy, not to be mentioned but with shouts of praise.

In inseparable connection with the foregoing, is the appearing of our Lord Jesus Christ. What is this appearing for? Is it to effect some new arrangement, or to establish some new purpose, to render man savable, and leave the event at the volition of the will of man? Now this question is answered by inspiration, and the answer will out ride and shine amidst all the opposition and rage of men and devils in earth or hell. Jesus came to make manifest that salvation, purpose and grace, which were given the heirs of glory in himself before the world began. He came to make manifest and apply the salvation of God to his children, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior

Jesus Christ." The appearance of Jesus Christ was in accordance with this salvation, purpose and grace, and it presents a theme of the most devout contemplation. In this appearing it is made known to the church of the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. What is his appearing? If we visit the manger, we will find a babe wrapped in swaddling bands, and there, in the appearance of a helpless babe, we see the Conqueror of death and hell. We see him in whom dwells all the fullness of the Godhead. But we here behold him, who in his mediatorial character is meek and lowly in heart, just entering into his humiliation. He takes not on him the nature of angels, but the seed of Abraham, and unto us is born this day a Savior, which is Christ the Lord, and his name shall be called Jesus, for he shall save his people from their sins. Here is fulfilled that prophetic strain of Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Jesus is made under the law to redeem them that were under the law. He delivered them from the curse of the law, being made a curse for them, as it is written, "Cursed is every one that hangeth on a tree." His people being entirely destitute of righteousness which would be acceptable to God, they being ignorant, unholy, and condemned, Christ was of God made unto them wisdom and righteousness, sanctification and redemption. Daniel had foretold that the Redeemer should make an end of sin, bring in everlasting righteousness, and seal up the vision and prophecy. Some people talk about Christ's working out the righteousness of the saints. The Spirit of inspiration has said, "This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Our righteousness is Christ's righteousness, for he is our righteousness, and so far from his coming into the world to work it out, he came to bring it in. And as Daniel has said, he

shall make an end of sin; prophetic annunciation! He has put away sin (from the church) by the sacrifice of himself. His people were under the law and he must go where they are, and as they are under the condemnation of it, and under the sentence of death, he must die to redeem them therefrom. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." If we follow him to Calvary we will there hear him cry, "It is finished!" It is done! He bowed his head and died, and through his death the law is forever silenced, and powerless over the church, and through his resurrection from the dead the church is everlastingly justified. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." He was the plagues of death, and the destruction of the grave. This is the Lord and Savior Jesus Christ, who hath swallowed up death. This is the testimony which Isaiah bore of him, "And he shall swallow up death in victory." He did not swallow it up in merely falling, but in victory; in his glorious and triumphant resurrection from the dead. He has abolished death in bowing to its requirements, or in laying down his life, and then taking it again. He triumphed over it. In that he died, he died unto sin once, but in that he liveth, he liveth unto God; death has no more dominion over him. But why has death no more dominion over him? He has abolished it, triumphed over it, taken away its sting, and disarmed it of its power. At his command the massive bars retreat, and the grave gives way before him. Where was the life of the church when Jesus laid down his life? Is the life of the church in Christ? The apostle has told us that Christ is the life of every believer in him. In this light, we can easily comprehend him when he speaks of Christ's dying unto sin once, but now living unto God, and then turns his discourse to the saints, saying, "Also likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." And again, "If we be dead with him, we shall also live with him."

The bodies of the saints must die, but in Christ they triumph over death, and are enabled to sing, “Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” Jesus had offered himself without spot to God, and by that one offering hath perfected forever them that are sanctified. He was delivered for our offenses, and was raised again for our justification. He laid down his life a voluntary sacrifice, and took it again, and through his resurrection from the dead, life and immortality are brought to light through the gospel. The church lives in Christ’s life, and her immortality is in his immortality, and because he lives she lives also, and because he reigns she reigns with him. Her all and in all, is in him, and where he is there she is also. She is the heir of God, and joint-heir with Jesus Christ in all things, and if she suffers with him, she will be glorified with him, for all things are hers, and she is Christ’s, and Christ is God’s. And if we seek the living among the dead we cannot find him, for there is no life in the law, nor in a dead savior, but the life is in him who was dead, but is alive for evermore; lives at the right hand of God, where he maketh intercession for the saints, according to the will of God, and heaven and earth are appealed to in vain, to lay a single charge to God’s elect, for God has justified them, and who then can condemn them? Christ has died, yea, rather, is risen from the dead, and he was delivered up for their offenses, and raised again for their justification.

Middletown, N. Y.
Sept. 1, 1854.

Elder Gilbert Beebe
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# II TIMOTHY 1:9,10.

The substance of a discourse preached at a funeral of our aged sister, Rebecca Dorman, in the city of New York, November 29, 1868, by the editor, prepared and published by special request of the family and relatives of the deceased.

Text: – "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel (II Timothy 1:9,10)."

We wish it understood that we do not attempt to give a literal or verbatim copy of the discourse alluded to, as that would be impossible, as we never use notes, or anything of the kind in preaching; we only design to present such views as we hold on the text, as they may occur to our mind. Much that we said in preaching may, without any design on our part, be now omitted, and some views may now be written which were not then uttered.

It may be remembered that in our first number for 1863 we published the substance of a discourse from part of the same text, preached at the funeral of Mr. William Sands, at Walikill, November 27, 1862. But while we trust that our present views will not conflict with what we then published, we hope to show that the text contains far more than we are able to present in one, or in one thousand, such discourses as we are able to preach.

But, to proceed. The apostle, in the context, has admonished Timothy not to be ashamed of the testimony of the Lord, nor

of *me* his prisoner; but (he says) be thou partaker of the afflictions of the gospel, according to the power of God. While the gospel of Christ is in itself a fountain of pure consolation, it is addressed only to that "poor and afflicted people who trust in the Lord," and all who participate in its divine consolation must of necessity suffer afflictions, reproaches, and persecution. Jesus says, "I have given them thy word; and the world hath hated them, because they are not of the world, even as lam not of the world (John 17:14)." And we are also told, "All that will live godly in Christ Jesus shall suffer persecution (II Timothy 3:12)." But neither reproach nor persecution for the gospel's sake should ever tinge the face of the ministers of Jesus, nor deter them from faithfully proclaiming his truth, however unpopular, in the face of cherished and popular errors; for the gospel, though opposed to human power and human agency in the work of salvation, is according to the power and omnipotence of God, who hath already accomplished the eternal salvation of his people, including all that will ever be saved. For, "Salvation is of the Lord (Jonah 2:9)." The God to whom the apostle ascribes not only the power of the gospel, but also the power to succor and sustain his children under all their afflictions, is the God "Who hath saved us;" not made some provisions or efforts to do so, or offered terms, overtures and conditions on which he may be induced to undertake the work; for the works were finished from the foundation of the world. (See Hebrews 4:3.) Although men in blind infatuation may prate about saving themselves and one another, God from his awful throne proclaims, "Cursed be the man that trusteth in man, and maketh flesh his arm (Jeremiah 17:5)."

This perfect and complete salvation of all his chosen people was securely held in the purpose and grace of God, together with their holy calling, and given to them in and with the purpose and grace in Christ Jesus before the world began. In the fullness of the dispensation of times, all to whom

salvation was provided and bestowed, in Christ, according to the eternal purpose and eternal grace of God, are by God's own arm made bare for their salvation, rescued from sin, death, condemnation and wrath, according to but one standard, and that standard is not their works; but according to his own purpose and grace; not according to the purpose of somebody else suggested by men and adopted by God; but mark it is *his own* purpose and *his own* grace, and not a single one of all the sinful race of man shall ever be saved by any other rule or standard. To execute this eternal and immutable purpose and grace, which was wholly his own, purposed exclusively in himself before the world began, Christ made his advent to the world, and from heaven an angel from God came down to declare *his name,* and the reason of his name. "And thou shalt call his name JESUS, for he shall save his people from their sins (Matthew 1:21)." The angel of the Lord declares, "He shall;" the apostle in our text avers, "He hath;" while from the cross the Son of God proclaims, "It is finished." Not only has he accomplished the salvation of his people from their sins, but he has also called, and is still calling, them with an holy calling, according to the purpose and grace given them in Christ Jesus before the world began. The nature of the calling is here explicitly declared, "An holy calling." Not because it is a calling from sin to holiness, from death to life, and from darkness to light, but, first, because it proceeds from God himself, "saying to the North, Give up; and to the South, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him (Isaiah 43:6,7)." It is holy also being consecrated in Christ Jesus. And, thirdly, it is holy because it is efficient to secure the accomplishment of the purpose and grace of God; "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did

predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified (Romans 8:29,30).” Surely an inefficient call which may fail to secure obedience must be defective and not holy, or perfect. Should one of us call our son, or our servant, our effort may be vain and abortive from a lack of power to make it availing. Should we call on the dead to rise, the deaf to hear, the blind to see, we would lack the power to make ours an holy calling. But our God speaks the word and it stands fast; he commands and it is done! He said, let there be light, and there was light. He called the world from emptiness, and the world obeyed and came. He calls the slumbering nations of the dead, and at his call they shall all come forth. But knowing the strong propensity of men to cavil, and to claim that the calling and salvation of men, in some way, or to some extent, depends upon the purpose, will or works of the called, the apostle meets, refutes, and forever vetoes all their cavils, both negatively and affirmatively. “Not according to our works!” Can language be more plain or positive? “Not of works, lest any man should boast (Ephesians 2:9).” “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand.” Stand how? “Not of works, but of him that calleth; it was said unto her [Rebecca], the elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated (Romans 9:11-13).” The dispute is clearly between men and God. God has frequently declared most emphatically, “It is not of works.” But man, infidel man, profanely and persistently affirms that it is of works nevertheless.

“*But is now made man fest by the appearing of our Savior Jesus Christ.”* Although God’s own purpose and grace were as eternal as their divine Author, yet for long ages the secret was locked up in the cabinet of the Holy One, and the scrutiny of man, with all his boasted light, could not pry into

the secret, nor even now can any man by searching find it out. Still it is hidden from the wise and prudent of this world, and can only be known by immediate revelation from God himself. All the schools in New York, in Christendom, or in the world, including Sabbath Schools, Bible Classes, or Theological Seminaries, can impart to man no light upon the subject. Flesh and blood cannot reveal it: none but God can reveal, or make it manifest, as he did to the saints at Ephesus, and to the faithful in Christ Jesus, in the apostles' day. The sovereign God who has hidden it from the wise and prudent reveals it unto babes; for so it seemeth good in his sight. But let it be remembered that it is never manifested in but one way, and that is by the appearing of our Savior Jesus Christ. The Galatian churches never comprehended the glorious mystery until after "Jesus Christ had been evidently set forth crucified among them (Galatians 3:1)." The writer of our text, although a profound scholar, and graduate from Gamaliel's Theological School, was totally ignorant of the purpose and grace of God, until God, who gave him being and called him by his grace, revealed his Son in him, that he should preach among the Gentiles the unsearchable riches of Christ. This proposition is clearly exemplified in the individual experience of every child of God. Why does the quickened, called subject of this surprising grace go mourning through many tedious days and wearisome nights despairing? It is because he cannot see how God can sustain his justice and truth, and save one so vile. But the very moment God is pleased to reveal, or manifest, Jesus Christ to and in him, that very moment all is clear. Mercy and truth in him have met together, and in him have righteousness and peace kissed each other (Psalm 85:10). But what is true of every individual member of Christ is equally true of the whole church as a body. From the creation of the world to the advent of our Savior Jesus Christ, this mystery was hidden in types and shadows. Darkness lay upon the world, and gross darkness upon the people. Involved in darkness and clouds,

he rode upon the heavens in the help of his people, and admidst the smoke and flames of Sinai, God spake in thunder tones to Israel, that under the ministration of wrath and death, they might know their need of a Mediator, or Days Man, to stand between them and God. God had a people in all these lingering ages, and though he met and communed with them from time to time, through their high priest, from between the cherubim of glory which shadowed the mercy seat which covered the Ark of the Testimony, yet their eyes were never blessed with a clear and open vision of the things which the disciples of Christ saw. “Even the mystery which hath been hid from ages, and from generations, but now is made manifest to the saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory (Colossians 1:26,27).” “Without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I Timothy 3:16).”

The great purpose and grace, embracing the salvation and calling of all the people of God, both Jew and Gentile, having been given us, not in Adam, but in Christ, could not be revealed by any possible development of the earthly Adam, for it was not there. It was and is in Christ, and therefore its manifestation is confined to those, and only those, unto whom Christ is revealed.

Let it be understood that a revelation of Christ does not mean an exhibition of him in the flesh to the natural sight of men, for if that were so, none but those who lived in the days of his incarnation could receive the manifestation. So far from this being the case, there were but comparatively very few who saw him as a man, to whom he was manifested as the Son of God, and Mediatorial head of his body, the

church. “The world was made by him, yet the world knew him not.” “None of the princes of this world knew him; for had they known him, they would not have crucified the Lord of glory (I Corinthians 2:8).” “And no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal him (Matthew 11:27).” “And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent (John 17:3).” A manifestation of him as the Son of God and repository of spiritual blessings given to his people in him can only be received by immediate revelation of God. And the manifestation of God’s own purpose and grace which holds and secures the salvation and holy calling of all the saints can be made to none who have not that knowledge of Christ, which is eternal life. All who thus savingly know him know that he, not we, hath abolished death, and brought life and immortality to light through the gospel.

Let us now enquire, What death is abolished, and what life and immortality is brought to light through the gospel? The cherished form of our dear departed sister, prostate and cold in death before us, demonstrates to us the sad reality that the mortality which, by an irrevocable decree of God, has passed upon all the posterity of Adam, is not abolished; nor does the gospel flatter us with any prospect that it ever will be so abolished as to exempt any of us from the stern decree which says, Dust we are, and unto dust we must return.

The death which our Savior Jesus Christ has abolished is the opposite of the life and immortality which he has brought to light through the gospel. An inspired illustration of it, and of the immortality which he has manifested, is found in the first and second chapters of the epistle to the Ephesians. The death of which he speaks is a death in trespasses and sins. Not an extinction of our natural vitality, for while dead in sins, we were still active in all the elements of this world.

“Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.” To be dead in sins is to be dead in a legal sense, or in a law sense. For, “The sting of death is sin, and the strength of sin is the law.” Why our deeds are sinful is because they are unlawful; for “sin is the transgression of the law.” If there were no law, there could be no transgression; and if there were no transgressions and sins, we could not be dead in them. In discriminating between law and gospel, the apostle says that the former is the ministration of death; but the latter is the ministration of life. But, says he, “If the ministration of death, written and engraved in stones [as was the decalogue] was glorious, so that the children of Israel could not steadfastly behold the face of Moses, which glory was to be done away; how shall not the ministration of the spirit be rather glorious (II Corinthians 3:7,8)?” In this state of death all the chosen people of God were involved. Death had passed upon all men, because all had sinned. Thus were all the members of Christ’s mystical body dead in the sense expressed, Ephesians 2:1,5, for in these chapters he is speaking to the saints and faithful in Christ Jesus, who had been thus dead, and were quickened. For these he ceased not to give thanks, and pray that the Father of glory might give to them the spirit of revelation in the knowledge of him; “the eyes of their understanding being enlightened, to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in

that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.” To the church, whose members were dead in trespasses and sins. To the church which is quickened by him, who is risen thus by the glory of the Father. Quickened together with Christ, and raised up together, and made to sit together in the heavenly places in Christ, he is given to be the head. Should the eyes of our understanding be so enlightened according to the apostle’s prayer, we shall also see in the hope of his calling, that just as Christ in taking on him the seed of Abraham, took on him their sins, and put them away, by the sacrifice of himself, so he took on him the inevitable consequence or penalty of the law for our transgressions, and in his death as the legal identification and embodiment of all the seed of Abraham, all that seed legally went down with him into the deep waters, and were buried with him by baptism into his death, sojourned with him in the grave, were quickened with him, and raised up together with him, and are with him quickened with the Spirit and immortality of his resurrection life. In these heavenly, or gospel places in Christ (in his body, as the seed of Abraham), they are made to believe, according to the working of his mighty power, which he (God) wrought in Christ when he raised him from the dead. Thus embodying in himself all the seed of Abraham, he was delivered up for our (the seed of Abraham’s) transgressions, and raised again for our justification. Sin, which is the sting of death, is destroyed; the law which is the strength of sin, is honored and satisfied. It asked for blood, and blood was shed; it demanded life, and life was laid down. It demanded a perfect law righteousness, and every jot and tittle of its rigorous demands were fulfilled; its claims upon the seed of Abraham were all canceled, and the law could impart to death no more power, the sting was taken away, death was abolished by him who destroyed death and him who had the power of death. The doors of death, and the

gates of the grave for all the seed of Abraham, are unbarred. And he that went forth weeping, bearing precious seed [the seed of Abraham] returned again rejoicing, bearing his sheaves with him (Psalm 126).

Death is abolished. Life and immortality are brought to light through the gospel, which proclaims the risen, exalted, glorious and glorified Redeemer. “Father,” he says, “I have glorified thee on earth; I have finished the work which thou gayest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” “Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the world (John 17:4,24).”

As the seed of Abraham, embracing all his people (“If ye be Christ’s then are ye Abraham’s seed, and heirs according to promise”), Christ was delivered to bear their sins, and consequently their death in his own body (which is the church, or seed of Abraham) on the cross. That death then, of which sin is the sting, and of which the law was the strength, was executed to its utmost extent upon Christ as the lawful embodiment of all his people, and rising from the dead, not like Lazarus, or the widow’s son, by the mere resumption of suspended mortal life, but being now quickened by the glory, or immortality of the Father, death is swallowed up in his perfect victory, and is forever abolished; for now having risen from the dead by the power of an endless or immortal life, he dieth no more. Death hath no more dominion over him; and as his seed, the seed of Abraham, are raised up from sin, death, and the dominion of the law, being lawfully identified with him, so they are partakers of his resurrection life and immortality, and because he lives, they shall live also. Death is abolished in him, and they are in him; he is therefore their Resurrection

and their Life. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law [or controlling power] of the spirit of life in Christ Jesus has made me [them] free from the law [or controlling power] of sin and death.”

All this is brought to light through the gospel. The gospel is distinct from the law; for the law made nothing perfect; but a better hope is brought in; that better hope to which all the people of God are begotten by the resurrection of Christ from the dead. The theme, and substance, and power of the gospel is Christ, and him crucified; Christ and the resurrection. The preaching of the gospel by the apostles and primitive ministers of Jesus was a proclamation of Christ, his death, resurrection, exaltation, and dominion over all his redeemed subjects, in his spiritual kingdom. The gospel, which is the power of God unto salvation to them that believe, brings life and immortality to light. The life and immortality of all the seed of Abraham, the church of God, was *hid* with Christ in God, from everlasting, or it could not be *eternal* life. John testifies that it was with the Father, and was manifested (I John 1:2). “And this is the record, that God hath given to us eternal life, and this life is in his Son (I John 5:2).” “Which in his times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen, or can see; to whom be honor and power everlasting. Amen.” This life was hidden in God. It could only be manifested by the appearing of our Savior Jesus Christ, for he is our life; it cannot be separated from him. He that hath the Son hath life, for the Son is the life. He that hath not the Son of God hath not life (I John 5:12). The eternal life of all the church of God was manifested in the person of Christ, by the appearing of our Savior Jesus Christ, rising in immortal life from the dead. The gospel brought this life and immortality

to light to the faith of all the Old Testament saints, so that they all had the same clear perception of it in Christ as those to whom the gospel brings it to light now. To the saints individually and experimentally, the gospel brings life and immortality to light by the appearing of our Savior Jesus Christ, when he is manifested to them in the new birth. And when the Savior Jesus Christ shall appear to raise the dead, and judge the world in the last day, then all who sleep in Jesus shall God [Jesus] bring with him; then the saints shall be raised up in spiritual, incorruptible and immortal bodies, changed from the image of the earthly, and fashioned like the resurrected and glorious body of the First Born from the dead. Their mortality shall then, as it is written, put on immortality, and death shall be swallowed up of life. Then shall our dear departed sister, whose slumbering relics we are now about to commit to a peaceful grave to rest in hope of a glorious resurrection and immortality beyond the grave, put on that immortal life which she received in her heavenly birth more than half a century ago. It is not dead. Neither death nor life can separate it from Christ. Her disencumbered spirit is now before the throne of God and the Lamb, and in all the pleasures of God’s right hand in full participation. Departed saints are not waiting - they have passed from a time to their eternal state. No days nor years are there to intervene. All is present; so differs time from eternity.

Weeping friends, bereaved kindred, with loving brethren and sisters of her church connection, will feel the stroke, and grieve that they shall see her no more in the flesh; but her tears have forever ceased to flow, her conflicts are over; she beholds her Savior in righteousness, and is satisfied. May we bow in submission to our Lord, and be still and know that he is God. Let us look to him for consolation, for support and comfort in this and every trying hour. Amen.

In the foregoing we have not attempted to rehearse what we said at the funeral, for that we could not possibly do; we have only, in compliance with the desire of dear friends of the deceased, written on the same text, and in doing so have simply followed the leadings of our mind while writing. Such as it is we submit it, in hope that some, at least, of our numerous readers may be edified.

Middletown, N.Y.
January 1, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 322 – 331

# II TIMOTHY 2:20,21.

**Dear Brother Beebe:** I am permitted this once more, through the mercy of God, to write you a few lines. I have received two numbers of the "Signs." They were gladly received, and as long as I can raise the means I wish them continued to me, although I hardly feel worthy to read them. I hear very little of the doctrine they contain, but much about the *do and live* doctrine. I am surrounded by Arminians of different kinds, and I seem to be like one alone, and they seek my life also. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his."

Brother Beebe, when it is so that you can, I wish you to give your views on II Timothy 2:20,21. I have but very little satisfaction in conversing with Baptist brethren, which would be a great comfort to me. I believe the all-seeing eye and the protecting hand of God is over his children wherever they may be. I cannot think our Savior suffered all that he did to redeem his bride, and then will finally leave her in bondage. Some of the heirs may stray afar off; but all who are born of his spirit will desire, like the prodigal, to return, and to fill even a servant's place. I can say, that is my case. I will close by asking you to remember me when it is well with thee.

Granville B. Hickey.
Oakhurst, Mo.
April 7, 1869.

**Reply:** The passage on which brother Hickey desires our views, reads, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor,

sanctified, and made meet for the Master’s use, and prepared unto every good work.”

The apostle in this connection was exhorting Timothy, as a minister of the gospel, and as a bishop, [or pastor] in the church of Christ, to be strong in the grace that is in Christ Jesus, and also in reference to those faithful men unto whom he should commit those things which he had heard of Paul among many witnesses, that they might be able to teach others also. Not that Timothy had any power to call or qualify men for the ministry, but as an Elder he would have occasion to lay hands, by solemn ordination, on faithful brethren, such as God had called and made faithful. And in this, he was instructed not to lay hands suddenly on any man. He also instructs Timothy in regard to the indispensable qualifications of a faithful gospel minister. In his first epistle, the third chapter is devoted almost exclusively to a description of the characters, gifts, and general characteristics of those who should be thus recognized and set apart to the work. And in this chapter in which our present subject is written, he says, They should not be entangled with the affairs of this life; and they must be partakers of the fruits of the gospel which they are to proclaim. That is, they must be themselves experimentally partakers of the power and consolations of the gospel; and they must suffer cheerfully for the sake of the gospel. And in so setting them apart to the work, he says “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.” He then tells Timothy of some things which are to be refused, or shunned, carefully avoided, such as profane and vain babblings, which are truly revolting when indulged in by any of the private members of the churches, but quite insufferable in those who minister in holy things. If indulged in to the smallest extent, they will increase to more ungodliness. The disgusting examples of Hymeneus and Philetus are mentioned as a warning. But

although the vain and unbecoming conduct of ministers and other members of the church may produce great disorder, and provoke reproach; “Nevertheless, the foundation of God standeth sure.” They cannot remove, nor shake that, for it hath this seal: The Lord knoweth them that are his. The solemn charge is given, Let every one that nameth the name of Christ, whether a minister or not, let every one making profession of that sacred name, depart from iniquity. Now in connection with, and to confirm the foregoing, and to show that the foundation of God cannot be moved, even by the wicked conduct of the ministers who have or do stand in connection with the church, the apostle uses the simile in the text considered. “But in a great house.” The church of Christ is frequently compared to, and sometimes called a house. It is the house of God, and the gate of heaven. A spiritual house, composed of lively stones, and it is the dwelling place of God. It is truly a great house in many respects. As the temple in which God dwells, and which he has chosen for his habitation, and in which he has said that he will dwell forever. It has many mansions; if it were not so Christ would have told us. It’s Maker and Builder is God, and it stands eternal in the heavens. “Except the Lord build the house, they labor in vain that build it.” It is exclusively his workmanship.

It is common in all great houses, when properly furnished, to have a variety of vessels, for as great a variety of purposes, and some of gold, or silver, according to the wealth and taste of the proprietor. So in the church, when regarded in her present organization, there is a diversity of gifts. The ministers of the gospel are called vessels, and earthen vessels. “This treasure [the gospel ministry] we have in earthen vessels, that the excellency of the power may be not of men, but of God.” It should not be regarded strange therefore, as the ministers in the church are but vessels containing treasure for the Master’s use, that from her first organization to the end of her development, there should be

found in her connection a variety differing in honor and utility, as golden vessels differ from those of wood, or of earth, or as widely as the inspired apostles differed from Hymeneus and Philetus.

The apostles, like vessels of gold, when the Son of man sits on the throne of his glory, also sit with him on twelve thrones, judging the twelve tribes of Israel. While Timothy, Titus and others in the primitive state of the church, as vessels of silver, were next to the apostles in honor, and they who purge themselves from the corruptions against which Paul warned Timothy, are vessels of honor, fitted for the Master's use, in degree as they approach the purity in doctrine, order and practice of the apostles of the Lamb. While all those who are loose and reckless, in their doctrine and deportment, though they may be in connection with the church of God, like Hymeneus and Philetus, and Judas Iscariot, who had even had part of the ministry, or like the Judaizing teachers of the early days, or the workmongrel interlopers, who manage to connect themselves with the church of Christ and to get into the ministry, in the present times, are vessels to dishonor and like Edom, the Lord's "washpot," to catch the filth which is washed from the daughters of God's people, and to draw from the communion of the church such unstable and fickle souls as are not built upon the immovable foundation which bears the indelible seal:

"The Lord knoweth them that are his."

"If a man therefore purge himself from these." *These* things against which Paul has warned Timothy, vain, foolish and profane babblings, and flee also youthful lusts, avoid the heresy of Hymeneus and Philetus, in short, if a minister avoids all that is forbidden, and faithfully performs all that is enjoined, he shall rise to fill a more important position in the

house of God, and be accounted worthy of double honor by his brethren. As a vessel meet, or suitable, for his Master's use, and for his holy vocation, as *sanctified,* or set apart, above the meaner vessels, which seem only meet to be wash-pots, in containing only that which is unclean.

Vessels in the house of God may differ in capacity, as the vessels of cups differ from the vessels of flagons, and yet be equally honored, and meet for the Master's use. Indeed in our figure, it is usual to find in a great house, vessels of smaller size and capacity, made of the more precious material. Vessels of flagons are not made of gold or silver, so we see the vessels of God's holy sanctuary are esteemed precious, according to their purity in faith and practice.

Our subject presents a solemn admonition to those who have entered the ministry. If they would be approved of God and useful to the church to purge themselves from everything incompatible with their holy calling. Alas! How many wooden, earthen or defiled or cracked vessels there are which seem unfit for use in the house of God. Some are entangled in the affairs of the world, some defiled by unlawful connection with anti-christ, mingling with the ministers of Satan, some by serving their own carnal lusts, some allowing themselves to be filled with politics, and very many by vain and profane babbling, mixing up with the foolish jesting and worldly broils that exist in the world. "If a man shall purge himself from these he shall be? vessel to honor." But even a vessel of pure gold, if it be cracked, will not ring out the right sound, and if defiled or filthy is not fit to drink from; but thoroughly purged from all defilement, the vessels of the house of God are prepared unto every good work. May the Lord wash us from all our defilements, and make us whiter than snow.

Middletown, N.Y.
July 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 450 – 454

# 2 TIMOTHY III. 15

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Mankind is naturally inclined to be religious, in some way or manner. Cain was as zealous in his way as Abel, but Cain's religion was of this world, and required no faith to open to him by revelation, the things of the Spirit of God; and all worldly religionists from his day to the present time, have gone in the way of Cain, ran greedily after the error of Balaam, and perish in the gainsayings of Core. However they may differ on minor points, they all agree that the salvation of men depends upon the will and works of men, and all repudiate the doctrine that salvation is exclusively of the Lord. They differ much as to what is to be done, but all agree that something must be done by the sinner, or he cannot be saved. Certain who went out from the apostles taught the churches that except they were circumcised, and kept the law of Moses, they could not be saved. Jews, Pagans, Papists and Protestants, all have their terms, conditions, offers, proffers, means and instrumentalities, which they hold to be indispensable to salvation, and among others in modern times, there are not a few who hold that the holy Scriptures, if studied attentively, will so enlighten the natural judgment of men, as to give them a saving knowledge of God; and the Bible is therefore a means of salvation. These construe the text proposed for consideration, as establishing that doctrine, and hence the zeal which has been manifested for the last half century for supplying the heathen with Bibles, and missionaries, by which they claim they are putting into the hands of the heathen the means or instrument, by which they can, if they will, secure their everlasting salvation. We will examine the passage before us, and see if it warrants

any such conclusions. Timothy, unto whom the words were addressed, was a Gentile, his father being a Greek; but his opportunities to become familiar with the Old Testament Scriptures, were far greater than what was common among Gentiles, because his mother, Eunice, was a Jewess; and of her and her mother, Lois, Timothy's grandmother, it is said, that the faith which Timothy possessed, had dwelt in them both before it was manifested in him. This undoubtedly accounts for the fact that Timothy had from a child known the Scriptures. He had known them from oral instruction, and from reading them. He knew them in their letter, as they were read in the synagogues of the Jews every Sabbath day. Whether Timothy had any spiritual knowledge of them from his childhood we are not informed, unless we so construe the words of Paul in our text as to signify that Timothy was divinely instructed from a child. Paul himself also had known the Scriptures from his infancy, for he was well instructed in the law and the prophets, and in all the Jews' religion, so far as the letter of the Scriptures was concerned; but we know that he was as ignorant of everything of a spiritual nature, as any of the heathen who had never seen the Scriptures, or heard them read, until God was pleased to reveal his Son in him. With all his biblical knowledge, and religious instruction, and pharisaical zeal, he continued to breathe out slaughter against the saints, and verily thought he ought to do many things contrary to Jesus of Nazareth, until about noon of the day when God arrested him on his way to Damascus.

The Scriptures of the Old, as well as those of the New Testament, are holy Scriptures, because they were written by holy men, who wrote as they were inspired by the Holy Ghost. But holy as they were, they could not give eternal life to any dead sinner, who read them. The carnal Jews, with many of our day, sincerely believed that they could, and to expose their error, Christ said to them, "Search the Scriptures, for in them ye think ye have eternal life, and they

are they that testify of me." Instead of embodying eternal life for those carnal Jews, they contained a full and complete testimony of Christ, in whom those Jews did not believe. But our text says they are able to make thee (Timothy) wise unto salvation. But how, through the reading or studying of them? No, certainly not. Thousands had read and studied them, and had become as familiar with them as Timothy or Saul, but died in their sins. Paul does not say they *were* able, but which *are* able. Timothy, at the time this address was made to him, was manifestly a subject of saving grace, and Paul was persuaded that the faith which had dwelt in his mother and grandmother, dwelt in Timothy also. Being now a christian, having the faith of God's elect, born of God, and taught of the Spirit, those Scriptures which he had only before known in their letter, and which had had no power to give him the light of the knowledge of the glory of God in the face of Jesus Christ, are now, in his quickened, regenerated state, able to— to do what? To save him from the perdition of ungodly men, from the curse of the law, or from the wrath of God? By no means. From all these he was already saved, as Paul had affirmed in the first chapter, and ninth verse, of this epistle, was already accomplished. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." What then are the Scriptures able to do for a saved, called, justified and divinely instructed Timothy? They are able to make thee wise unto salvation, that is, to that salvation in which he now stood, to enlighten his spiritual vision in more fully comprehending that glorious plan of grace and salvation in which he with all the election of grace was embraced, and thus save him from being like children tossed to and fro by every wind of doctrine. The salvation unto which the Scriptures are now able to save thee (Timothy), is fully expressed in the next verse: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." They are not designed that the man of the world may be perfect, but the profit is unto the man of God, in furnishing him to all good works, and thus making him wise unto salvation, through - what? Through faith which is in Christ Jesus; not through faith which originates in the creature, but that of which Christ is both the author and the finisher, that by which we live. "For the life which I now live in the flesh I live by the faith of the Son of God, who hath loved us, and given himself for us." This faith is in Christ, and Christ is in you, the hope of glory. The Spirit of Christ was in the prophets and men of God who wrote the Scriptures, and being in them, signified beforehand the suffering he should endure, and the glory that should follow. The same Spirit is now in the saints, and by it the Scriptures, in their spirit and life, marrow and fatness, are opened to their understanding, and they are thereby made wise, for if any man have not the Spirit of Christ, he is none of his.

Middletown, N. Y.
May 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 331 - 334

# 2 TIMOTHY IV. 3, 4.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

The apostle Paul, and all the apostles, were inspired by the Holy Ghost, and thereby duly qualified to give such instructions to Timothy, and to all other gospel ministers and gospel saints, as they were then, or ever should be in need of. Without the immediate inspiration of God, they could not have predicted the things which should come to pass in subsequent ages, both in reference to the church of God, and the development of the man of sin. In reference to the manifestation of that wicked spirit which was to be developed, Paul had already informed Timothy in the first epistle, iv. 1-3, that the Spirit had spoken expressly on that subject, saying, "Expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils"; and the Spirit had with equal clearness expressly spoken of the lies they should tell, the hypocrisy they should practice, what should be the state of their consciences, what heresies they should utter, and what restrictions they should lay upon the church. Now, in closing this second and last epistle, when he was ready to be offered, and the time of his departure was at hand, in his valedictory charge, before God and the Lord Jesus Christ who shall judge the quick and the dead, repeats to him the admonition to "preach the Word," and that constantly, and the admonition is enforced by reminding him of what the Spirit had expressly said, "For the time will come when they will not endure sound doctrine." The time specified, is the time which God had appointed, until which time the man of

sin could not be manifested. “And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then, [at that time] shall that wicked be revealed.” The time is expressly declared by the Spirit, as the last time. All the powers of darkenss could not anticipate the time which God had determined on for the fulfillment of these important events, nor could all the efforts, devices, good works or bad works, of saints or sinners, postpone that development one hour or one moment beyond the appointed time.

Some very conscientious and good brethren have seemed afraid to admit that God has set the bounds of wickedness of men and of devils, so that they have no power to change them; but we would ask such brethren whether the Spirit would speak to us of things which it would be wrong for us to believe? Would the Spirit tell us expressly, things which we ought not to know? Has not the Spirit told us expressly that that wicked shall be revealed in his time, and that God withholdeth it until its time, and has pledged his word that it shall in its time be revealed? Read the Scriptures on this subject, and then ask yourselves, Could the beast with seven heads and ten horns, have risen up out of the sea before the great red dragon had been manifested? Or could the second beast have preceded the first? Or could the image of the beast have anticipated any of its predecessors? If they could not, it was because God had ordered things as they came to pass.

Even so, likewise the apostacy predicted in our text, has its time fixed. “For the time will come when they will not endure sound doctrine.” But who are they that will not endure sound doctrine? Some have supposed that this could not mean christians, and that it must mean the world or antichrist. But when, we ask, has the world or antichrist ever endured

sound doctrine? Did the world, the Jews or pagans, endure the sound doctrine set forth by Christ and his apostles, in their days? Did the carnal Israelites endure the sound doctrine that was reported to them by the prophets? Which of them did they not slay? The truth has, in all times since sin entered the world, been opposed by the world, and by all unconverted men. We cannot, therefore, suppose that the Spirit spake thus expressly of a time when nothing unusual was to be revealed. These nonendurers of sound doctrine are marked as apostates, thus, “Some shall depart from the faith.” We do not understand that these apostates are the children of God, born of the Spirit, or that they ever possessed the vital principles of faith in their hearts. But we do contend that they are those who have professed the faith of the gospel, and have been held in the fellowship of the church of God, otherwise they could not depart from what they never professed to hold. Christ has said, “Every plant that my Father hath not planted shall be rooted up.” And again, “Every branch in me that beareth not fruit, he taketh away.” Thus signifying that all who enter not in by the door into the sheepfold, or church, are thieves and robbers, and all who come in without his grace, shall be cast out without his favor. These things began to develop in the apostolic age, and John speaks of some who went out from us, that it might be made manifest that they were not all of us. So in those events which are traced in the revelations made to John on Patmos, there were times signified in which the world rushed into the church nominally, but they could not endure the sound doctrine of the gospel, for they had neither ears to hear, nor hearts to understand or love it. Whatever direct allusion our text has to the times of the apocalyptic beasts, or false prophet, we feel justified by the words “last times” in the context, in applying the prophecy to the present time, including the last forty or fifty years. We do not feel sufficiently liberal to apply this subject to the various protestant or catholic denominations, *by which the church

of God has been surrounded in ages past, for we do not believe they, or any of them, ever did, or ever could, depart from the faith of the gospel, for they never, any of them, strictly speaking, held it, and they could not depart from what they never professed to hold.

*We speak of them as denominations; Christ has but one church on the earth. “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.” - Eph. iv. 4,5. We freely admit, and fully believe that as there have been many nominally connected with the church of Christ, who were not children of God, not born of God, not taught by his Spirit, so there have been many of God’s children nominally connected with the various branches of antichrist, but so long as they remain there, they are living in disobedience to their Lord and Master; and, by that order of discipline which he has established in his church, we cannot extend our fellowship to them, as long as they continue to rank and file with the enemies. “What agreement hath the temple of God with idols?” “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” - 2 Cor. vi. 17, 18.

Within the space of the last half century, the prophecy of our text has been manifestly realized in the Baptist Church, which, as a church, is the only organization that has ever stood on the foundation of the apostles. Many in this last time have departed from the faith, and in their apostacy have demonstrated that they could not endure sound doctrine. Those who are now denominated New School, or Missionary Baptists, or at least those churches who took that ground at the time of the division, once professed to hold the faith which we now hold. The same articles substantially, which were held by us before the separation, are held by us now,

but these prominent sentiments which have distinguished the church of Christ from the apostles' days, and which they professed to hold once in common with us, they have now departed from, and do now wantonly repudiate them. They are, therefore, very manifestly embraced in the prediction of the text, as having departed from the faith. We challenge the world to point us to a single church or congregation of them who can at this day endure the sound doctrine which in all former ages characterized the Baptists, from the time of John the Baptist, until the time of their apostacy.

Neither Old School Baptists nor New School Baptists, will deny either of the following propositions, namely: first, that we were once all included in one religious denomination, and all professed the same faith and order. Second, that we are now very widely apart, that we do not all hold the same faith and order, and therefore one party or the other, or both, have departed from the faith which we all once professed to hold.

Now, as it is not very likely that either party will admit that they have so departed, but as each charges the other with having departed from the faith, we have but one alter. native for the settlement of our respective claims - to the word and to the testimony. What does the Spirit expressly say, by the mouth of the inspired Paul, shall be the distinguishing marks or characteristics of those who in the last times will not endure sound doctrine? And with which party are these marks and characteristics found? Will any sane man who has any knowledge of the Old School Baptists, say that we have, since the division, after our own lusts, heaped to ourselves teachers? Will the New School Baptists themselves so charge us? So far from it, they have continually thrown it in our teeth, that instead of having heaps of teachers, that we have but very few, and they have been predicting that in a few years we shall have none. Some of them have exultingly said they expected to live to see the last of the Old School

preachers buried. If, then, we have no such heaps of teachers, it cannot be that we are the party who are advertised in the holy Scriptures as having heaped to ourselves teachers.

Again, who will charge that the Old School Baptists have itching ears, leading them to lust after heaps of teachers, and evincing such lusts and such itching, by running after all the new doctrines and institutions of the age? Is it not proverbial that the Old School Baptists are behind the age? That they are an antieffort, unprogressive people, and more than five hundred years behind the improvements of the age in which we live?

Once more! Will any one say that what preachers we have, have been raised up by any effort of ours? That we have employed any kind of machinery to heap or to multiply the number of our ministers? Do our teachers or ministers, show so much of the wisdom and polish of this world, as to give any just grounds to suspect that they have been called, qualified or brought into the work by the agency of men? No rational man who has any knowledge of us believes any such thing. The marks, therefore, which are to identify and distinguish the class of apostates in our text, cannot apply to the Old School Baptists. Nor can it be said in truth, of Old School Baptists, that they are turned away from the truth, and turned unto fables. We have been constantly charged with obstinancy, for so pertinaciously adhering to the Scriptures, as our only standard and rule of faith and practice. Our refusal to depart from the Bible as our standard of morality and religion, and to unite in the various schemes of the age for reforming society, reclaiming drunkards, converting sinners, and evangelizing the world, has brought down on us such epithets as Hardshells, Iron Jackets, and a profusion of titles indicative of anything but a readiness to turn away from what we hold to be the truth, and of being

allured by fables. Flatteries and frowns alike have failed to draw the Old School Baptists from the Bible as their standard. We could mention cases where flattering titles of presidents, vice-presidents and directorships in popular, humanly devised religious societies, and lucrative missionary appointments, have been tendered, as a bait to draw some of our number from their steadfastness in the faith, and other instances could be particularized where proscription, reproach and calumny, have also been employed for the same purpose, but all in vain. How then can any of the marks which divine revelation has fixed on the apostates, described in our text, apply to the Old School Baptists?

As these marks cannot be found on the Old School Baptists, they cannot be the people who have departed from the faith, or who cannot endure sound doctrine. We will now proceed to show that the New School or Missionary Baptists have them all as plainly stamped on them as was the mark which was set on Cain, and as indelibly written as were the words, "Mystery, Babylon The Great, The Mother of Harlots," &c., on the forehead of the woman that John saw sitting upon the scarlet-colored beast. (Rev. xvii. 5.)

The Mission Baptists who have gone out from us, have very clearly demonstrated that they cannot endure sound doctrine, not only by going out from us, on account of our holding sound doctrine, but also by heaping to themselves teachers. Their ears have itched for such doctrines as would make them popular in the eyes of the world, and give them a place and respectability with the worldly religionists of the age. This appears from their pleading the necessity of Theological schools, colleges and universities, for training young men for the ministry, because other religious denominations around them have such worldly insitutions for that purpose, and lest they should thereby draw all the learned, wealthy, and influential, into their societies. This

itching for popularity has shown a lack of confidence in God to raise up suitable teachers for them, or a sufficient supply to compete successfully with other denominations. The instruction of the King of Zion to his disciples, is, to pray the Lord of the harvest to supply laborers for the gospel ministry, but their own lusts have dictated to them to heap teachers to themselves, in defiance of the command of Christ, and in contempt of his authority. They not only prepare for themselves a number corresponding to their congregations, but they heap them, so that they have quantities of them for transportation to foreign lands, and an abundant surplus to be employed as itinerant beggars, colporters, &c., at home. Thus they not only crowd out from their pulpits all such as would offend their delicate itching ears, with sound doctrine, but have troops of them to send forth, like the frogs of Egypt, into all the land, to come up into our houses, our kneading-troughs, and our ovens. Is this picture overdrawn? Are there not hundreds of this heap now, and at all times, lounging about the cities and large towns, waiting for a call, and begging their way along, because they are too lazy to work for an honest living? Will any New School or Missionary Baptist deny that such is the case?

Who can deny that the New Order of Baptists raise up, call, educate and qualify their own teachers? For what other purpose do they organize their State Education Societies, build their colleges, and establish their Theological schools? Their white cravated mendicants are constantly abroad in every neighborhood, soliciting funds, and their petitions are spread out before every State legislature, asking for State patronage, to aid them in their work.

Another mark of their apostacy is found upon them: They have turned away their ears from the truth, and are turned unto fables. In no part of the religious world can any be found who are more deadly set against the truth, or who

manifest a greater hostility to the very doctrine which they themselves once professed to hold, than do the New Order of Baptists, who are commonly call the New School, or Mission Baptists. Their ears are turned away, and instead of listening to sound doctrine, they are turned to fables.

Webster thus defines the term fable: "1. A feigned story or tale, intended to instruct or amuse; a fictitious narration intended to enforce some useful truth or precept. 2. Fiction in general. 3. An idle story; vicious or vulgar fictions. 4. The plot or connected series of events in an epic or dramatic poem. 5. Falsehood; a softer term for a lie."

Are the New School Baptists turned to fables, as thus defined? Read their publications and the tracts which they have turned to, which they approve, and which they circulate. Read their "Dairyman's Daughter." Their "Uncle Tom's Cabin," and a thousand more of their fabulous stories which have been manufactured to order, and then decide whether these fictitious stories are the sound doctrine of the Bible, or fables.

But, not only in the tracts which they publish and circulate, but in the general ministry of the teachers which they have heaped to themselves, a system of fiction, instead of reality prevails. The sovereignty of God, and the exclusive work of the Spirit, in the quickening and regeneration of men, is denounced, and the power, ability and will of the creature, is extolled. Salvation is by them ascribed to the will and works of men, and the heaven-taught truth of God, that salvation is alone of God by grace, through faith, and that not of the creature, but the gift of God, is by them rejected, and the fictitious doctrine of men, that salvation is effected by the use of means, instrumentalities, and that the gospel, or something else, is the means, and their heaps of teachers are the instruments of saving souls from hell, and of

advancing them to heaven, is preached instead thereof. They have turned away from the truth of the gospel, to the fiction and fables of the schools; from the eternal realities which are taught by the word and Spirit of the true and living God, to the vain, delusive, fabulous fictions of their own vain imaginations, and to a teaching for doctrine, the commandments of men.

In conclusion of this long article, in which we have, as we believe, fully proved that all the marks of apostacy given in our text, are legibly written on those who have gone out from the Old School Baptists, and that none of them can be found upon the old apostolic order of Baptists which remain on the old Bible grounds, we would urge upon our brethren the solemn truth, that we have nothing wherein to boast over those who are turned unto fables. God has, as we hope, made us to differ, and all that we have, we have received of him. Let us then rejoice, not that others have fallen, but rather that our names are written in heaven. And let him that standeth take heed lest he fall. May we trust alone in him who is able to keep us from falling, and to give us an inheritance among them that are sanctified.

Middletown, N. Y.
October 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 378 - 387

# TEMPERANCE.

THE apostle not only exhorts the saints to be temperate in all things, but informs us that temperance is a fruit of the spirit. It must, therefore, signify something more than a mere abstinance from intoxicating drinks. Those who are born of the Spirit of God, are by virtue of that birth constituted a spiritual people; that which is born of the Spirit, is spirit; hence, the fruits of the spirit will be developed in them; and when manifested in their deportment, will give evidence that they are born of God, been taught of God, learned of Jesus, &c. Those who do not manifest, in life and conversation, the fruits of the spirit, can, in the absence of such fruits, give no satisfactory evidence of their regeneration. Among other things which belong to godliness, the apostles have frequently mentioned temperance; but temperance, as applicable to the saints, must be understood in a scriptural sense; and if so understood, will be found to apply to the whole life and deportment of the saints. We think it very intemperate indeed, and bordering hard upon the drunkenness of those who have received the golden cup of Mystery, Babylon, to set up any other standard of temperance than what our Lord has given us. The bible should be the rule for christians to be governed by in all things. If the New Testament allows intoxication, then christians may indulge in it, without violating their pretensions to christianity; but so long as we find it written, “Be not drunken with wine, wherein is excess,” we cannot think the divine rule defective on the subject. Shall we then dishonor our divine Law-giver, by attempting to improve his laws, or by making them void by our traditions? If we presume to say that what he has given us, to be received with thanksgiving, and to be used without abusing, is a curse, and should not be used at all, under any circumstances, do we not make ourselves wise above what is

written, and thereby offer indignity to our King? The scriptures allow the use of all things which God has given, if properly used; but the scriptures forbid an improper use of any thing.

We are aware that some professors of religion have disgraced themselves, wounded the saints, and brought reproach upon the christian name, by using the things of this life intemperately; but perhaps in nothing have degraded themselves more, than when yielding to their depraved appetite for intoxicating drinks. Where this is the case, the church is bound, by the laws of the kingdom, to put such away, after the steps which that law enjoins have been taken to reclaim them. And we conclude, that any professed disciple of Jesus, who cannot be restrained from drunkenness, by the love of God shed abroad in his heart - if his love to God, love to the cause of Christ, love to the brethren, love to the communion of saints, and order of the gospel, will not incline him to deny himself of ungodliness, to live soberly, righteously and godly, he certainly ought to be put away from the fellowship of all orderly Old School Baptists. But for Baptists, who profess to trust in Christ as their Protector and Husband, to join a humanly invented Temperance Society, is as great a reflection on the name he professes, as for a married wife to leave the abode of her husband and seek the protection of a stranger.

ALEXANDRIA, D. C.,
February 15, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 595 – 596

# TEMPTATIONS.

It is not unusual with the children of God in their early experience of the boundless goodness and saving grace of God, in their deliverance from guilt and condemnation, and the joyful flow of the love of God shed abroad in them, as they are made to loath and abhor sin, and to love holiness, to conclude that sin, folly and vanity can never have any more charms or attractions for them. Also, they are henceforth strongly fortified and entrenched securely from all the wiles of the adversary, and from the alluring vanities of the world. Against the former they are firmly resolved that they will die rather than yield; while at the latter they have already had their fill; and have no fear that for them they will never thirst again. As to the law in their members, warring against the law of their mind, they have not yet felt it, and flatter themselves that the fountain of evil in their earthly nature is dried up forever, and they will have no trouble from evil propensities, vain thoughts, or vile passions. With sincere, but child-like simplicity they sing,

"My soul forsakes her vain delights
And bids the world farewell;
Base as the dirt beneath my feet,
And mischievous as hell.
No longer will I ask your love,
Or seek your friendship more." Etc.

Their rapture seems a pleasing dream; for it is truly a mere dream, as they will painfully discover when they awake to the reality of their real situation. Their hour of sore conflict and fiery trials, of midnight darkness and fierce temptations, has not yet come; nor do they apprehend that it will ever come to them. Their mountain now stands firm and strong, and they are ready to say they will never be moved. How little

they know, and less they fear the trying day to which they hasten. Nor would we utter a word or suggest a thought to dampen their joy, or to abate their trust and confidence in God. And truly while trusting in God, they are perfectly secure; they shall never be moved, they are like Mount Zion which cannot be moved; but they are strangely led to rely, at least to some extent, on their own resolutions, even to trust in the Lord; and they see no danger in forming their resolutions until they find them as the cords with which Delilah bound Samson, like flax that has been burned. After having sailed for a time upon a smooth, unruffled sea, the clouds begin to lower, their heavens are darkened, the cheerful radiance of their sun is hidden by the intervening clouds, the winds arise, the billows swell, and the tempest rages. They are filled with alarm, and fear that their trembling hope will fail them in the trying hour; that their frail bark can never outride the fearful storm. Could they at such times remember that their heavenly Father is at the helm, and that he controls the storms, and only intends these trials for their good and his glory, what comfort they would feel to bear them up.

We are apt to enquire when under trial and temptations, Why, and from whence do they come to us? We cannot doubt the power of God to shield and perfectly secure his children from them. Else why has he taught us thus to pray? We could not in faith ask him to "Lead us not into temptation," if we doubted his ability to do so. And it would be mockery to pray him to do for us what we doubt his power to do, for whatsoever is without faith is sin. But the petition by the Savior taught to his disciples, suggests the thought that God leads his children into temptation; and yet an inspired apostle has warned us against saying, when we are tempted to do evil, that we are so tempted of God; but rather know and acknowledge that every unhallowed thought, vain desire, or temptation to sin, that a Christian ever has or can feel,

proceeds from the depravity of our own sinful nature. Yet it is said, God tempted Abraham, when he commanded him to offer up his son Isaac. Also that our divine Lord and Master was himself led by the Spirit (not of Satan, but by the Spirit of the Lord God, which was upon him) into the wilderness, to be tempted of the devil. These Scriptures may seem paradoxical and unreconcilable, when only superficially viewed; but when properly understood, they are perfectly harmonious. God did not tempt Abraham to do evil. It was perfectly right that Abraham should, in obedience to the mandate of his God, lead forth his only son to the appointed altar, and there witness that deliverance which God had in store, and of which he had not told the faithful patriarch. In no case can we commit sin by obeying any special command of God. His command in all cases is our warrant. And his will is the supreme standard of right. Had Abraham hesitated, and listened to carnal reasoning, he might have plead: To take the life of my only son, and that son too, in whom all nations are to be blessed, that child of promise, whose seed is ordained to be more than the stars of heaven, will be a violation of the law, which forbids to kill. But waving all these perplexing thoughts and dismissing all human reasoning on the subject, he staggered not at the promise, which his obedience to this command would seem to cut off, he believing God would provide himself a lamb for a burnt offering, or even restore the lad from death, and from the ashes of the altar, bowed in humble obedience to his God. In like manner, God in wisdom, and for their good, often leads his children into such trials as he has appointed, to test their faith and confidence in him; but the spirit of holiness never inclines one to sin.

The temptations of which James was speaking were those wherein our carnal lusts tempt us to transgress the laws of Christ. Although, as we propose to show, God does lead his children into temptation, and through the most trying

temptations, for the trial of their faith, and where they are exposed to the severe buffetings and fiery temptations of Satan, no wicked emotion or unrighteous desire in them proceeds from God. That is, from the Spirit of Holiness, which is God. He dwells in them, and walks in them, as his children; and in them works both to will and to do of his own good pleasure. So also exists in them (that is in their flesh) a fountain of corruption; and as no holy aspiration of the child of God may be attributed to the flesh, so neither can any unholy lusting, or wicked thoughts, by which a Christian is so much perplexed and sorely oppressed, be attributed to God. That which is born of the flesh is flesh; and in that fleshly nature lurks all the seeds of sin; but that which is born of the Spirit is spirit; and that spirit being incorruptible, and born of incorruptible seed, cannot sin, because it is born of God, and his (God's) seed abideth in him.

That God leads or directs the pathway of his children, for wise and necessary purposes, into temptations, subjecting them to the fiery ordeal for their special benefit, will appear from James 1:2,3,4. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And that God has a perfect control of all things, temptations included, that can effect us appears from I Corinthians 10:13. "There hath no temptation taken you but such as is common to men; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It was necessary that Peter should be tempted, and sifted as wheat, to cut down his self-confidence, and qualify him afterward to comfort the brethren.

But, after all, the brightest, clearest, and most wonderful illustration of our subject is found in the temptations which

were felt and endured by the holy, harmless Lamb of God, when in his flesh he was made experimentally acquainted with the feelings of our infirmities, and was tempted in all points as his children are, and yet without sin; that is, without being captivated or overcome by the tempter.

That our Lord Jesus Christ, while in the flesh, was subject to the temptations of the devil has filled us with amazement; but it is nevertheless true, not only that he was assaulted by the tempter, but that he actually felt the full power of temptation, and that he was tempted in all points, as we are, and knows by personal experience the feelings of our infirmities. True, in his Godhead he was not tempted, for James says God cannot be tempted with evil: neither tempteth he any man. But he was as perfectly man as he was perfectly God, and in that fleshly nature which was made of a woman, came to bear the infirmities, as well as the chastisement of the peace of his people. It is consoling to the tried and tempest-tossed children of God to know that we have not a high priest that cannot be touched with the feelings of our infirmities; but one who is fully qualified to sympathize with us in all our trials; knowing exactly how we feel when we are tempted.

"He knows what sore temptations mean,
For he hath felt the same."

In all his temptations we must regard him as our Leader, and all his people must follow him in his temptations, as in all his footsteps. And as surely as we know him, and the power of his resurrection, we shall also know him in the fellowship of his sufferings. The disciples who had followed him in the regeneration, had been with him in his temptations; and so it shall continue to be with all his saints throughout all time.

Since writing the foregoing, we have received an article from our son, Elder William L. Beebe, addressed to our sister Eggleston, on the subject of Temptations, in which the subject is more fully discussed; and as we fully agree with his views on the subject, we will let what we have written, together with his letter, suffice, at least for the present. Hereafter, if the Lord will, we propose to treat more particularly on the temptations of our Lord as stated in Matthew 4:1-11, and attempt to show that in all the temptations of that trying hour, all his followers are made partakers.

Middletown, N.Y.
August 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 238 - 242

# THE TEMPTATIONS OF CHRIST.

In the epistle addressed to the Hebrews, the holy brethren, partakers of the heavenly calling, are exhorted to consider the Apostle and High Priest of our profession, Christ Jesus. In obedience to this injunction, we propose to call the attention of our readers to a few considerations in regard to his perfect qualification to succor his tempted people.

Well did the inspired writer say, "Such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." - Heb. vii. 26. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest that cannot be touched with the feelings of our infirmities; but was tempted in all points like as we are, yet without sin." - Heb. iv. 14, 15. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham; wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for, in that he himself hath suffered being tempted, he is able to succor them that are tempted." - Heb. ii. 16-18.

What amazing condescension is here presented in our holy and immaculate Redeemer, who, being in possession of all riches, for our sake became poor, that we through his poverty might be rich. (2 Cor. viii. 9.) We can conceive of no other reason why he should suffer temptation, or in any other respect; nor does the record of heaven furnish us with any other than that given in these words, "For your sakes." That is, for the sake of his people, he laid aside, as it were, the bright majesty and transcendent glory which he had with the Father before the world was, and took on him the form of

a servant, humbled himself and learned obedience, and in his astonishing humiliation endured the cross, carried our sorrows, and the chastisement of our peace which was laid on him, that with his stripes we should be healed. But in all that he has done or suffered for us, there is nothing that strikes our mind with more surprise and astonishment than that he should have become a subject of temptation, and be made to witness in his own person the very feelings of our infirmities, and under their weight pour out "strong crying and tears unto him that was able to save him from death." - Heb. v. 7.

"The Son of God in tears,
Angels with wonder see;
Be thou astonished, O my soul,
He shed those tears for thee!"

He who had control of the angels of glory, at whose call legions of the heavenly hosts would have descended to execute his orders; he who could dash ten thousand worlds to dust, or speak them into existence at pleasure, pours out his cries, his tears, his blood, and even his soul is poured out unto death, that he might see his seed, prolong his days, and the pleasure of the Lord should prosper in his hand, that he might see of the travail of his soul, and be satisfied.

But we designed to notice more particularly in this article, some of the temptations which he endured, and to show the tempted saints that the temptations by him endured, were in all points like those which they so often feel. As an example, we will compare the account given in Matthew iv. 1-10, with those to which all the saints are subject. Immediately after the baptism of our Redeemer, in Jordan, on which occasion all reasonable doubts which any intelligent beings might have entertained of the Messiahship and Sonship of Christ, must have been obliterated by the most clear and irrefragable

testimony from heaven, the descent of the Holy Ghost in form like a dove, the voice of the Father, saying, “This is my beloved Son, in whom I am well pleased,” testimony which we would suppose would settle the question of his Sonship, effectually and forever. Yet the very next account given is that “Then,” at that very time, “was Jesus led up of the Spirit, into the wilderness, to be tempted of the devil.” The same blessed Spirit which like a dove had descended from heaven to identify him, and bear testimony that he was the Son of God, now leads him up into the wilderness to encounter the tempter. Jesus was never led by any other spirit than the Holy Ghost. Here let us pause, and inquire whether the saints are not in their experience called to trace the footsteps of their divine Leader, which are here so clearly marked? When God, by his Holy Spirit, has given us the most clear and soul-satisfying evidence of our acceptance in the Beloved, so that we have been made with joy to cry Abba Father, when we have felt that the testimony that we were born of God was so convincing to our mind that we thought we should never doubt it, have we not been led in many instances into a dreary wilderness where we have felt the powerful temptation of the old adversary? As he was thus led by the Spirit, is it not evident that God has appointed for us those trials which are to try our faith? Should we then count it strange when we fall into diverse temptations, as though some strange thing had happened to us? Should we not rather conclude that this is the common lot of all the saints? God has chosen us in a furnace of affliction, he will try us as gold is tried, and when he has tried us, we shall come forth from the furnace like the gold that is seven times tried in the fire. Let us then remember that the same Spirit that witnesses with our spirit, that we are the children of God, bears this testimony not only in its pleasing descent, and doubt-subduing manifestations of our relationship to God, but also in leading us to the battleground, where under the banner of our King, we must fight the good fight of faith, and

learn experimentally to know the use of the whole armor of God.

After Jesus had been led into the wilderness, he fasted forty days and forty nights. We presume that for this great length of time our Lord abstained from temporal food, and at the expiration of the forty days and nights, was literally hungry. But may we not also understand that the children of God are sometimes made to fast for many tedious days and nights, when the refreshing manifestations of joy and comfort are withheld, and when the bread of life, which came down from heaven, to satisfy their spiritual hungerings, is withheld from them? And when, like Paul in his perilous voyage, we can say we have neither seen the sun nor stars for many days. Does not this long and tedious abstinence make us to feel afterwards an hungered? Isaiah, in the spirit, said, "Verily, thou art a God that hidest thyself, O God of Israel, the Savior." When, like poor old Job, we have been made to cry out in bitterness of spirit, "O that I knew where I might find him"; or like David, to exclaim, "As the heart panteth after the water-brooks, so panteth my soul after the living God." When many days and nights of abstinence have passed, and we have experienced no banqueting seasons with our Lord, is it not common with us that the tempter takes advantage of our destitution and of our famishing state, to attack our faith and confidence in God, and question the reality of our being his children? How striking is the similarity of his present mode of attack, and the manner in which he assailed our Lord and Master. "If thou be the Son of God!" What an *if* was here! That very devil who so often disputes our evidences that we are the children of God, that God is our Father, dared to question the Sonship of our dear Redeemer. But that was not all, he suggested to him what he so often intimates to us: If ye are really the children of God, why suffer hunger? Use the means, be up and doing? Do you not see the religionists of the world all around you? they have revivals

just hen they please, they do not suffer hunger; their eyes stand out with fatness, and they have more than heart can wish. Can you believe that you are children of God when so poor, so weak, so hungry and so destitute? If you are sons or christians, command the stones to be made bread. Christ was able to vanquish the tempter, though he felt the full force of the temptation, but it is not always the case with his children, they will sometimes fall into the temptation of attempting to convert stones into food, they will sometimes try hard to feast on their own works, and to fill themselves with the husks which the swine feed upon, and the prophet says they are like hungry men who dream of feasting, but awake and behold their souls are empty. God will not suffer that which is born of him to be fed or sustained on earthly things. The doctrines of men, and the excitement of animal feelings, will not satisfy the spiritual appetite of the new man, any more than our spiritual enjoyments will satisfy the cravings of the carnal appetite. That which is born of the flesh is flesh; it is earthly, and requires earthly food to sustain it, but that which is born of the Spirit is spiritual, and must have spiritual food; nothing short of the bread that came down from heaven can sustain them; they must eat the flesh and drink the blood of Christ, and live by faith on him. But it is Satan’s masterpiece of imposition to tempt God’s dear children to try their hand at converting stones into bread, and to rely on their own works and inventions, instead of looking alone to God, to give them day by day, and hour by hour, their daily and hourly bread. They must live on every word that proceedeth out of the mouth of God. Not only those words of consolation and comfort which proceed from the mouth of God, to strengthen and invigorate the inner man, but every word that proceedeth thence. Some words proceed from the mouth of God for the support of his children, for our admonition, reproof and instruction in righteousness, all of which are as essential to our vitality, as those words of comfort and joy which we feast upon when he

brings us to the banqueting-house, where his banner over us is love.

How very apt we are to forget, in the hour of temptation, that we are to live by every word that proceedeth out of the mouth of God. We must eat our honeycomb with our honey, and drink our wine with our milk; we must eat our bitter herbs with our passover Lamb, and always bear in mind that, the words which our Lord speaks unto us, they are spirit and they are life, and when we find them, we are to eat them up, for they are all fitly spoken, and like apples of gold in pictures of silver.

But Satan has other temptations for the saints besides those which relate to our food and sustenance. He sometimes puts us upon the pinnacles of the temple, exalts us in the church, or so inflates our old nature with pride, as to lead us to feel that we occupy a place in the temple or church of God, high above our brethren, and then he will tempt us to presumption by so construing the gracious promises of our covenant God, as to tempt us to rashness and presumption: "If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Or, as the temptation is presented to the child of God, If thou be indeed a christian, unbridle the carnal propensities of nature, gratify the desires of the flesh, and rest assured that thou shalt never perish, neither shalt thou be plucked out of the hand of thy God and Savior. Have not christians who have a strong propensity for some practice which is incompatible with the christian profession, such, for instance, as that of indulging too freely in the use of intoxicating liquors, or intemperate habits of over-eating, or the gratification of their pride and vanity, by extravagant waste of the bounties of a kind providence, had this satanic construction of the assurances of the gospel, whispered in

the ear, in such a manner as to tempt them to give loose (to some extent) their carnal lusts? Jesus was in all points tempted as we are, but never was he overcome by the temptation, although tempted as we are, and that, too, in all points; he was yet without sin. But O! how different with us. How often are we prostrated by the tempter; how often do we “tempt the Lord our God.”

Another powerful machination of Satan is, to present to the eye of the saints the glories of the world, to tempt them from the pathway of righteousness. “All these will I give thee, if thou wilt worship me.” And although our Lord did resist and vanquish the tempter, we certainly have cause to acknowledge that the glories of this world present attractions too strong for us to resist successfully without the special interposition of divine power in our behalf. Can the most devout and consistent christian on earth say in truth that the honors, riches, popularity and splendor of this world has no captivating charms for him, or that he has at no time been tempted to omit some christian duty, or neglect some exposure of his sentiments from fear of reproach, or loss of some share in the glories of this vain world? Ask the delinquent who has long entertained a hope in Christ, why he has, from year to year, deferred what has been solemnly impressed on his mind as a duty? Why he has not followed his Lord in the ordinance of baptism? Why he has withheld his name, and place, and gifts from the church of Christ? Are there none of all the long list of such who would be constrained to confess that the fear of sacrificing the glories of this world in some way, or to some extent, has had too much influence over them? Are there no ministers in our ranks, of whom it is to be feared, for the sake of popularity or wealth, have shunned to declare the whole counsel of God? These temptations are common to us all, because we are all in the flesh, and all our fleshly powers are in love with the glories of this world. The temptations of the adversary,

when he is permitted to present the glories of the world to allure us, are powerful, and we need to be always on guard, to watch and pray lest we enter into, and lest we be overcome by temptations. To escape the presentation of temptations is impossible, for they are suffered to come upon us, as we have said, for the trial of our faith, and to teach us the inbred corruption of our nature, and to keep us humble before the Lord. But when we are tempted, we are instructed to resist the tempter, and mark the example of our divine Leader, who yielded not to the tempter, either in relinquishing his claim to the relationship of the Son of God, or when that body of flesh in which he vailed his Godhead, was faint or hungry, he could not be drawn by Satan's temptation to gratify his appetite, with food contrary to the express instructions of the written word. When tempted to cast himself down from the pinnacle of the temple, he remembered that it was written, "Thou shalt not tempt the Lord thy God." And when all the glories of this world were presented, he could not be allured. What a lesson is this for our encouragement! He endured all this for us; for us he was hungry, and refused to relieve his own sufferings at the expense of that work which he was then prosecuting for us; for us he made himself personally familiar with all the diversified temptations to which we are exposed. He is therefore easily touched with the feelings of our infirmities:

"He knows what sore temptations mean, For he has felt the same."

Let the example and triumph of our Lord inspire us with zeal and confidence to fight the good fight, and in our trying conflicts remember that, weak as we are in ourselves considered, all the power by which our Lord triumphed over the tempter is engaged in our behalf, and he will certainly make us more than conquerors at last.

When sorely tempted, how apt we are to conclude that no real christian was ever so severely tempted! But the conclusion is far from being right. It is the common lot of all the saints, and not only the lot of all the saints, but our dear Redeemer was also tempted in all points as we are. Count it all joy then, when ye fall into divers temptations. Consider into what company it puts you, and you will be inclined rather to sing,

"Thou givest me the lot
Of those who fear they name;
If endless life be their reward,
I shall possess the same."

Middletown, N.Y.
February 1, 1857.

Elder Gilbert Beebe
Editorials Volume 3
Pages 425 - 433

# TEST OF CHRISTIAN FELLOWSHIP

If all who profess faith in our Lord Jesus Christ were really what that profession implies, walking in the faith and order of the gospel, no *test* would be required in order to separate the precious from the vile, the genuine from the spurious, or the believer from the infidel. But, as many false prophets are gone out into the world, it has become expedient that the saints of God shall try the spirits, which may from time to time claim their fellowship, whether they be of God. This they are commanded to do, and that they may try them fairly and decide righteously, an infallible standard is given in the word by which we are to know every spirit that is of God, and every spirit that is not of God. The apostle John says, "We (that is, the apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error (I John 4:6)."

Admitting this apostolic rule to be a divinely authorized test of Christian fellowship, no change of time, place or circumstances can release the members of Christ's kingdom from its authoritative application. By this rule all who profess Christ, and give evidence that they are of God by adhering to and being in all things governed by the teaching of his apostles, are to be held in fellowship by the church, and all who reject the doctrine and order as taught by them are to be rejected. From the days of John the Baptist, the people of God have recognized the instructions of the apostles in the admission of those who have applied for baptism, fellowship and communion. Repentance towards God, and faith in the Lord Jesus Christ have been held as indispensable prerequisites to admission. By a faithful application of this

test the Pharisees and Sadducees were rejected by John when they demanded baptism, on the plea of pious parentage, or that they had Abraham to their father.

When the gospel church was organized on the day of Pentecost, those, and those only, who had received of the outpouring of the Spirit, had been pricked in their hearts and made to cry out, "Men and brethren, what shall we do?" and who, on hearing the apostles' doctrine faithfully proclaimed, gladly received it, were baptized and received into the apostles' fellowship, and so added to the church; "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." A cordial reception of and continuance in the apostles' doctrine was then and there established as the test or standard of fellowship, and the standard there established as a test is the only test of which we have any knowledge as existing among Primitive or Old School Baptists to this day. We have never asked for more, nor accepted less than this. It is true there are some who claim, or have claimed, to be Old School Baptists who have formerly professed fellowship with us in the views herein-above stated, who have recently gone out from us, who charge the churches from which they have apostatized with setting up new tests of fellowship. But this charge is wholly gratuitous and unfounded in truth. Such departure and reproach we had reason to look for; for the scriptures have foretold us that the time would come when many should depart from the faith, giving heed to seducing spirits and doctrines of devils, by reason of whom the way of truth should be evil spoken of.

The apostles in their doctrine have not only established the great principles of salvation by grace, but they have also given rules for the order and practice of all the saints. These rules apply to all our relations in life, in the church and in the world; and none of them can be disregarded or repudiated

without a breach of apostolic fellowship. The relationship of parents and children, husbands and wives, masters and servants, magistrates, governors, kings and potentates, and their subjects with all relative duties involved, are all embraced in the apostles' doctrine, and in no case are the saints permitted to disregard their instructions; not even to avoid persecution, reproach, or even to preserve their lives. The recent tornado of fanaticism which has swept over our country with a most terribly devastating violence, has assailed and denounced as sinful and abominably wicked one of these institutions which the apostles have commanded the people of God to respect as ordained of God. Paul, as an apostle of Jesus Christ has enjoined on every soul in the church of God to be subject to the higher powers. (See Romans 13.) And he has warned us that to resist any so ordained power is to resist an ordinance of God. And in nearly all of his epistles he has carefully defined and explained to us what these powers or authorities are, and in what manner, and to what extent Christians are required to respect and obey them. We cannot therefore, without disobedience to God, refuse to be in subjection to any of them. Among these divinely instituted powers vested in men, we find none more clearly stated and defined by the apostles than that of the master over his servant. We do not, however, learn from the apostles' doctrine that Christians are required to institute this relationship where it does not exist, any more than they are to abolish it where it does exist. With its institution or abolition they have nothing to do; but they are required to accept and be governed by the law of Christ as laid down by his apostles, concerning this as well as all things else. As the admonition to children to honor and obey their parents does not apply to those who have no parents living, and the command to husbands to love their wives has no application to those who are not husbands; so neither does the precept requiring "servants that are under the yoke to honor their masters in all things" apply to those who are

not servants under the yoke. But where any or all of these relationships exist, Christians are, by the law of Christ, required to recognize them as divinely instituted and ordained of God. By divine institutions, we mean such as have been instituted by divine authority, by the authority of God. As such we hold all human governments which God has given to Jews or Gentiles, including that of kings, governors, judges, parents, husbands, masters, etc. As God gave the institution to the Hebrews, granting a right of property in men-servants and maid-servants (see Leviticus 25), so the apostles found the institution existing in their day among the Gentiles, and instead of justifying any attempt to denounce or to abolish it, they admitted to their fellowship both masters and servants, and gave explicit rules by which both masters and servants were to be governed in their relations one to the other in the church.

Whether modern Abolitionism, in denouncing the institution as wicked and sinful, and to that degree as to justify them in slaughtering hundreds of thousands of their fellow men to effect its abolition, and involving all succeeding generations in a debt of millions to put it down, is infidelity or not must be determined, not by how men feel, or what they think, but by what God himself has said in his Holy Word. What we mean by *infidelity* is a disbelief and rejection of what God has said in the scriptures. To denounce any ordinance of God, or anything on which he has set his seal of approval as sinful, is in our judgment infidelity; if it is not, we are unable to say what infidelity is. As there are comparatively few who have become sufficiently bold in infidelity to deny that God gave the institution to the Hebrews, that he blessed Abraham, Isaac and Jacob with a very great number of bondsmen and bondswomen, that he said his man-servant and maid-servants were his money or property; that he authorized the children of Israel to buy both bondsmen and bondswomen of the heathen around them, and of the children of strangers

that sojourned among them, saying, "Of them shalt thou buy; and of their families," etc. "And ye shall take them as an inheritance for your children after you, to inherit them as a possession; they shall be your bondsmen forever," etc. That they should discriminate between them and those bought of their Hebrew brethren for debt, in favor of the Hebrew bondsmen which should be treated as hired servants, and not with rigor as bondsmen bought of the heathen, we will not now multiply testimony to establish. We will only ask, Are we at liberty to denounce as wicked any institution on which God has set his seal of approval?

But as our test of fellowship is more clearly laid down in the New Testament by the enthroned apostles, and their doctrine was steadfastly continued in by the primitive saints, and handed down for a test of fellowship to the church to the end of time, we will present from what they have authoritatively enjoined, the following: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort (1 Timothy 6:1, 2)." Is this a part of the apostles' doctrine, or is it not? Will any one deny that Paul, an apostle of Jesus Christ, wrote this to Timothy? If it be admitted that this is a part of the apostles' doctrine, will any one dare to deny that the primitive saints steadfastly adhered to it, and continued in it, in the apostles' fellowship, in breaking of bread and prayers? If this be admitted as the apostles' doctrine, is not a rejection or denial of it infidelity? Or can we repudiate, reject, denounce and deny this, and yet in truth be said to continue steadfastly in the apostles' doctrine? "Be not deceived; God is not mocked."

Again, should this instruction of the apostle be rejected and denounced, and the opposite doctrine of Abolitionism be taught by any, how shall they be regarded as to their standing and character? Listen to the further instruction of the apostle in the same connection. "If any man teach otherwise (otherwise than what? Than the instruction contained in the first two verses of this chapter), and consent not to wholesome words, even the words of our Lord Jesus Christ; and to the doctrine which is according to godliness." Reader, can you denounce the words of the apostle in this connection as unwholesome words? Will you deny that they are even words of our Lord Jesus Christ, and that they are the doctrine which is according to Godliness? If so, what does the apostle say of you? He said of such an one, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." This is not a very desirable character to be branded with by an inspired apostle. But should such a monster of wickedness ever be found in connection with the church, what shall we do with him? Just let him alone, and "from such withdraw thyself." So reads I Timothy 6:1-5. What! Make this a *test of fellowship?* Shall a man be deserted of us, and we withdraw from him just because he differs from us on what he calls *politics?* It makes no difference what he calls it; the reason why we are commanded to withdraw from him is because he consents not to wholesome doctrine; because he rejects even the words of our Lord Jesus Christ, and the doctrine that is according to godliness; because he is proud, and knows nothing; because he dotes about questions and strifes, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, etc. We are to withdraw from such simply because Christ, by his inspired apostle, commands us from such to withdraw ourselves.

Now is a strict compliance with this apostolic instruction the setting up of any new test of fellowship? Was not this test set up by the apostles and enjoined on all the saints in all their epistles? The word *doctrine* means *instruction or teachings.*The apostle not only taught this, but commanded Timothy and all other ministers of Christ also to teach and exhort the same things; and, as we have seen, he commands that all orderly apostolic saints shall withdraw from all who teach otherwise, or who consent not to this instruction. With those who have rejected this counsel of God against themselves, and have gone out from us, repudiating the authority of Christ, we have nothing to do. Toward them we are not conscious of entertaining any but the very kindest feelings. We would cheerfully labor to rescue them from the snare into which we believe they are fallen; but the apostle has said, and they have verified his words. "They are *proud,*" too proud, alas! to listen to any admonitions we would give them. Some of them once esteemed us as a minister of Jesus, were not too proud to listen to the words of Christ and his apostles when uttered by us; but now they shun us, and charge us of being only influenced by political motives. Could they be reclaimed to that childlike meekness which they seemed to possess when we led them down into the baptismal waters, we could reason with them; but now we must leave them in the hands of him who alone is able to give them repentance to the acknowledging of the truth.

The object of this article is more especially to reach such as are inquiring after truth, if possible, to prevent their being misled by those who misrepresent our position.

Some have expressed alarm because we have called the relation of master and servant a divine institution. By divine we mean that it is given by divine authority, as we have shown from the Old Testament scriptures, that God gave it to the children of Israel. All institutions are either divine or only

human. This is divine because God has authorized it. We classify all earthly governments which God has given together, including that of masters over servants, parents over children, magistrates, governors, kings and potentates over citizens. All these powers, the apostle informs us, are of God; and that there is no power but of God. He is the only source of power, all being derived from him, therefore, "Whosoever resisteth the power, resisteth the ordinance of God." These powers ordained of God and vested in men are limited and definite, varying in grades, so that every soul is required to be subject to the higher power. All are divinely instituted, but none of them are supreme; none have a right to require disobedience to any of the laws of God, for God's power is infinitely higher than any of them all. We speak of the institution of master and servant as being divine only in the same sense that all other grades of human governments are being instituted and commanded of God. Christians are by the law of Christ required to respect and obey all these institutions of power, or authority, as God has given them. Children must obey their parents, servants their masters, wives their husbands, and citizens the constituted governments under which they live, so far as such authorities do not conflict with their higher obligations to obey God rather than men.

Should a child object to obey parental authority and denounce it as arbitrary and cruel, and wicked, or should the wife refuse to obey her husband's lawful commands, or should the citizen refuse to be subject to the legitimate authority of the national or state authorities; we should dis-fellowship such rebellion as a denial of our faith, and repudiation of the apostle's doctrine. So far it might be regarded as a test of fellowship, inasmuch as it would be a rejection of the apostle's doctrine, but no further.

Now this test does not require the existence of these relationships where they do not exist, nor the abolition of any of them where they do exist. Marriage is an institution which God has given. If any who claim our fellowship should denounce it as an abominable sin, and attempt its abolition, we could not walk in fellowship with such a declaimer. Still, as a test of fellowship, we require no one who is single to marry. So if one is called of God, being a servant, we require that he shall comply with the apostle's injunction to honor and obey his master. Still if he may be free, he is at liberty to choose it rather.

The abolitionism which we dis-fellowship is that, and that only, which rejects the doctrine of the apostles on the subject, and thereby involves the sin of infidelity. One might be led to suppose by the misrepresentations of our views that we hold it to be the duty of Christians and churches to labor to establish the institution where it does not exist, and strive to perpetuate it where it does exist; but we hold nothing of the kind. Our understanding of the scriptures is that Christians should have as little as possible to do in the political affairs of this world. Where good governments exist, thank God that we are permitted to live peaceably under them, and pray for their continuance. If we are situated under bad governments, or such as we consider despotic or oppressive, we are still to respect and submit to them, so far as we can without disobedience to Christ and his apostles. We do not hold that Christians should even prefer a government in which the relation of master and servant exists. All, or nearly all the original States of our Union once held the institution; but as soon as they preferred to dispense with it, by universal consent it was discontinued in our Northern States, without marring our fellowship or repudiation of the apostles' doctrine.

It is not the honest aversion one may feel to any of these institutions of human government that we oppose, discountenance or dis-fellowship, so long as they admit the force of what God has said of them, and conform to the instructions of his inspired apostles. We hold that according to the divine rule, a man may as lawfully hold property in servants as in any other description of property; and we have no more right to covet our neighbor's manservant or maidservant than we have to covet his wife, or his child, or his ox, or his ass, nor to seek to deprive him of that kind of property more than of his house or his land. To secure the fellowship of the church of Christ, it is not required that a man shall have wife or child, servant or house or lands. And a person possessing all these has a perfect right, if so disposed, to set all his servants free, without violating any scriptural rule.

We disavow all tests of Christian fellowship except those set up by Christ and his apostles, and recorded in the New Testament. And we challenge the world to show that we have ever required or advocated any other test of fellowship than this given by the apostles.

We accept all human governments as we find them, recognizing the providence of God in casting our lot under whatever form or kind of government to him seems good. All human governments being ordained of God are divine institutions; that is, they are based on divine authority. Yet all kinds of human authority may be, and too frequently are, abused by those invested. Parents do sometimes abuse their authority, and require unjust, unreasonable and unrighteous things of their children. Masters may maltreat and abuse their servants; husbands may tyrannize over their wives; magistrates and judges may be unjust in their exactions; and kings and potentates of the earth may enact unjustifiable laws. But because this is so, we are not at liberty to deny

that all these powers are institutions of God, claiming our respect as such. We hold that none can abide in the apostles' fellowship only so far as they abide steadfastly in the apostles' doctrine. A cordial reception of and faithful adherence to the doctrine of Christ, as taught by his holy apostles, is essential to Christian fellowship; for John forbade the saints to entertain any who come unto them and bring not this doctrine. (See II John 10.) And Paul says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Romans 16:17-18)." This test of fellowship was established in the primitive church by Christ and his apostles from the beginning, and is not new. Their doctrine, not in part but in whole, must be received; no part of it can under any pretense be rejected, and apostolic fellowship maintained. No more, nor any less stress or importance should be laid on any one part of the apostle's doctrine than upon all the other parts of it. It is all equally important, and all to be received, maintained and obeyed as essential to Christian fellowship. If any man contends for more, he is a transgressor; and if he accepts less, he is equally an offender. If, therefore, we ask as a condition or test of fellowship only what the apostles have established, we can readily point to the scriptures in justification of our position. If we go beyond this rule, we are wrong. If others refuse orreject this rule, they are wrong. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isaiah 8:19-20)."

Middletown, N.Y.
October 1, 1866.

Elder Gilbert Beebe
Editorials Volume 6
Pages 384 - 393

# THANKSGIVING

Wayne, Steuben Co., N. Y., Nov. 27, 1879

DEAR FATHER BEEBE: – Having a few thoughts in my mind that I cannot drive away, and having no one to express then to, I send them to you, for you to dispose of as you may think best. Having but a few minutes to spend, I will not spend them in telling you of my weakness. The Lord knows that I am weak, but he has promised to lie with those that are weak, and in his strength do thee trust. To-day is appointed by our rulers as a day of thanskgiving; and while I have been lousy with my work, my mind has been led to think much about thanksgiving. To think of man's appointing a day when we shall be thankful to the Lord, seems foolishness to me; for there have been times in my experience when I seemed to have much to be thankful for, and have tried to feel so, but could not. And there have been times when everything of earth has seemed to be against me, and I felt to thank the Lord that it was so. As it is not in man that walketh to direct his steps, so neither can he control his thoughts. But when the Lord is pleased to shed almond his love in our hearts, then we can feel thankful, no matter what our circumstances are. We may be suffering with pain, or be deprived of the comforts of life, but with his love shed abroad in our hearts, we do not need much of this earth to make us rich; but when he leaves us to ourselves, how soon we feel our poverty, although our house may be a palace. Mondays while I am writing, I think the Lord gives me a thankful feeling that he has made me to differ from my friends and neighbors who teach for doctrines the commandments of men. Yes, he has given me a taste of that food which is nothing short of the heavenly manna, and nothing else can satisfy my hungry soul. I have no desire to

fill myself with the husks, which are fit for nothing but for swine to eat. But I must close for want of time.

From one of the smallest of the flock,
C. E. REED.

REPLY TO BROTHER REED

It is not in refutation of any who have contended that the eternal life which was with the Father, and was given us in Christ, had sinned, or was in need of the cleansing blood of the Lamb to redeem it, that we have contended; but because that we have been charged with saying that there is nothing done in redemption, regeneration or the new birth for the Adamic man, and in the hope of correcting that misapprehension of our views, that we have contended that it was in that life which was given us in the earthy Adam, and not in that eternal life which was preserved in the second Adam, who is the Lord from heaven, that we have all sinned, and that death has passed on us all. Add that those who were chosen of the family of mankind, and predestinated to the adoption of children, were involved in guilt and under condemnation, and required to be redeemed, called and justified through the redemption that is in Christ Jesus. We have also believed and contended that the life which was given us in the earthy Adam, and on which death passed as soon as sin entered into the world, is developed in us by ordinary or natural generation when we are born of the flesh, making us manifest as the children of the earthy Adam, in whose image, depravity and mortality we are born.

But that spiritual, incorruptible and eternal life, which Paul says “is the gift of God through Jesus Christ our Lord,” (Rom. vi. 23,) is developed in the man of Adam’s race who is born again; and he in whom this life is thus manifested, although he continues in his fleshly relation to the earthy Adam in

possession of Adam’s earthy, carnal, mortal and corruptible nature until the dissolution of his mortal body, or until his mortality shall put on immortality, and his corruptible shall put on incorruption, still he is by the spirit and eternal life which is given him in his new birth sealed with the Holy Spirit of promise as an heir of immortal glory, and has the assurance that in due time God will change his Nile body, and fashion it like the glorious body of our Lord Jesus Christ. This earthly, fleshly nature, which is born of the Dealt, and is still in a mortal and corruptible state, and which has been thus sealed as a vessel of mercy, predestinated to the adoption of a son, even after the reception of the spirit of adoption, as the first fruits of the Spirit, waits for the adoption, to wit, the redemption of the body, which cannot be fully realized until the redemption or resurrection of the purchased possession. This Adamic life remaining in those who are born of God is, as ire understand, personified as a man, and is, inasmuch as it is the first life or nature manifested in the, order of time, called the *old man;* it is also called the *outer man*, the *natural man*, &c., still retaining affections and lusts which the Christian is commanded to deny, resist, and crucify.

As the fleshly life which was given us in Adam is manifested and personified as an old man, an outward man, &c., so that spiritual, immortal, incorruptible life which was given to the saints in Christ Jesus before the world began is communicated to and manifested in us by a spiritual birth, and is also in the same manner personified as a man, as the inner mans and as the new (in distinction from the old) man, which after God (not after Adam) is created in righteousness and true holiness. This creation after God in righteousness and true holiness does not, we think, refer to our natural creation in the earthy Adam, in the sense and application of the word, but as when it is used by divine inspiration, thus, “For we are his workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them." – Eph. ii. 10.

Our highly esteemed brother Reed is correct in understanding us to personify that life which is born of God. Being born of God, it is in vital relation to him as a child, of whom God is its parent, who "Of his own will begat us with the word of truth." – James i. 18. Jesus said to his disciples, "What and if ye shall see the Son of ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and thee are life." – John vi. 63. And Peter says, "Being born again, not of corruptible seed." Not of the flesh, which profiteth nothing "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." – John i 13. Yet, being born again, "of incorruptible (seed), by the *word* of God," which Jesus speaks in the quickening and new birth of his incorruptible seed; which word of Jesus is the word of God, unaided by the flesh in the production of that birth which is by the word of God, that liveth and abideth forever. – Peter i. 23. Because, the words that Jesus speaks unto his disciples, "are spirit and they are life." A birth, therefore, thus effected independently of the flesh, we think mast be purely spiritual, bringing forth that which is in its nature purely spiritual and vital; hence, if we be correct, that which is born of the word of God is not a reproduction of flesh and blood, but it is a spiritual child of God, an heir of glory, and a joint heir with Jesus Christ. This birth, effected by the living, immortal word of God in the chosen and redeemed vessels of mercy, makes manifest in them that spirit and life by which they are sealed unto the day of redemption, or of the change of their vile bodies, when by its power and virtue they shall be raised up from the dead in the image and likeness of their blessed Redeemer and bear his image, as we now bear the image of the earthy Adam. God being the Father of that which is

begotten of him, presents to our mind the inevitable conclusion that that which is born of him is his child.

We receive the remarks of brother Reed in the same spirit in which they are presented in his letter, and hold ourself ready and willing to give all satisfaction to all who write to us in the same brotherly and God-fearing spirit. We trust that he will perceive by our reply that we have not charged any with holding that our eternal life in Christ Jesus, which is begotten and born in us, was corruptible or sinful, or that it was in need of cleansing; but having ourself been charged with holding sentiments involving that doctrine, and of denying that anything was done in redemption or salvation for the Adamic man, we have labored to make ourself better understood by our brethren who have seemed to misapprehend our language. We feel very sensibly our insufficiency and shortcomings; and now that old age and infirmity remind us that we shall soon leave this stage of conflict, we feel a very great desire that our sentiments should be clearly understood, and to leave our dying testimony to the truth free from ambiguity or perplexing complication.

Elder Gilbert Beebe
Middletown, N. Y., January 15, 1880.

Signs of the Times – Editorial
Volume 48, No. 2
January 15, 1880

# THE CLOSE OF THE YEAR, 1861

This number of the *Signs of the Times* completes our twenty-ninth volume, and the incessant labor of its present and only publisher, proprietor and editor, for the last twenty-nine years. During our connection with this publication, according to the course of nature, one generation has passed away, and very many of our present patrons were unborn when our labors commenced. Yet there are a few upon our list of subscribers who have sustained us from the beginning; but thousands of those who witnessed our commencement have finished their course, and left these mortal shores to return to earth no more. We who survive have great reason to acknowledge, with humble gratitude, the goodness and mercy of God in sustaining us unto the present time. Because He changes not, we are not consumed. Surely His mercy endureth forever, and it has followed us all our days.

Should we recount all the trials, perplexities, conflicts and discouraging circumstances through which the Lord has brought us, the record would fill a volume; and we must say with David, “They are more than we can number.” O, that we could render suitable acknowledgements and thanksgiving to the Lord! The year now closing has been the most prolific in startling events of any which we have witnessed. Although the season has been crowned with abundant crops to reward the labors of the husband-man, and to furnish subsistence in abundance for both man and beast, and in many other respects God has showered temporal blessings upon us with a profuse hand, yet we are overshadowed with an appalling cloud, which throws a gloom over every family and household in our country. The seeds of dissension which have been sowed broadcast over our beloved country for many years have ripened into a civil conflict of fearful dimensions. The ties of fraternity which were cemented with the patriotic

blood of our revolutionary fathers, and which have formerly bound the citizens of our widespread country in a consolidated commonwealth, surpassing all other nations in prosperity, peace, and independence, have failed to secure us from strife and internecine war. The causes which have led to this lamentable state of discord and bloodshed, it may not be proper for us to discuss. But as we feel the scourge may we not, in the language of the scriptures, enquire, "Is there evil in the city (or country) and the Lord hath not done it?" We must acknowledge that God holds the destiny of nations, as He holds the destiny of men, in His own hands, and if favored with peace and prosperity, all admit that we are bound to give thanks to God, as the giver of every good and perfect gift. And if it be His sovereign pleasure to withhold those inestimable blessings and to send His awful judgments abroad, it becomes us equally to acknowledge His hand and humbly bow before Him, confessing our sins which have provoked His wrath. "Shall we receive good from His hand, and not evil?" was the inquiry of Job in his deep afflictions. God is certainly just and righteous in all His ways; and it becomes us to "Be still and know that He is God!" And while we feel His rod we shall confess our sins and repent in dust and ashes. The consequence of the present war has thus far fallen very heavily upon the Old School Baptists, and especially so on our publication. As a church the Old School Baptists, who have had no hand in producing the existing animosity which now threatens the perpetuity of our civil institutions, are, for the present, deprived of the social intercourse which has formerly been so pleasant and profitable to us; and the interchange of epistolary correspondence, through our paper, is, to a large extent, cut off by the conflict in which sister States are involved. Under these circumstances the question, Shall the publication of the *Signs of the Times* be allowed to stop? has assumed a grave importance. To continue its publication must necessarily require a strong effort on the part of such of its

friends as are still able to reach forth a helping hand. At least one half of its former patrons must be, for the present, and during the suspension of the mails and the continuance of the war, dropped from our list and our circulation restricted to those States where the mails are still conveyed. Many of those in our Northern States where mailing facilities are still continued, by prostration of their business and other causes incidental to the war, are compelled to retrench their expenses to bring them within their limited means; and some have already ordered a discontinuance of their subscriptions because of the hardness of the times. But while we all admit that common prudence requires retrenchment of our expenses, would it not be well for us carefully to consider whether we can afford to dispense with the *Signs of the Times* as a medium for christian correspondence, and thereby of its spiritual consolation? The comparatively trifling expense of one dollar a year would make but little difference, while, perhaps, there are many other places where a retrenchment of the same amount would not deprive us of any religious privilege. Many of our subscribers have assured us they would sooner dispense with one meal a day, or any other strictly worldly comfort, than the privilege of hearing from the scattered flock of the Redeemer, through the periodical visits of the *Signs of the Times.*

Never since we began the publication has its circulation been needed more than at the present time. While all around us seems tempetuous and stormy; when many other sources of comfort are cut off, do we not need still more the comforting, edifying and cheering communications of those whom we dearly love in the Lord?

Brethren, friends, and patrons of the *Signs of the Times,* let us hear from you, and those who feel resolved to renew their subscription, please make an effort to procure other names,

and send in clubs, if possible. Remember that five dollars sent in advance will pay for six copies for one year.

As we are cut off from all correspondence with the publisher of the *Southern Baptist Messenger,* remittance for that paper should no longer be sent to us. For the present we receive payments for no other publication but the *Signs of the Times.*

Middletown, N.Y.,
December 15, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 103 - 106

# THEOLOGY.

THIS word, together with many others, although often misapplied, is frequently applied very properly in the present day. When intended to signify the doctrine of God our Savior, it is used very erroneously; but when it is made use of in reference to the science taught in modern religious schools, it is certainly appropriate. The word is derived from *theos*, a heathen deity, and therefore strictly means the doctrine of deities. Deity is derived from *Deus*, the name of a heathen imaginary superhuman ruler. God, Jehovah or Lord, signifies the Most High, besides whom there is no God, and these are bible words.

New Vernon, N.Y.,
March 15, 1847

Elder Gilbert Beebe
Editorials Volume 2
Pages 763 – 764

# THE NEW YEAR, AND THE NEW VOLUME - 1862

The wheels of nature with untiring motion have brought us to the beginning of a New Year, and we again greet our readers with the customary compliments of the season, and wish them all a Happy New Year. Truly if our happiness consisted only in worldly pleasure and temporal prosperity, our prospects for a happy new year would be dark and gloomy. Our skies are shadowed with a lowering cloud portentous of continued strife and bitter discord among those who have been wont to regard each other as friends and fellow-citizens of one great sisterhood of confederated States. But alas! how changed is the picture from what was presented in former years of our national history. What is to be the result, or when the bloody strife shall cease, the wisest of our statesmen cannot predict with any degree of certainty. He alone who holds the destiny of all things in his own hands can know when, if ever, peace shall again spread her balmy wings over our once happy but now greatly agitated country. But while the booming of cannon, the clashing of swords, resound with battles of the warrior, and much of the best blood of our citizens is flowing, towns and cities are being laid waste, and men are engaged in the fearful conflict; christians may still find peace and happiness in that kingdom which is not of this world. Whatever tumults may distract the earth, the Zion of our God shall forever remain a peaceable abode for all the sons of peace. Upon her towering walls of salvation waves the banner of love and the Prince of Peace presides in power and majesty over all her favored inhabitants. Blessed truly are they whose privilege it is to enter in through her gates, and who have a right to the tree of life. The saints who desire a happy new year are forbidden to look for happiness on earth. In the world they shall have

tribulation, but in Jesus they shall have peace. Let them heed the admonition of the apostle and set not their affections on the things of this world, but things which are above where Christ sitteth on the right hand of the majesty on high. And let us all remember that they only are truly happy who love God, and are reconciled to his government. But the way of the transgressor is hard.

As we are entering upon the new year it becomes us to review the way in which the Lord our God has brought us. His mercies endure forever, and therefore we are not consumed. How it becomes us to prostrate ourselves at his feet with thanksgiving and praise for his loving kindness and tender mercy already bestowed on us, and to implore his grace to incline our hearts to love and serve him, and to enable us to walk worthy of our high and holy vocation. Holiness becomes his house forever, and without holiness no man shall see the Lord.

It is reasonable to suppose that our readers will expect to hear from us in regard to our prospects, position, and arrangements for the new Volume. One year ago we began the preceding Volume with a circulation of between six and seven thousand subscribers, extending throughout almost every State and Territory of the United States, and some in the Canadas. This Volume is commenced with less than one half of that number. The principal cause of this reduction, as our readers are aware, is the discontinuance of mailing facilities into the seceded States where the Baptists of our order are far more numerous than they are in the Northern States. But we have not only suffered the loss of our Southern subscribers in consequence of the Civil War, but confusion and derangement of business in the Northern States have circumscribed the ability of very many of our old patrons, so that they have withdrawn their support from us. We are not, however, discouraged. Believing as we do that

the Lord has directed our publication for the edification and comfort of his scattered people, and hitherto has afforded us his sustaining power and grace, with humble reliance on him for a continuance of his support, we are resolved to continue our labors as long as we can enjoy the sensible evidence of his divine approval. And we confidently hope and believe he will incline our brethren and friends to render all the encouragement and aid in their power. There probably never was a time when the scattered flock of Jesus needed a medium of correspondence like this more than at the present time. They have much to discourage, dishearten and perplex them, and as cold water is to a thirsty soul, so is good news from a far country. It becomes them to speak the word of encouragement, of love, and fellowship to each other, and through our columns they may at once address, in the same epistle, thousands of their kindred in Christ Jesus. How long we may be favored with the privilege of this kind of correspondence, we do not know, but while we are so favored, let us not fail to appreciate it.

Our position is too well known to those who have long had the opportunity of reading our paper to require any new pledge from us. But as God shall afford us strength with the best ability we have, so long as we live, we shall publish what we honestly believe to be sustained by the scriptures of divine truth, though men or devils may oppose. We shall carefully avoid meddling with politics; but at the same time give our views unreservedly on every subject contained in the Bible, and only ask all who read our views to compare them faithfully with the word, and to accredit them no farther than they shall find them sustained by what God has said.

As to our arrangements for the present Volume, we shall have our printing this year under our own supervision, and devote our personal attention to every department of the publication. We have already expended over two thousand

dollars in making improvements in our office, and we flatter ourself that the present Volume - though it may not reimburse our expenses - shall excel all the preceding Volumes. Our correspondence, though greatly curtailed by the loss, for the present at least, of our Southern writers, will be sufficient to make the reading matter interesting and profitable. No pains or reasonable expenses shall be spared to make this volume what it should be.

Our connection with the *Southern Baptist Messenger* is for the present suspended; as we have no means of corresponding with our son, the publisher of that journal, his residence and address being Covington, Newton County, Georgia.

The publication of the *Banner of Liberty* also being for the present suspended, we have no clubbing arrangements with any other paper. Our agents will only send orders for the *Signs of the Times,* at least until further notice.

Our terms will be as formerly, viz: One dollar and fifty cents per year for a single subscriber; but if paid in advance, but one dollar per year. Five dollars sent atone time in advance will secure six copies for one year.

United States Treasury notes will be received in payment, or current notes on any New York Banks, or on banks of and in the States east of New York, or on banks of New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, Ohio, or Indiana, or Canada - or if gold can be procured, it will suit us still better. For all odd amounts of less than one dollar, U.S. Postage stamps will be received at par.

All monies sent us by mail, if carefully put up and properly mailed to us, will be at our risk. All orders, remittances and

other communications for the *Signs* must be addressed to Elder Gilbert Beebe, Middletown, Orange Co., N.Y.

Middletown, N.Y.,
January 1, 1862.

Elder Gilbert Beebe
Editorials Volume 5
Pages 106 – 109

# THE NEW YEAR AND THE NEW VOLUME. - 1868

In entering upon the labors of the new year, we sincerely hope we have the best wishes and devout prayers of our long tried and faithful friends and patrons for success in our attempts to make our publication more useful in the future than it has been in the years which are past. Thirty-five years of constant labor in this field of our calling has, we trust, convinced us of our need of divine support, and our dependence on God for every requisite qualification to edify, instruct, admonish, exhort and comfort the saints of the Lord, either in the pulpit or through the press. Our ministerial labors have not been less on account of the time and labor devoted to the publication of the “Signs of the Times”. Whilst engaged in publishing this paper, we have traveled more extensively into the different and distant parts of our wide-spread country than we probably should have done were it not for acquaintance formed through our publication with brethren in distant parts. But while our preaching labors have been comparatively local, we have had the privilege of addressing “the saints scattered abroad,” and of receiving communications from them during the whole time. Twice in each month for thirty-five years, we have sent out our paper containing communications and epistles of love from brethren and sisters in all parts, and to those in all parts of the country.

So general a correspondence of the children of God could scarcely fail to comfort, benefit, and edify the readers of our periodical; and that they have been blessed to this end has been abundantly attested by many thousands of the saints.

In preparing to enter upon the new year and the new volume, we were at some loss whether to reduce the

subscription price of the paper, which now, from our extensive and increasing circulation, we could do without loss to ourself, or to supply our subscribers with more reading matter without increasing the cost. We, after advising with our brethren, determined on the latter course, and shall in this new volume supply one half as much more matter as formerly. This will increase our expense nearly fifty percent; but it will give room for many communications of great worth which have hitherto been kept back for want of room for insertion.

Our present facilities for publishing are, as far as needed for our purposes, equal to any printing house in the States, and one paper well sustained will much better meet the interests and desires of our brethren at large than a greater number of papers, for at least two important reasons:

*First.* The effect of several papers would circumscribe the range of correspondence to certain localities, whereas one paper will spread them to every part of the country, and a general interchange of sentiments will tend to a greater degree of union and Christian love and fellowship.

*Secondly.* The greater the circulation of a paper, the cheaper it can be published, and consequently the greater amount of reading can be supplied for less expense to the readers.

Having already occupied our position as publisher of the "Signs of the Times" for fully one half of the three-score years and ten allotted to man on the earth, we feel a consciousness that the time of our departure from the field of our labor is not very far distant, when another will be required to take our place, we can speak on this subject with less embarrassment than we could in earlier periods, and at times when there were other periodicals of the same profession in the field.

It is well known that ours was the first paper ever published in our country devoted exclusively to the cause of the Old School or Primitive order of Baptists, and that, although its circulation has been restricted, and its publication embarrassed from time to time by a number of new publications of the same profession, that ours is the only one that has been continued when attended with pecuniary loss to their proprietors.

This year we try the experiment of giving twelve pages in each number instead of only eight, and at the rate of two dollars a year, as formerly, to be paid in advance. Should we be sustained, we shall hope at no distant day to issue our paper every week at the same price. And at all events we shall try to keep up with the liberality of our patrons by furnishing them with all that we can afford for the amount, and with more, we think, than can be afforded by any other establishment in the States.

As to the doctrine and order to which our paper is pledged, our record is with our brethren. As in thirty-five years we have never departed from any item contained in our original prospectus, we are sure our brethren will entertain no serious apprehensions of a departure at so late a period of our life. But we are not our own keeper, and if left of the Lord to our own feeble judgment or ability, we should surely fall. In defense of what is generally regarded by all Old School or Primitive Baptists as the doctrine of the Bible, and the faith which was once delivered to the saints, we have endured a great amount of opposition, reproach and persecution from avowed enemies, and also from professed friends. But having obtained help of the Lord, we continue to the present time and feel disposed even now to adopt the words of the apostle, “But none of these things move me; neither count I my life dear unto myself, so that I might finish my course

with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

While we would encourage a temperate and brotherly discussion of all subjects which are of vital interest to those who are of the household of faith, we are opposed to all vain speculations which gender strife and discord among the people of God. We are under a solemn charge to contend earnestly for the faith which was once delivered to the saints; but we are forbidden to strive for mastery, or for the gratification of carnal ambition. Letters on Christian experience, wherein the writers give account of God's dealings with them in his Spirit's work in their hearts, however simply written, scarcely ever fail to afford sweet comfort and satisfaction to the saints. Admonitions and exhortations to the children of the kingdom, when addressed in harmony with the Spirit and the word, are of great importance, but in all our communications we must recognize and accept the Scriptures of truth as the unerring standard by which all our words and actions, as well as the spirit of them, are to be tested.

As editor and publisher, all communications are necessarily submitted to us as we are held responsible to our brethren for the matter published in our columns. Brethren who submit their communications must not feel hurt if we suppress such of them as in our judgment would not tend to edification. Or should we insert them, or any of them, with our objections to anything which they embrace, no brother or sister should be hurt with us, as it is a duty incumbent on us as editor, and this duty we desire to perform according to our best ability, without partiality or prejudice.

The paramount object of every writer, including the editor, should be the edification of the saints, and the glory of God, therefore if any of us should inadvertently express any

sentiment or idea which is not sustained by the Scriptures, especially should such sentiment or idea be in conflict with the word of truth, it should be our desire that the error might be detected and exposed, so as to prevent any harm from it to the children of God.

With our enlarged facilities for publishing, we shall require the cooperation of our brethren and sisters to furnish us with suitable matter. Unlike all other publications of the day, our paper is filled chiefly, and almost exclusively, with original articles, as there is very little contained in the religious magazines and newspapers of the age suitable for our columns. We hope to be kept advised of the state and condition of our churches and associations, and also of our brethren and friends of the cause of truth in all sections of the country, that we may be enabled to meet the constant enquiries of those who, like the psalmist, are praying for the peace and prosperity of Jerusalem.

We tender our grateful acknowledgements to those dear brethren who have so greatly assisted us by their communications and exertions to procure subscribers, collect payments, and forward remittances, and hope they will not be weary in well doing; and we hope that all who feel an interest in the dissemination of truth and opposition to error, will use their influence in our behalf. We shall need the aid of all, and we appeal especially to our brethren in the ministry to act in our behalf as agents for the “Signs,” in procuring subscribers, and forwarding remittances; but we rely also on the exertions of all the friends of the cause in which we are engaged. We believe that with reasonable effort our circulation could be doubled, and we enabled to issue our paper every week. Will our brethren and friends make the effort?

Middletown, N.Y.
January 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 117 – 121

# THE NEW YEAR AND THE NEW VOLUME. - 1870

As with a hasty bound we leap from the receding into the approaching year, an appreciating sense of the goodness of God, his abounding mercy and preserving providence to usward swell our hearts with unfeigned love and gratitude to him whose goodness and mercy have followed us all our days. He changes not, therefore we are not consumed. Not a moment of our life have we been without his care; for should he forget to be gracious, or but once withhold his support, how fatal would be the result. Yet how strangely forgetful are we of that hand that bears us up, of the everlasting arms which are underneath us, of that God who rideth upon the heavens in our help, and in his excellency on the sky. The year now closing upon us has filled up the appointed time of millions of our race, and they have left these earthly shores and gone to that destiny to which all the surviving tribes of mankind are rapidly tending. The “signs of the times” to the observance of which our publication has long been devoted, are constantly changing so as to correctly augur approaching events. As the trees are attired with blossoms and foliage when summer is nigh, so to the careful observer of the “signs of the times,” indications of coming events are given, and for them God’s children are instructed and admonished to watch. Signs of the impending destruction of Jerusalem were multiplied, and when the disciples of Jesus should see the abomination of desolation standing in the holy place, they should know that the judgment was at the door. So also in regard to the inauguration of anti-christian abominations; they should be ushered in “with all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” And the destruction of anti-christ shall be preceded by signs which shall be clearly perceptible to the enlightened

children of God, but perfectly dark and unintelligible to the doomed. The apostasy of some who had professed the truth is prominent among the fearful signs of the approaching perdition of the ungodly. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.” I Tim.4:1,2. This sign has been clearly discoverable, not in the rise of popery, with the papists, nor in the abominations of the protestants, for none of these ever held the faith of the gospel as it was once delivered to the saints. They have always been at war with the faith, so that they cannot be justly charged with having departed from what they never held. But apostate Baptists who have departed from the faith and order for which they once contended, and for which thousands suffered cruel scourgings, imprisonment, and even martyrdom, when they stood with us and were recognized as a part of the church of Christ, have departed from the faith. They have given heed to seducing spirits and doctrines of devils, and are now speaking lies in hypocrisy. Thus their degeneracy and apostasy manifestly portends the near approach of their final destruction. Again, the same inspired apostle adds, in his second epistle to Timothy, 3:1-7, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth.” Such are some of the prominent signs indicative of the near approach of that day

when the cup of anti-christian abomination shall be full, and when Babylon with all her witchcrafts and delusion shall sink beneath the wrath of God like a millstone, and be found no more at all. When all her merchants who have become enriched by the abundance of her merchandise shall stand afar off and bewail her utter ruin. As among the sings which the disciples were commanded to watch and which they were to regard as evident tokens of the impending ruin of the old Jerusalem, there were to be wars and rumors of wars, and earthquakes in diverse places; so we have even now these fearful signs added to those of apostasy, and abounding wickedness in high places. Wars of the most horrid and brutal description, and rumors of wars keep the world in turmoil, and while the earth is being literally shaken with volcanic eruptions. Can we flatter ourselves that these are not ominous of fearful impending events? While we would await patiently the coming of the day of wrath, it cannot be wise to treat lightly these solemn indications. If it was enjoined upon the primitive saints to exhort one another, and much more as they saw the day approaching, should not those who today read, strive to understand?

The apostle says to the saints, “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” II Thes.5:1-3. Here then is another infallible evidence given to the children of light, but withheld from the enemies of the truth. When they shall say, Peace and safety, then cometh upon them that say it sudden destruction; that day of the Lord shall come upon all such as a thief in the night. But who are they that say, Peace and safety? Are they not evidently those of whom the prophet wrote, saying, “Because ye have said, We have made a covenant with death, and with hell are

we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves?” Isa.28:15.

The covenant with death, and the agreement with hell, are figurative expressions, and evidently signify the confidence which they repose in and upon what they have done for themselves to avert the day of the wrath of God, and to conciliate death and hell. With no reliance on the covenant which God himself has made with his chosen, which is ordered in all things and sure, they have, from the regions of death itself, procured that covenant on which they trust. With the darkness of death upon them, wrapped in its pall and under its reigning power, from the whited sepulchres of their own carnal wisdom, they have secured a theory on which they rely. All their religion and reliance is but a covenant with death, and all their flattering hopes of security based on emanations from the prince of darkness under whose delusive power they are firmly held, their theory is in agreement with hell. All the hope on which they rely resting on seducing spirits and doctrines of devils, has its foundation in the depths of hell, and their agreement is with hell; the love they now have for the doctrines of men and devils, which owe their paternity to him who is a liar and the father of lies, make them feel confident that opposition to God, to truth and holiness, which they so dearly love and so zealously obey, will never hurt them. And they trust in the lies which they regard as their refuge, and the falsehoods under which they have hidden to protect them from the overflowing scourge when God shall send his dreadful wrath abroad. That such a scourge is coming they seem apprehensive, and that it shall overwhelm somebody, they do not dispute; but the pharisees say it will destroy the publicans and sinners, but it will not come to them. The papists say it will catch the protestants, and the protestants

retort, it will sweep away the Catholics; but they have entrenched themselves so securely in their own delusions, they all shall cry, Peace and safety. So shall it be with them until, like a thief in the night, or as it was in the days of Noah with those who perished in the flood, or as the lightning coming out of the east and shining even to the west, so shall that day come upon them. "And," {God himself has said,} "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." But to the apostolic saints the apostle adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Of this consoling truth he had before assured them that they had a perfect knowledge. For says he, " Ye are all the children of light, and children of the day; we are not of the night, nor of darkness." All the inspired apostle recognized as his brethren were and are, not by covenant made by themselves with death, but by a heavenly birth, the children of the light. In being born of God they are made partakers of that life that was in Christ when he was made flesh. "In him was life, and the life was the light of men." Without this birth not a particle of spiritual life can shine into any of the sons of men; so then all who are born of that life which is light are by that birth made manifest as the children of light, and children of the day. And except a man be born again, he cannot see the kingdom of God. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual {being born of the Spirit} judgeth all things, yet he himself is judged of no man." I Cor. 2:14,15. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; As

thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do." John 17:1-4. This supreme glory Christ had with the Father before the world was, and in him as the Mediatorial Head of the church, power over all flesh was vested, that he should give eternal life, which is the true light, unto as many as the Father has given to him. To give this light then requires a display of the glory which the Son of God had with his Father before the world was. No power short of this can give one spark of spiritual light to a dead sinner. All who suppose they have received it from any other source than Christ are deceived, deluded, and still under the power of darkness, from which none but Jesus can translate them into his marvelous light. To have this life which is the true light, we must be born of it; for no other birth or education can make any of us anything more or less than natural men; and natural men cannot know the things of the Spirit of God, because they are only spiritually discerned.

And all who are born of this life and light are the children of the light, and the children of the day. To be children in any sense, always implies a birth. Christ is the Sun of Righteousness. The Lord God is our Sun and Shield. The natural sun which God hath enthroned in the firmament above us to rule the day, was never discovered by mortals by any other than its own light. And certainly no mortal ever saw the light of the knowledge of the glory of God in the face of Jesus, until the same God who commanded light to shine out of darkness when he created the world, was pleased to reveal his Son in him. Then, brethren, ye being born and children of the light, know perfectly that the day of which we have been speaking shall not overtake you as a thief. It shall indeed so overtake and surprise the children of the night, the

children of darkness. We do not profess to know the day nor the hour when the wheels of nature shall cease to revolve, for that is not a matter of revelation; nor is it necessary, for us to know it, as it is ordained that we shall live and walk by faith. Yet, though "it is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:7, still it becomes us to heed the signs which indicate the near approach of the day of the Lord; for the saints shall see it approaching. Heb. 10:25. The saints addressed by the apostle, I Thess.5:5, "Are all the children of light, and the children of the day; we are not of the night, nor of darkness." Therefore he exhorts them, saying, "Therefore let us not sleep, as do others, but let us watch and be sober." A watchful vigilance is urged upon the children of the light. Not only, as we understand, are we to watch the movements of the powers of darkness in filling up the cup, or measure of their wickedness, but we are to watch the providential government of God, who holds a control over all beings, all events, and all worlds, and mark the exact fulfillment of all the orders of his throne, and especially watch the portentous signs which he has promised to display for the instruction of his people. And we are also admonished to be sober; not enthusiastic, but cool, deliberate and patient. Shun the intoxicating cup which has maddened the world. Look at things as they really are. The opening of the seven seals, the sounding of the seven trumpets, the utterance of the thunders, pouring out of the vials of the wrath of God, the final fall of Babylon, destruction of the dragon, the beasts, and the false prophet, should not excite alarm, or cause the saints to be dismayed. It is the triumph of truth over error, of holiness over sin, of our God over Satan, and in that victory all the children of the light shall participate. Rather be it ours in that most terrible day to shout with the psalmist, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of

truth and meekness and righteousness; and thy right hand shall teach thee terrible things." Psa. 45:3,4.

Fast as the wheels of nature move, the harvest of the earth is ripening for the wine press of the wrath of God. To us it seems that we are now living in the time of the pouring out of the sixth vial. Three unclean spirits have come forth out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty. Rev. 16:12-14. These spirits of devils are now being belched forth from all the ministry or mouth pieces of the dragon, beast, and false prophet, working miracles with all signs and lying wonders, to excite influence, and corrupt the kings of the earth and all governments of the world, {not excepting our own} to gather them and marshal their hosts, consolidate their powers, and put them in defiant array against God in this final conflict which is called the battle of the great day of God Almighty. But our glorious Leader, mounted on his white horse, with his crown and his bow, has plunged into the battle. His cheering voice amidst the tumult is heard, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev.16:15. "And they that are with him are called, and chosen, and faithful." Rev.17:14. And to the announcement of the sudden approach of our conquering King, the church with joy responds, "Even so, come, Lord Jesus." For that day shall not overtake them as a thief.

Middletown, N.Y.
January 1, 1870.
Elder Gilbert Beebe

# THE RECEPTION OF CHURCH MEMBERS & THE MAKING CHOICE OF A PASTOR.

BROTHER BEEBE: - Will you please answer in the SIGNS OF THE TIMES the following queries, as far as you know, in regard to receiving members into the church, and making choice of a pastor; is it done by unanimous vote, or some other way? In our rules of decorum, the 11th article reads thus:

"All business shall be done by a majority of members present, except the choice of a pastor, and receiving of members, which shall be done by unanimity."

And in making choice of a pastor, the above rule was altered thus:

"By motion and second, the church agrees to add the following: Nevertheless, to prevent the church from being imposed upon by the minority, the objector shall make known his or their objections, and the church shall consider such objections, and a two-third vote of the church shall rule in all such cases."

Which is right, or are both?

Aaron Welch.

**REPLY.** Unanimity in faith and in practice is enjoined upon the members of the church of God, and where a perfect conformity to the divine rule is strictly observed, there will be no majority and minority, no dissensions, disagreements or confusion. When the gospel church was organized at

Jerusalem on the Day of Pentecost, none were admitted to fellowship and membership but such as "gladly received the word," as preached at that time and place by the inspired apostles; such, and only such were baptized and added to the church, and continued steadfast in the apostles' doctrine and fellowship. "And they continued daily with *one accord* in the temple, and breaking bread from house to house." Here we have the perfect order of the house of God, and it is a fearful thing for any church or body of disciples to depart from this pattern. Our right to be regarded as the church of Christ, or disciples of the Lord Jesus, can only be demonstrated, so far as we conform to this perfect pattern. Under no pretense are the disciples of the Redeemer at liberty to add to or diminish from the faith, order or practice of the primitive church. We can adopt no articles of faith or rules of decorum which the apostles have not laid down in the New Testament, without thereby, so far, rejecting the rules and laws to which our heavenly King has affixed his immutable seal. A written summary of what we understand these laws and rules to be, may be of use to distinguish the true church from those who only claim the name, while they reject the essential and indispensable characteristics, but never to supercede or take the place of the New Testament as our only rule of faith and order. In setting forth the peculiar marks by which the church of Christ shall be distinguished to the end of the world, the inspired apostles have given *unanimity* as one of the most prominent. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the *unity* of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:1-6. As but one body, quickened by but one spirit, in but one hope, called to

but one vocation, and having the same one hope of our common calling, in allegiance to but one Lord, professing and possessing the same faith, and recognizing but one baptism; how important it is that all the members of this one body should be of one, and but one mind. How can the body travel if there be not harmony in the members? Can the hands, and eyes, and ears, as members, travel on, and leave the arms and feet behind? There should be no schism in the body, the members must act in concert, and all be governed by one mind. A majority of members cannot go one way, and a minority in an opposite direction, without dividing the body. If one or more of the members has become weak, or lame, so as to be unable to act vigorously with the body, then all the other members will sympathize with the suffering members, and bear their infirmities. But if the halting of a member be from want of a mind and disposition to walk in unison with the body, then it becomes an offence to the body, and if by faithful admonition and wholesome discipline it cannot be healed, then it should be cut off. ”Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee.” “And if thine eye offend thee, pluck it out, and cast it from thee,” &c. Matt. 18:8,9. But in all this we must act cautiously, and in christian faithfulness. “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” Heb. 12:12,13. When from weakness and feebleness any of the members are faint and languid, the strong should bear their infirmities, for such is the law of Christ. But; “mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ.” Rom. 16:17,18.

While a due respect should be paid to the judgment of every member of the church of God, no uninspired member should assume infallibility, nor cherish a dictatorial position. No

brother should be made an offender for a word, nor should heresy be tolerated for a moment. A church to be in a healthy and prosperous state should all be of one mind. The apostle exhorts thus: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Rom. 12:16. "Finally, brethren, farewell. Be perfect, be of good comfort, *be of one mind*, live in peace; and the God of love and peace shall be with you." II Cor. 13:11. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, *that ye stand fast in one spirit, with one mind* striving together for the faith of the gospel." Phil. 1:27. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an example." Phil. 3:16,17. "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." Phil. 4:1-2. "Finally, *be ye all of one mind*." I Pet. 3:8. "Forasmuch then as Christ hath suffered for us in the flesh, *arm yourselves likewise with the same mind*." I Pet. 4:1. How earnestly the apostles urge the necessity of unanimity among the children of God, and with equal force depreciates divisions and contentions. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." I Cor. 1:9,10.

In all these admonitions to unity we find no rule for majorities and minorities. Where the saints are all of one

mind and one spirit, and perfectly joined in one judgment, how can there be any division?

To avoid a conflict of sentiment in the church, let the warning voice of the apostle be heard, “Let no man be wise in his own conceit,” and when the judgment of the church is to be ascertained by a vote, let every one vote honestly according to the conviction of his mind, and at the same time let him be as ready to candidly consider the opinion of those who understand the matter differently, as he is to have his own position duly considered, and let the reason of every vote given be subject to the decision of the whole church. Then in the reception of candidates for baptism and membership, if the greater portion of the church express their satisfaction, and one or more object, let the church judge whether the objection be valid or not. So also in the selection of a pastor, or on any other subject. An objection may sometimes arise from a personal prejudice, or from some incorrect view of the subject, the church as a body should judge of this, and the objector should submit to her decision.

We have an example in the primitive church, a very grave question was submitted to the church at Jerusalem by a sister church at Antioch, and the subject being new to the greater portion of them, there was much disputing, those of the Pharisees, which believed, held that it was needful to circumcise Gentile converts, and to command them to keep the law of Moses; but they submitted their reasons to the decision of the church, and after having listened to Peter, and Barnabas, and Paul and James, the whole church became perfectly unanimous in their final decision. Whereas, if the vote had been taken by yeas and nays, without a full investigation, the church would have been divided, and the dispute at the commencement of the meeting might have continued to this day. We learn also from this example that we should never decide on anything pertaining the faith or

order of the church of God, until we have heard and duly considered what the apostles have said upon the subject, and what the apostles then said upon that subject pleased the whole church, and averted a division, so now our only safety is in strictly adhering to what God speaks to us by his holy apostles.

Middletown, N.Y.
September 15, 1870.
Elder Gilbert Beebe

# THE RELATIVE DUTIES OF MINISTERS AND CHURCHES

Great care is required in the discussion of so delicate a subject, lest on the one hand we give countenance to the popular notion of manufacturing our own ministry, and offering inducements for ungodly and covetous men to crowd themselves into the work, uncalled of the Lord, and for filthy lucre's sake. Or, on the other hand, in avoiding that disorder, we run so far into an opposite extreme as to overlook, and thereby fail to obey such instructions as are clearly laid down in the Scriptures.

We would observe first, that no man is to take this work on himself unless called thereto of God, as was Aaron to the priesthood. We can find no authority in the Word for human interference in offering inducements to draw out young or old men into the work, until such gifts are developed as afford satisfactory evidence to the church of God that they are called of God to that work. When such evidences are obtained, the church is required to consider them carefully and prayerfully, in the light of the Scriptures. Then it becomes us to inquire, first, Has God by his Spirit made them willing to serve in that calling? For they must enter the work, not for filthy lucre's sake, but of a willing mind. Paul says to Timothy, "*This is a true saying, If any man desire the office of a bishop (or pastor) he desireth a good work.*" Finding in the church a brother entertaining this desire, we are taught to examine closely to see if he possesses the following indispensable qualifications, (for some may have a desire to render themselves conspicuous in the church, and my covet the ministerial work from very improper motives, and such have given the churches great trouble. Some have been licensed to the work to get rid of their clamor, or as the

easiest way to dispose of them, instead of saying to them that the church lacks the evidence of their calling. But in all such cases the church has suffered from their disregard of the divine rule.) Let them first be proved, and here is the rule: "*A bishop **MUST** be blameless, the husband of one wife: vigilant, sober, of good behavior, given to hospitality, apt to teach.*" These are put down as indispensable qualifications, and the church of God is to be the judge whether the proposed candidate, or volunteer, for the work is in possession of them, as positive and indispensable qualifications. If in all these particulars all is satisfactory, we are next to consider the negative, or the disqualification's: not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know now how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. (1 Tim. iii. 1-7)

There are many other portions of the New Testament which treat upon the qualifications of the ministers of Christ, but our limits will not allow us at this time to present them. From the above established rule we learn that the brother to be recognized as a minister of Jesus Christ must sustain an unblemished reputation in the church, and his walk and conversation before the world, (those that are without) must also be irreproachable. Of course we are not to understand that the world are to speak well of his doctrine, or allow him to escape reproach and persecution such as Christ and his apostles bore. But he is not to be known in the world as a brawler, a striker, a man given to wine, or greedy of filthy lucre, not covetous, or, like the daughters of the horse-leech, crying, Give! Give!!

Next in importance to the unblemished character sustained by the candidate for the christian ministry is, Is he apt to teach? Many men of intelligence and of grace are destitute of this qualification, and the church would starve under their ministry, if they were not otherwise fed with knowledge and understanding. And if the minister cannot command intelligible language, how can he be apt to teach? We would not insist upon eloquence of speech, as these terms are used by men, for Paul, who as a learned man could have commanded it, refrained from it in his ministry, and came not in the excellency of speech, or of wisdom, but he was with them in weakness, and in fear, and in much trembling, and his speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of the saints should not stand in the wisdom of men, but in the power of God. Still there may be, and unquestionably is, a fault with at least some of our brethren in the ministry, and an inexcusable carelessness in regard to their language. If to be apt to teach requires that the instructor should, like the wise man, search out suitable words, and if, as he has by the spirit of inspiration told us, that "*words fitly spoken are like apples of gold in pictures of silver,*" it must be proper and right that preachers of the gospel should at least make themselves familiar with their mother tongue.

To do this we presume there are very few cases, if any, where anything more is necessary than a trifling effort on the part of the preacher himself. If the church be at fault, it is that they do not urge upon their preachers who are deficient, the necessity and importance of spending some of their leisure hours in studying their grammar and dictionaries. We have known young men to enter the ministry whose opportunities had been very limited, and consequently were very deficient in their language, who have grown to be old men, without any perceptible improvement in that particular,

but it would be hard to find a case where a good practical knowledge of the rules of grammar might not have been acquired by them in that time without in the least restricting their ministerial labors, or detracting from their opportunities to labor for the support of their families. There certainly can be no good reason why a young preacher should idle away time which might be employed in the attainment of profitable knowledge, and in mental improvement.

No brother is at liberty to construe our remarks as intending any reflection upon our aged brethren in the ministry, who have been never privileged with opportunities which are common in our day. Many of our aged fathers in the ministry were raised amid the turmoil and strife of the Revolutionary war, or in parts of our country where the country was new, and opportunities were very limited for mental improvement, still their usefulness has been realized very extensively, and their praise is in all the churches. We only design to call the attention of the young to this subject, and not only ministers, but all others, would realize an advantage by applying themselves as opportunity presents, to the attainment of useful knowledge.

To secure all the advantages which we recommend, we see no need of building or establishing Theological Seminaries, or of waiting one moment after being called to the work of the ministry. The most stupidly dull and clownish preachers we ever met with have been among the students sent forth from Theological Schools. One from Hamilton Seminary, in our State, once edified the people in our vicinity, by informing them that the Ganges, where pagans sacrifice their children to its waters, was located in the Canadas. But aside from their deficiency in geography, they are uniformly, so far as our acquaintance with them extends, by no means in advance of pagans in the knowledge of divine and spiritual things. The things of the Spirit of God can only be taught by

the Spirit, and all our spiritual preparations for usefulness in the church of God most come from above. Still public speaking requires the articulation of sounds, by which ideas are expressed and conveyed, in order to which our natural and physical organs are employed, and our natural understanding is brought into requisition. Hence the propriety of correct language. "How forcible are right words." Some have betrayed an unwillingness to take the trouble to learn the proper use of words, and their precise meaning, lest it should encourage pride and vanity, either in themselves or in their hearers, but that very class of speakers are more frequently than any others found straining to use highflown words that they do not understand themselves, and very incorrectly imagine that their hearers are as ignorant of as themselves.

Our impression is that the most simple language we can possibly command, if well understood by the speaker, in public preaching, is by far more suitable and instructive, and to our ear, it is the most eloquent and forcible. None but coxcombs, and vain, conceited fops, will strain to use terms in public speaking which they imagine their hearers do not generally understand.

While on the subject, the reader will permit us to say, that there are many disagreeable faults into which preachers are very liable to fall, such as speaking with a sing-song tone, or with affection, in an unusual key, with unbecoming and awkward gestures which a little care on their part with some occasional hints from faithful brethren, would serve greatly to relieve them from, and render them far more acceptable and pleasant to their hearers. But we have pursued this part of our subject as far perhaps as is profitable at this time, especially as we are conscious that the writer has very many faults to correct in himself, as well as to point out in his brethren.

The improvements suggested can be acquired without money, or exemption from labor. We know a precious brother who has attained a high elevation in literature without the aid of schools, or exemption from labor. He told us that he had often carried a book in his bosom when ploughing, and while his team were resting, he would employ the moments in study until he had acquired the education which he now finds of priceless value to him as a minister of Jesus. There are many other important requisitions for a preacher of the gospel, which we have not time nor space to dwell upon in this article; and our remarks on the duty of the church to the preachers of the word, must also be deferred for the present.

Middletown, N. Y.,
May 1, 1857

Elder Gilbert Beebe

# THE TWO HORNS, &C.

WE are highly gratified with the favorable notice brother J. Clark has taken, in his communication, page 12, of brother Trott's proposals to re-publish Elder Parker's "Third Dose," with structures on the objectionable parts of the same, and we sincerely hope brother Trott may be sustained in the undertaking by a liberal patronage. We feel disposed to offer a remark or two on that part of brother Clark's letter is which he speaks of the *horns*.

Whether Elder Parker has, or has not denied the apostacy of the devil, we are not informed, excepting by what may be implied in brother Clark's remark; but if Elder Parker or others have denied that the devil was ever an inhabitant of that heaven which is the throne of God and the ultimate destiny of all the election of grace, we cannot perceive that such a denial would involve him or them in any such dilemma as brother Clark seems to suppose. We can perceive no necessity for horns or dilemmas, in sustaining the position we have hitherto maintained upon this subject; yet, lest our views should be misunderstood we will state as explicitly as possible that while we deny a heavenly origin to satan, and consider the views of Milton in his "Paradise Lost," unscriptural, absurd and ridiculous, we do believe that the devil is a creature of God, *more subtle than any of the beast that the Lord God made;* yet we believe that he came a sinless creature from the hand of his Creator; that he has apostatized from his native sinless state, and since God put enmity between him and the woman, and his seed and her seed, he goeth about as a roaring lion, seeking whom he may devour. If the fact that the devil is what he is, is thought by brother C., or any other brother, to involve the monstrous doctrine that the devil is either self-existent and independent, or that he orginated in the throne of God,

(according to Milton) and has apostatized to what he now is, is not the same difficulty involved in reference to the human family? Does any brother conclude because man has apostatized from his original innocence, and become degenerate and devilish in his nature and actions, that therefore he was once a member of the angelic host of the world of eternal and unfading glory, or that he is in his existence independent of God? Some have expressed a difficulty in conceiving how God could produce a creature unlike himself; but do they dispute that God has created innumerable creatures opposite to each other? "I form the light, and I create darkness, I make peace and create evil, I, the Lod, do all these things," such are the words of the Creator himself. Light and darkness, peace and evil, heat and cold, are opposites, yet God has made them all; he has formed the smith that bloweth the coals, and he has created the waster to destroy. But does all this imply that God is like every thing that he has made, or that every thing he has made is like him? We believe not. Serpents, no less than doves, were essential parts of the general creation of God, and all were pronounced very good in the day of their creation; not because they were like God in wisdom, power and majesty; but because the workmanship was perfect, and the vast variety of creatures produced by the all creative voice were precisely such as God designed to make. The subsequent history of the creation of God, whether of men, devils or beasts, does not effect our argument; but if either men or devils have failed to fill that sphere for which they were designed by their Maker, it would involve an awful thought indeed. Whether it is, in the estimation of brethren, more compatible with the attributes and eternal perfections of God, to suppose that the alwise Creator, has been disappointed in regard tot he place or station of any part of his workmanship, so that those intended by him to bask in the uninterrupted enjoyment of ineffable glory, in the cloudless realms of interminable day, have now to bear the

fury of his wrath, in storms of ceaseless vengeance so long as he is God, than to believe the simple history of the creation and government of the heavens and earth just as God has been graciously pleased to reveal them in the scriptures we leave others to decide. We wold not strive for the mastery, and certainly, our views on this point are not sufficiently popular to make us ambitious; but we honestly think the traditional notion of the apostacy of Satan, and especially the whimsical and lidicrous flights of Milton's dramatically written “Paradise Lost,” derogatory to the character of God, as challenging the wisdom and immutability of the Holy One. Whether any of the brethren named in this article will agree with us we know not; but we feel confident that the position we have assumed is perfectly tenable, and fully warranted by the scriptures of truth.

Elder Gilbert Beebe
New Vernon, N. Y.,
January 15, 1842.

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Pages 744-746

# THE TRUE POSITION OF THE CHURCH

A correspondent in our last number, Page 171, desires us to state what is the true position of the church in the trying circumstances of our nation. To this we reply that the church of the living God has but one legitimate or true position to occupy at any time, or under any circumstances, and that position is very clearly laid down in the New Testament. The nations of the earth, including our own, are of this world; the kingdom of Christ is not of this world. They are natural, temporal, and like all earthly things, must ultimately decay, but the kingdom of Christ is spiritual, heavenly, and everlasting. They have no affinity to each other, and the less each has to do in meddling with the other, the better it will be with both. It is true that the members of the church of God, while here on earth, have to do with both church and state, but their duties to the one do not interfere with their faithful performance of every just obligation to the other. The true position of the church is as a city which is set upon a hill, whose light cannot be hidden. Beautiful for situation, the joy of the whole earth is Mount Zion upon the sides of the North. Her foundation is in the Holy mountain. She is built upon the foundation of the apostles and prophets, and Jesus Christ is the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom all the saints are builded together for an habitation of God through the spirit. Thus her true position is on Christ as her Foundation, and in him as her chief corner stone - and her true destination is for the indwelling of the eternal God, through the Spirit.

Doctrinally, her position is immovably in the sovereign eternal and electing love of God; chosen in Christ Jesus

before the foundation of the world, that she should be holy and without blame before him in love. God has graciously given her a position in his irrevocable purpose, grace, and decrees, and salvation hath he appointed for her walls and bulwarks. He is himself a wall of fire around about her, and the glory in her midst. Her position, as emblematically seen by John, was as a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; also as the holy city New Jerusalem, coming down from God out of heaven, adorned as a bride, prepared for her husband.

Although she is not of the world, at present she is in the world. God has chosen her in the furnace of afflictions and ordained that in the world she shall have tribulations, but he has also provided for her ultimate deliverance from all her tribulations and trials. In her loyalty to her eternal King, her position is at Jesus' feet, bowing her neck to his yoke, and observing all things whatsoever he has commanded her. Here she is to stand fast in the liberty wherewith Christ has made her free, but under no circumstances is she at liberty to change her position. Trusting in her God, she is like Mount Zion which cannot be moved. God is her Refuge and her Strength, and she needs no more. He has been her dwelling place in all generations, even from everlasting. He has carried and borne her all the days of old. She dwells in the secret place of the Most High, and shall abide under the shadow of the Almighty.

Circumstances by which she is surrounded, so far as this world and all the things of the world are concerned, are ever changing. Kingdoms and nations rise and fall around her. Principalities and powers, thrones, and dominions are all subject to the power and providence of her God. All things are put under and in subjection to Zion's King. He has power over all flesh, that he may give eternal life to as many as the

Father has given him. The perfect allegiance of all the saints to Christ does not by any means disqualify them for the faithful discharge of all relative duties to their fellow men; nor does it lessen their obligation to submit (as citizens of this world) to every ordinance of man. The laws of Zion require that every soul shall be subject to the higher power. "Children, obey your parents." "Servants, obey your masters." All are to obey magistrates, and rulers - such as kings or governors, or whatever the form of earthly government may be under which christians are providentially placed, they must be loyal.

The Church of God, as such, should keep her garments unspotted from the world, and all her members in their religious capacity are forbidden to conform to the fashions of the world, or to be moved from their true position, as followers of the meek and lowly Savior, by any strife or commotion which may agitate the nations of the earth. While as citizens of the world, as we have remarked, their respectful loyalty is due to the powers that be, and they may themselves be called to take part in administering, as well as in sustaining human governments. They should discharge all such duties, not in their religious, but in their civil capacities. The present is no doubt a very trying time to all who truly fear God, and tremble at his word; but it is calculated to try their patience, and prove their faith in, and fidelity to, their Lord and Master. It is their privilege and duty as churches and as individual christians, in their religious capacity, to make prayers and intercessions to God for the government we are under; that God may so direct and over rule all things, that we may be permitted to live peaceably, quietly, and unblamably with all men; for this is good and acceptable to God our Savior. As citizens of the world it is our duty to be peaceable and loyal, while as christians it is required of us, by the Lord of hosts, that we should "Do justly, love mercy, and walk humbly with our God." (Micah 6:8)

Middletown, N.Y.,
December 1, 1861.

Elder Gilbert Beebe
Editorials Volume 5
Pages 97 - 100

# THEY LAVISH GOLD.

## Isaiah xlvi. 6-8.

How strikingly the prophet of the Lord portrays the corruption and idolatry of the present age in giving us an account of the abominations of the Hebrew nation. “They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear him upon their shoulders,” &c.

Yet striking as is the analogy, there is some little discrepance. Ancient Israel lavished from their own bag; .modern idolators *beg* the precious material from the world. The former consolidated their gold into one huge ma8s, and accommodated its form or shape to their peculiar notion of things - a calf, a dragon, a man, or a mouse, were alike precious forms for their golden gods; the latter having grown more wise, choose rather to have their gold coined at the mint, with Cesar’s superscription upon it. All must admit that the modern is an improvement upon the ancient modes of idolatry; for in the former case the golden dragon, man, or mouse, stood in their place as useless lumber, while upon the improved principle the idol can travel, circulate, and pass from hand to hand, without any abatement of veneration from its worshipers, or depreciation of its majesty; for hard indeed must be the heart that does not pity the novice who has not intellect enough to know that if the gold, when in the shape of a calf, is an idol when worshiped, that it is not less so when coined into eagles, and worshiped in the new form.

Having pointed out all the difference we can conceive to exist between the former and latter systems of worshiping idols, we will touch on the analogy, and leave the subject for the present.

"They hire a goldsmith," &c.; a receiver, or one who can give to their gold a shape or form in which they may worship it, or ascribe divine honors to it. Even so in modern times, the gold, if in the hands of its lawful owners, is but trash, and worse than nothing; it must pass through the sainted or priestly hands of the learned
artist, *alias* goldsmith, *alias*shrinesmen. who by this craft get their wealth. They must be, and are, hired to do the business. The modern votaries of idolatry may give their golden treasure in the shape of beads, necklaces, finger-rings, ear-rings, or in any other form; their goldsmiths can make even the paper of solvent banks work in to great advantage in this business, but they must be hired, for the laborer is worthy of his hire, and verily they have their reward.

"And he maketh it a god." That is, they cast it, Aaron-like, into the fire, and out comes this calf. The deluded, hood-winked, priest-ridden people of America put their cash, or equivalents, into the hands of the pious (so-called) mendicants, who swarm in multitudes throughout our land, and they out of it receive their hire, warm themselves, roast their roast, &c., and of the residue they make a god. See Isaiah xliv. 17. After taking their wages from the sum total of their receipts, of the residue they manufacture priests, tracts, &c., and then teach the people to reverence these as gods that have power to convert the heathen and evangelize the worm. The power and influence of these gods is known and felt throughout all their borders. The united effort of from $500 to $2000 per annum, will support a learned preacher, and by a nice calculation stated in the *Christian Almanac* a few years since, three dollars, or three of these gods, will uniformly convert one soul. That such is the power and glory ascribed to golden gods in this age, there can be not the shadow of doubt, and he who disputes it is

considered a blasphemer of their gods, and is branded as an infidel.

"They bear him upon their shoulders; from his place he shall not remove," &c. When all the facilities which money can buy or human ingenuity invent are brought into requisition, they are helpless gods at best. If you wish the influence of such gods to be felt in foreign lands, you must shoulder and carry them to Burmah, Hindostan, and the islands of the sea. You may make an idol of your money, a missionary, a tract, or give it any shape or form, you will find our text true, "From his place he will not remove." Your missionary, after spending seven years under the tuition of his goldsmith at a Theological School, will not remove from his place to go to Burmah, or elsewhere, until you shoulder the weight of your idol - become bound for his hire, &c. And if a tract, you must shoulder the expense of peddling them throughout the regions where their power is designed to be felt.

We have neither time nor space in our columns to pursue this subject further at present; but we trust what has been said will be found amply sufficient to arouse the attention of those who fear the God of heaven, and probably to make idolatrous diviners mad.

NEW VERNON, N. Y.,
December 24, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 191 – 193

# THE TIME TO FAVOR ZION.

We have no reason to doubt that every incident which God in his holy providence allows to transpire, however oppositely designed by the wrath of men, or malice of devils, must ultimately, under the gracious hand of God, result in favor of Zion: "We know that all things do work together for good to them that love God; to them who are the called according to his purpose." Nevertheless we read of a time to favor Zion; yea, a set time, as appointed and ordained by our heavenly Father, in a peculiar manner to result in her favor.

Although in a general and unrestricted sense, all things do operate for her good, from the setting up of empires, to the numbering of the hairs of our heads; from the creation of worlds to the falling of a sparrow, yet there are many things brought to pass which are particularly afflicting and trying to the saints of the Most High. God’s people are chosen in the furnace of afflictions, and in the wisdom and goodness of God it is ordained that "All who will live godly in Christ Jesus, shall suffer persecution." And we are further informed that the redeemed, blood-washed saints shall come up out of great tribulations, and also that unto them it is given on the behalf of Christ, that they shall not only believe on his name, but also that they shall suffer for his sake. Many, says the inspired servant of God, are the afflictions of the righteous, but God delivereth him out of them all.

Among all the afflictions common to all the saints while they dwell in earthly tabernacles of mortal flesh, perhaps none are so severely felt as their own inbred corruptions, the sense of ingratitude to that God whose goodness and mercy has followed them all their days, that they come so far short of what they sincerely desire in their obedience, love and devotion to that blessed Savior who bore and carried them all

the days of old, who gave himself for them, who bore their griefs, carried their sorrows, and on whom the chastisement of their peace was laid, and with whose stripes they are healed. A sense of his unparalleled love, his unexampled mercy and distinguishing grace, more than all the terrors of his judgments, leads them to mourn their depravity, and to repent in dust and ashes before him.

The world with it cares, sorrows, bereavements, fascinations and vanities, prove, as the wise man has said, a vexation of spirit to them. While in the world, they have to do with the world, but O, the thorns and thistles they have to encounter. As the disciples of Christ the world hates them, because they are not of the world, and because they are called to renounce the world, the flesh and the devil. They know that the world hates them because it hated their divine Lord and Master before it hated them. They shall be hated also of all men, for the namesake of their Redeemer. Nor is this virulence manifested alone by that portion of the world known as avowed enemies to christianity, but by far the more bitterly from those who under the guise of a profession of godliness, engage against the truth. None are so cruel, so malignant and so excessively hostile to the people of God, as those who claim to be doing God service when they stain their guilty hands with the blood of martyrs. None can so effectually plunge a dagger under the *fifth rib,* as they who conceal their weapon under a cloak, and take the saints by the beard to kiss them, saying, "Art thou in health, my brother?" "Beware of men who come unto you in sheep’s clothing; but inwardly they are ravening wolves; by their fruits ye shall know them." From this warning admonition of our Lord are we not bound to scrutinize closely before we listen to those who come crying out against our brethren as heretics? Take them on their back track, and see if we can find no marks of blood produced by their scattering and devouring of the sheep and lambs which have fallen in their way. In their external

appearance they may seem to be much concerned for the peace of Zion, for the purity of the faith and order of the church, and they may manifest much zeal for ferreting out heresy, and exposing the wickedness of others, and at the same time they may be inwardly ravening wolves. "By their fruits ye shall know them." Are they following the things which make for peace, and things wherewith one may edify another? Are they in meekness instructing those who oppose themselves? Do they show a consciousness that they may themselves be tempted? Are there no instances to be found of men who can hold in their fellowship those who have by the authority of Christ been put away from the church of God for crimes of adultery, of lying, of bearing false witness against a neighbor, for slander, and other kinds of immorality, and at the same time labor for years to destroy the characters, reputation and usefulness of those who have always maintained a christian walk and deportment in the sight of all men? Again, can no instances be found of a man, professing the greatest concern for the peace, prosperity and welfare of the church of God, professing to be regenerated in soul, in body and in spirit, who at the same time has been twice excluded from the church of Christ, who has abandoned for a long time his helpless wife and family, and who has advised an aged parent to quit preaching and to engage in speculating in Missouri lands? If there be any who bear this description of fruits, are they to be allowed to rend the flock of Christ, because they wear sheep’s clothing, or because they make such solemn protestations of their own purity, and so loudly cry out against the imperfections of those who already feel themselves bowed down to the dust under a constant sense of their own vileness? If there are no such cases, then it is well for Zion, but if there are, let the admonition of our Lord be heeded, and beware of them.

A disregard for the instruction and admonitions of our Shepherd and Bishop, must assuredly increase the distress and affliction of the people of God.

Still another cause of affliction to Zion is found when the Lord withholds from her the outpourings of his Spirit, and such seasons of refreshing as can only come from his presence, when the ways of Zion mourn, and but few come to her solemn feasts. But still are we not warranted in the belief that all that God permits to afflict his dear saints is working under his mighty hand for good, and for his ultimate glory, since

"Death and hell can do no more
Than what our Father please?"

But be not discouraged, there is a brighter point at which your eyes shall yet behold Jerusalem a quiet dwelling and a secure resting place.

"God will not always chide,
But when his red is felt,
His strokes are lighter than our wrongs,
And fewer than our guilt."

There are set times to favor Zion, and in many of her departments the set time has already come. In many of his churches great peace and harmony abounds, and God is evidently calling his own sheep by name, and delivering them from the power of darkness, and translating them into the kingdom of his dear Son. We recently attended the Lexington Association, in this State: one of her churches reported twenty-six joyful converts added within a few weeks past, by baptism, and other churches have also been greatly refreshed and favored with additions. In this vicinity we have witnessed some gracious indications of God’s special favor

which he bears to Zion. In the Middletown and Wallkill, and in the New Vernon Church, several have been added by baptism and on profession of faith, and others have given good evidence that they have lately experienced the love of God shed abroad in their hearts, who seem inclined to follow their Lord in obedience to his precepts and examples. In many other places, Hopewell, Kingwood, in New Jersey, as well as in other States, the voice of the Son of God is heard, and they that hear do live.

Middletown, N. Y.,
September 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
Pages 137 - 141

# TITUS' DREAM.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God, with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out pf the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in; so shalt thou put the evil away from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about thee, or far off from thee, from the one end of the earth even unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones that he die; because he has sought to thrust thee away from the Lord thy God," &c. - Deut xiii. 1-10. Read also to the end of the chapter.

# (From the Cross and Baptist Banner.)

"The following we presume is intended as an allegory. Its moral is appropriate.

# A DREAM! A DREAM!

Brother Chambers: - On Lord's day last I was closely engaged reading religious newspapers. The accounts of the progress of divine truth in the world operated upon me as cold water to the thirsty soul. But when I cast around me, and reflected on the condition of our own land, I felt pained on account of the moral desolations by which I was surrounded. Alas! said I, the people of Hickman, Kentucky, are as sheep scattered abroad having no shepherd. Then I cried, O thou great shepherd of the flock, have compassion on the people and teach them. Wherefore I laid me down and slept.

I dreamed of traveling into a distant and beautiful country, and approaching a delectable mountain. I saw thereon a building, the most beautiful and splendid my eyes ever beheld. I felt an irresistible inclination to visit and inspect the building and its inhabitants. But approaching the house on the outside, my attention was arrested by a beautiful limpid stream issuing from under the threshold of the house. I was perplexed in my mind, not knowing what to make of the building, the stream, and various other circumjacent scenes. I sat down to muse and reflect upon the strange and beautiful appearances with which I was surrounded. I recollected the account of the vision of Ezekiel, in the 47th chapter of his prophecy, and was struck with the identity of the things I saw with those he described. At this moment a

man approached me, and with an air of benignity said, Arise sleeper! let us pursue the course of the stream, and make observations thereon. I rose and followed him. He had a measuring line in his hand. He measured 1,000 cubits and brought me through the waters. The waters were to the ankles. I observed just below where we crossed two clear beautiful streams, one on each side entering the stream we were measuring; and I could plainly see that these two streams added considerable volume and impetus to the main stream. Here my conductor paused and said, Son of man, knowest thou what these two streams mean? I said, Nay, I cannot understand. Then said he I will teach you. The God of heaven, in infinite wisdom, caused these waters, issuing from under the threshold of his temple, for many ages to run shallow. But when the set time to favor Zion was come, he abridged the power of the beast and false prophet by putting it into the hearts of his people to establish Bible and Missionary Societies. These two streams represent those two societies. The natural effects of their contributions are to produce peace on earth and good will towards men. Observing a number of persons on the banks of the streams, running to and fro, as if engaged in some great object on which life depended, I felt curiosity to inspect their doings. Drawing near, I was surprised to see the groups (who called themselves the servants of the living God) casting sticks, straws and dirt into the two streams, with the view, as they said, of preventing their waters from running into and polluting the river which issued from under the threshold of the temple of God. I inquired why they wished to stop these two streams, which were evidently gladdening the hearts of millions of human beings who sat in the region and shadow of death, but just before these healing waters visited them? The arguments advanced were various and discordant. Some said they would be the means of uniting church and state. But the greatest portion said; indeed all concurred in the sentiment, that Bible and Missionary societies were catch-

penny or speculating schemes. They therefore wished to stop the waters flowing from such polluted fountains. I observed that occasionally the sticks, straws and dirt thrown into the streams made occasional lodgments against snags which stood upright therein, and produced a partial or temporary obstruction to the free course of the streams. But the waters thus obstructed would soon rise and bear away, by their impetuous currents, those filthy lodgments, together with the snags which had stood in the streams; whereupon the waters quickly assumed as clear, limpid and beautiful appearance as ever. My conductor asked me if I understood what I saw? I replied, Nay, sir. Then, said he, the snags in the midst of the streams represent the unfaithful agents who have been employed by the friends of Emmanuel, who betrayed their trust, and instead of serving their Lord, Judas-like, have served themselves. The sticks, straws and dirt which lodged against those snags represent the flimsy and filthy arguments made use of by the enemies of the bible and missionary cause, to obstruct the course of the streams which are running into the living waters, flowing from under the threshold of the temple of God. Then, said I, is it not strange that those who have enlisted under the banner of the King should make such unceasing efforts to put a stop to that which constitutes, in a good degree, the glory of his kingdom? My guide replied: To those whose mental powers are obstructed by a clog of flesh, the problem is of difficult solution. You, however, recollect that it is written, "For this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

At this moment I looked towards the west, and lo! a *he goat* made his appearance upon the plains or prairies. He was rather mean and meagre in his person; he was dressed like a man, but his garments were much tattered and torn, by which his beastly form was occasionally seen. Though

nothing but a mere goat, he was as bold as a lion, and spake great swelling words against the Most High - declaring that the devil was co-eternal with Jehovah; that he was self-existent and independent, and that he had indeed created all the non-elect, &c. His words greatly pleased those who were endeavoring to stop the course of the two streams; and they said, It is the voice of a god and not of a man. They rallied around and erected a platform of wood for the goat to stand upon; who, mounting thereon, cried aloud, My faithful brethren, our labors have been joint and unceasing for the space of thirty years, to stop these two streams, as well as many others, from flowing into the river which makes glad the city of God, but we have not prevailed; for the streams have increased in width and depth up to this time. Now my counsel and advice is, that we leave those places where the streams run wide and deep, and where the advocates are many and strong, and retire more westwardly, where the population is sparse, and the advocates few and weak. There we shall prevail to stop the small rivulets near their heads or fountains. Whereupon he offered a kind of something, called "fool's cap," for the defence of the heads of each and all of his faithful adherents. The warp of the caps was composed of a kind of rough hemp called "*self-sufficiency,*" and the woof of a kind of coarse tow called "*evil surmising.*" I was struck with the singular evenness of sentiment produced by the address of the goat; for those who received the caps as one man all cried out, (sticking their fingers in their ears,) running to the posts assigned them, "We will never read anything published by or in defence of bible, missionary, or any other society of the present day. We, however, will read opposition publications, and propogate all kinds of slanders and falsehoods against those institutions, for we believe with the Romanists, that 'the end will justify the means.'"

Then, said my conductor, it is time we should prosecute our work. Continuing down the course of the stream, he

measured one thousand cubits, and again took me through the waters. The waters were to the knees. Observing two tributary streams putting in, one on each side, below where we where, I asked him, What do these mean? He replied, These two streams represent Sunday School and Temperance-Societies. I here saw many persons engaged in trying to stop the streams as above described, using the same or similar means. But the streams quickly pursued their course, greatly augmenting the width and depth of the river. My conductor then measured one thousand cubits, and took me through the waters; the waters were to the loins. Just below, as above described, two streams put in, adding much in width, depth and rapidity to the main stream.

One of these streams, said my conductor, represents Tract Societies; the other Agriculture, manufactures and commerce. I answered, I could perhaps form some adequate conception of the subserviency of Tract Societies to the propagation and extension of divine truth; but how can agriculture, manufactures and commerce be made to subserve those high spiritual objects? My conductor replied, Agriculture, manufactures and commerce are twin sisters; all addressing themselves to the pride, avarice and ambition of men, producing a series of quick and perpetual intercourse between the different nations of the earth. This intercourse becomes auxiliary to the cause of God and truth, affording facilities for sending men and means for enlightening the dark places of the earth. And again he measured one thousand cubits, and the stream had become a considerable river, which could not be crossed without swimming. I discovered that the water of the river produced new life in every being whithersoever it came. On the banks of the river were many trees of perpetual verdure., whose fruit possessed not only medical virtues, but also affording meat and sustenance for those who had been healed by the waters.

At this moment reflections of a painful nature crowded upon my mind, which caused me to weep. My conductor asked me why I wept in the midst of so much beauty and excellence. I replied, The folly, blindness, obstinacy, (and I may say wickedness,) of those whom we have seen by the way, endeavoring to stop those streams, which are tributary to this noble river, bring to my recollection an unpleasant occurrence in my own country. I had delivered a lecture at-, with the view of organizing a Temperance Society. But Dr. N. opposed the project with all his power, and did the cause much harm, the Lord rewarded him according to his works. The Doctor contended that uniting with non-professors in the establishment of a Temperance Society amounted to receiving the wicked to the fellowship of the saints, and broke down the wall of partition erected by God between the righteous and the wicked. In refutation I answered that I denied the propriety of the Doctor's conclusion - that no one friendly to Temperance Societies ever thought of calling it a religious institution. I endeavored to clear this point by stating several propositions and conclusions.

*First.* Capital is various in its nature, employment and objects, to wit: physical, pecuniary and moral.

*Second.* Physical capital or power is employed by the righteous and wicked in conjunction to expel an invading foe, no one suspecting that thereby the wall of partition is broken down, and sinners converted into saints, by thus making common cause in opposition to a common enemy.

*Third.* Moral power is capital employed by the righteous and wicked in conjunction to stop the ravages of a domestic foe, whose poison is more deadly than the pestilential Upas of Java, viz: *Intemperance.* Does the employment of common stock or capital of the moral kind necessarily break down the wall of partition between the righteous and the wicked? I

presume it does not. In the expulsion of this domestic array is it not clear that "unity is strength" which insures success? Then why should the friends of benevolence be deterred from united and untiring exertions to rid our land of the sore plague of intemperance?

*Fourth.* Pecuniary capital is power employed jointly by the righteous and wicked, in firms or co-partnerships, to accelerate and insure success to agricultural, manufacturing or commercial projects. Does this make them one in a religious point of view? No one would risk such decision. But when this kind of capital is thus jointly employed to send the bible or a missionary to the destitute, then those folks with the *caps* are all alive to suspicion that godliness is in a tottering condition. Does the bible or the missionary lose their value to those who sit in the region and shadow of death, because the money employed to carry them to the heathen was partly contributed by those who have not experienced regeneration ? Surely none can answer in the affirmative except such as have the caps on their heads. Upon this I awoke, and be told it was a dream." - TITUS

# REMARKS.

THAT Titus, after spending the day in reading religious newspapers, should be carried so far into the regions of fancy, and that his imaginations in their delusive flight should circumambulate the dark mountains of error to so great an extent as to give birth to this singular dream, is not to us very surprising; for Solomon has said, "A dream cometh through the multitude of business." - Eccl. v. 3. "For in the multitude of dreams, and many words, there are also divers vanities." - Eccl. v. 7. But what does seem very remarkable is, that in a vision of thin air so complete a portrait of the New School's doctrinal and practical views could be so

correctly and minutely sketched. Well might the editor of the *Cross and Banner*say, the "moral is appropriate." The reader will discover that the dreamer and his guide understand the water in their vision to represent salvation, and the waters from the temple, of course, are to show what proportion of the work of salvation belongs to God, independently of Bible, Missionary, Sunday School, Temperance and Tract Societies, Agriculture, Manufactures and Commerce; but a very shallow stream only at the best, up to the ancles of Titus, until it gains volume and impetus from the tributary streams of the above named human inventions. But as soon as the mighty energies of man were exerted in the use of Bible and Missionary Societies, the stream arose from the ancles to the knees. Astonishing! How effectual the purpose and promise of God become as soon as they are endorsed by man! Now suppose this figure to be a just representation of the plan of salvation, the proportion of the whole work of salvation depending on God would be one-fifth part, leaving the balance - four fifths - dependent on man, whose breath is in his nostrils, and to be effected by these two mammoth national institutions, viz: Bible and Missionary Societies; would this. state of things satisfy the ambition of these "filthy dreamers?" The balance of the dream will show that one-fifth part of the work is by far more than they are willing to leave in the hands of God to direct in his own sovereign way. Hence the inventive genius of man must go on the rack again, for if man can do any part of the work of salvation he can surely do it all. And so the dreamer saw two other streams of human origin pouring into this composition of grace and works already described. These were Sunday Schools and Temperance Societies, farther adulterating they original stream which issues from the Temple, by swelling man's proportion of the work to the loins, throwing nine tenths of the whole into the hands of men, and leaving but one-tenth part of the work with him who "came from Edom, with dyed garments from Bozrah,"

glorious in his apparal who hath said, "I looked and there was none to help. Therefore mine own arm brought salvation unto me; and my fury, it upheld me."

But alas for man! proud man! He is not yet satisfied that God should have even one-tenth part of the work to perform. The dreamer goes on and discovers yet another set of streams (Tract Societies the one, Agriculture, Manufactures and Commerce the other,) pouring in their mighty energies and swelling the stream into a mighty river. What arrogance! thus blasphemously to represent the efforts of mortals, who in their best estate are altogether vanity, as outstripping the counsels of eternity, overreaching the power of omnipotence, and the wisdom of an all-wise God, in the economy of salvation.

Our object in these remarks is to show from their own mouths their views of the plan of salvation; if indeed they admit that there is any plan in existence except their own, and to show that theirs is not the gospel of Christ.

From the moral of this dream, which Mr. Chambers says is appropriate, we should be led to believe that in the momentous work of salvation God has but very little to do, and while he held the management of it in his own sovereign grasp, the waters were very shallow. Only to the ankles! and even now, since man has taken the business in hand, that God's part of the work amounts to no more in quantity than before. That was, in their view, but an ankle deep concern which set up a Savior before the highest parts of the habitable world were made, and but a very shallow stream that brought the great decree to pass. Yes, even that which broke the silence of a slumbering world, with vocal notes from angel voices, loud proclaiming, "Glory to God in the highest." When the rock was smitten in Horab, when Christ expired on Calvary, when he arose triumphant from the

tomb, when God went up with a shout, the Lord with the sound of a trumpet - when he led captivity captive and received gifts for men, when the Holy Ghost was sent down on the day of Pentecost, and three thousand souls were added to the church, yea, when in dreadful combat with the enemy Michael, the Arch-angel, was victorious over the dragon and his angels, and even down to the time which gave birth to such powerful things as Bible Societies, Missionary, Sunday School, Temperance, Tract Societies, &c., these waters were suffered to run shallow.

But now, with all these facilities, men are widening and deepening the channel, and increasing the amount of good performed, by adding waters from other fountains than that from whence issued that pure river of water of life, clear as crystal, which John saw proceeding out of the throne of God and the Lamb. - Rev. xxii. 1; or that which Ezekiel saw coming out of the threshold of the holy temple of the living God, which stream, however the young disciple may view it, as to its depth in the morning of his discipleship, when the measuring line of long experience has been stretched out, in which the pathway shines brighter and brighter, he is led to discover greater and still greater depth in the sublime mysteries of the gospel of salvation by grace, until his enraptured soul is with the most ecstatic joy, wonder and delight, led with the apostle to exclaim, O the depth! But while the christian is taught these heavenly mysteries by the Spirit of truth, whom the world cannot receive, (John xiv. 17,) and while here he bathes his weary soul in the waters of the fountain opened for the house of David, and for the inhabitants of Jerusalem, he would shudder at the blasphemous suggestions contained in this delusive dream. Christians are taught by the Holy Spirit that God is the only fountain of living water." - Jeremiah ii. 12, 13. "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have

committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." They are taught that Jesus Christ their Lord is the consecrated channel through which these waters of life are ordained to flow." - Isa. xxxiii. 21. "But there glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." They are also fully satisfied that the pure river of life, flowing from the throne of God and the Lamb, can never be increased by waters from the reservoirs of human wit or prudence. Hence they must and do esteem every stream set forth in the vision of Titus, the dreamer, as well as every other stream which flows through any other channel than Christ, who is the way, as issuing from the dragon's mouth, and tributary to the great Euphrates, which waters Babylon, and identified with the "waters on which the whore sitteth."

We are informed in Rev. xvi, that the vials of the wrath of God shall be poured out upon those rivers and fountains of waters, and they should become blood. And also in the pouring out of the sixth vial upon the great river Euphrates, her waters should be dried up, and three unclean spirits, like frogs, which are the spirits of devils, should be seen coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

But passing by many things which might be noticed, we come to remark on those characters which Titus saw in his dream, employed in trying to arrest the course of these artificial streams. Although totally unacquainted with Titus' "he goat," we have some knowledge of those who are opposed to the present system of Bible, Mission, Tract, &c., Societies, and who are conscientiously protesting against an amalgamation of the waters from these stagnant pools with that pure river which makes glad the city of God; because

they know that if it were possible to unite productions of these human fountains with that which flows down from the throne of God and the Lamb, the corrupt would adulterate the pure water, and so the whole would become impure together. We say, *if it were possible.* But we rejoice that they will no more unite together than iron will with clay. This fact has been demonstrated in all ages by those who have been under one pretence or other preaching up a system of grace and works; they have invariably found their materials were discordant and heterogeneous; and as in the present case, so it has always been necessary to lug in such quantities of error as to completely conceal all the truth which they profess to admit. We see the proportion set forth in the dream, say of grace to a man's ancles, of works to the crown of his head; or of truth very shallow; of error a vast river. Who could find so small a quantity of truth when mixed with so much error? Those who are engaged in throwing what Titus and his guide calls "sticks, straws and dirt" into these rivers of human effort, are too well accustomed to the ridicule of these mocking Ishmaels and self-important dreamers to feel injured by the imputation of wearing "fool's caps," for they know full well that the things of the Spirit of God are foolishness to the natural man. Hence, if they have for a helmet the hope of salvation, and that hope founded exclusively on Jesus Christ, they consider it no marvel that these fifty dreamers should pronounce such an hope a "fool's cap," and the divine author of it, an "He Goat." "The warp," Titus says, "Is self-sufficiency, and the woof is evil surmising." It is strange that this marvelous dreamer should have been alarmed at the thought of self-sufficiency, when he, in his dream, has been taught that man can do so much more in the salvation of sinners than God; that those who have undertaken to convert the heathen and evangelize the world, should discover any of this sort of rough hemp attached to those who dare not go with them beyond the word of the Lord, it is passing strange. But by self-sufficiency

we presume he means that the old fashioned ministers of the cross are satisfied with old fashioned divinity, and are willing to preach with such ability as God giveth, and will not, at the sound of the harp, flute, sack-but, &c., prostrate themselves before the institutions which men have set up; and such individuals and churches as are satisfied with the sure mercies of David, had much rather look to God to revive his work than to undertake to revive it for him. By the woof, (evil surmising,) is meant a disposition manifested to distrust those systems of men, and to expose them.

When Titus has occasion to dream again, we would advise him, if possible, for his own credit, to reconcile this pointed contradiction in his dream, or he may find some difficulty in making even his own party believe that his dream was divinely inspired. In one part of his vision, his guide informed him that Temperance Societies and Sunday Schools increased the waters of the river of life from the *knees* to the *loins;* but in his controversy with Dr. N., he says, "No friend to Temperance Societies ever thought of calling it a religious institution."

We shall now let Titus the dreamer pass. As for his guide, he has been a conspicuous character in all ages of the world He made an early visit to our mother Eve, and waited on her in his official capacity until he had guided her into difficulty. He also acted officially in the person of one Judas, who was guide to those who took our Lord; and once, if we mistake not, he guided an herd of swine in a great hurry down a very steep place. But the latest account we have of him in his official character, (as guide,) was when he led Titus into the doctrine of the day. We do not, however, believe that he is self-existent, nor half as independent as many of his followers consider themselves to be.

Having followed Titus through some of the serpentine windings of his dream, we shall dismiss him for the present He says, "he awoke, and behold it was a dream." May God who is rich in mercy awaken him, and then he will be prepared to say, And I awoke, and behold it was a delusion. We shall here add a few declarations of scripture on the subject of dreams, and submit the whole to the candid consideration of our readers, and pray that God may save his children from the influence of these filthy dreamers.

"I have not sent these prophets, yet they run. I have not spoken to them, yet they prophesied. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the Prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts, which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff of the wheat? saith the Lord. Behold I am against the prophets, saith the Lord, that use their tongues and say, He saith, Behold I am against them that prophesy false dreams, saith the Lord, and tell them to cause my people to err, by their lies," &c. - Jeremiah xxiii. "Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers," &c. - Jer. xxvii. 9. "For thus saith the Lord of Hosts, the God of Israel, Let not your prophets and your diviners that are in the midst of you deceive you, neither hearken to your dreams which ye cause to be dreamed." - Jer. xxix. 8, 9. "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams, they comfort in vain," &c. - Zach. x. 2. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day

dawn, and the day star arise in your hearts; knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." - 2 Peter i. 19-21. "For I testify unto every man that heareth the words of the prophecy of this book; if any man shall add unto these things, God shall add unto him the plagues that are written in this book." - Rev. xxii. 18.

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Elder Gilbert Beebe
Editorials Volume 1
Pages 69 - 83

# TOTAL DEPRAVITY.

WE have proposed to give our readers a more enlarged view of our sentiments, which were briefly presented in our prospectus. The next item in order is, "the total depravity and just condemnation of fallen man."

According to our engagement, we call the attention of our readers to the testimony which first from the word of God, and then from such collateral testimony as we can find existing among the human family, we intend on this occasion to present. The work before us is to prove that man in his fallen state, is totally depraved; and secondly, that he is justly condemned by law of God.

On this important subject mankind appears to be very generally in the dark; and from an ignorance of this subject many errors and extravagances have gained in the world as we shall notice in the conclusion of this article. We cannot expect that the proud heart of man will fall in love with the doctrine about to be presented, as it strikes a death blow at all personal righteousness or human excellence, as a ground for acceptance before the sovereign Judge of quick and dead. Painful as the awful truth may be, it should not be concealed that "Man in his best estate is altogether vanity." But as you are at this time called to contemplate man in his lost, depraved and condemned estate, you would have just cause to accuse us of "handling the word of God deceitfully," and of "giving flattering titles to men," should we fail to present him as he is presented in the record which the God of all truth has given us.

Of the numerous passages of divine truth, which prove that mankind are depraved, we give the following: "God hath made man upright; but they have sought out many inventions." - Eccl. vii 29. "Wherefore as by one man, sin

entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." - Rom. v. 12. "Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known; their is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped and the whole world may become guilty before God. For all have sinned and come short of the glory of God." - Rom. iii. 13-20 and 23. "The whole head is sick, and the whole heart is faint, from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores," &c.-Isa. i. 5, 6. "What is man, that he should be clean? And he which is born of a woman, that he should be righteous?" - Job xv. 14. "Who can bring a clean thing out of an unclean? Not one." - Job xiv. 4. "Behold I was shapen in iniquity; and in sin did my mother conceive me." - Psalms li 5. "Corrupt are they, and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one." - Psalms liii. 1-3. What then? Are we any better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent, they are like the deaf adder, that stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." - Psalms lviii. 3-5. The

above are a few of the many passages of holy writ, which prove the total depravity of all mankind in their fallen condition. Here in this volume, according to which God will judge the world, the whole mass of mankind are presented on one general level; *all have sinned*; death has passed upon all; hence there is no class of our race exempt from this state of wretchedness and depravity, *conceived in sin*, estranged from the womb, going astray, and speaking lies, as soon as they are born.

But as we conceive the doctrine of *total* depravity involves as a consequence, *total inability*, i. e. not as natural creatures, to perform natural things, but as depraved beings to perform anything which is good and acceptable in the sight of God. Of man in his alienation from God, it is written, "The thoughts of his heart are evil, and that continually." " He cannot see the kingdom of God." - John iii. 3. "He cannot discern the things of the Spirit." 1 Cor. ii. 14. "He cannot receive the spirit of truth." - John xiv. 17. "He cannot do good." -Jeremiah viii. 23. "He cannot cease from sin." - 2 Peter ii. 14. "He cannot repent." -Acts v. 31. "Cannot believe (*savingly*) in Christ." - John vi .29; -Acts xiii. 41.

Man is not only a depraved and helpless creature, as a fallen sinner, but lie is also a condemned criminal, having sinned and come short of the glory of God, as we have shown. And the wrath of God is revealed from heaven against all unrighteousness. He is not, as many suppose, (a probationer) in a state of trial, to see whether he will, or will not deserve eventually to be condemned; for the law has already uttered its thundering sentence: "The soul that sinneth it shall die." Nor again, as others have contended, that the sinner as a free moral agent, is endowed with natural ability to repent, believe the gospel, and be saved; and, in the words of A. Fuller, "Commanded to believe, on Pain of damnation."

"For they arc condemned already." Math. iii. 18. Hence, "It is not of him that willeth, nor of him that runneth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." - Rom. ix. 16, 18. That the condemnation of fallen sinners is grounded on strict justice, but few will have the hardihood, in so many words, to deny. If it be admitted that the law of God is "Holy, just and good," and that a just and holy law has said, "The soul that sinneth it shall die;" and that the sovereign Judge has declared that there is none that doeth good, all have sinned and come short of the glory of God; the point is established forever.

It does not belong to the discussion of this subject to present a remedy, a way of salvation, or to pursue the popular course even of those of our day who contend for the scriptural doctrine of **Total Depravity** as strenuously as we do, and after establishing the point by the word and testimony of God, still conclude their subject by exhorting those whom they have proven to be dead in trespasses and in sin, to be up and working for life. No, this does not belong to our statement at all; we have not so been taught. We find the fallen sinner condemned already, and under the wrath of God. The sentence is passed, irrevocably passed; God who cannot lie has said, that all have sinned, and that he will turn the wicked into hell with all the nations that forget him.

Thus the polluted sinner goes,
Laden with guilt and heavy woes,
Down to the regions of the dead,
With endless curses on his head.

Dead in sin, enmity against God, in love with sin, drinking down iniquity, as the ox drinketh water, raging and blaspheming, condemned and under the curse of a righteous, just and inflexible law, we find the human race. Dreadful as their situation is, here we must leave them.

In a subsequent number we shall treat upon the only possible way of salvation for any of the miserable sons of men which is brought to light through the atonement of our Lord Jesus Christ, which is, as we shall prove by the scriptures, special and particular.

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Elder Gilbert Beebe
Editorials Volume 1
Pages 56 - 60

# TO WHOM IS THE GOSPEL ADDRESSED?

There is, and long has been, much controversy between legalists and the disciples of our Lord Jesus Christ, not only as to what the gospel is, but also in regard to whom it is or should be addressed. If all the parties engaged in the controversy could understand the scriptural signification of the word, those who are now zealously contending for a universal application of it to all mankind indiscriminately, would desire rather to restrict than to extend its application, as they have ever exerted themselves to suppress its publication. What they call gospel differs very widely from what Christ and the holy apostles proclaimed in the primitive days of the gospel church. Our Redeemer encountered the same class of zealous fanatics, who compassed sea and land to disseminate their false gospel, but a perversion of the gospel of Christ; and exposing and denouncing their hypocrisy charged them with teaching for doctrines, the commandments of men. The voluntary religious institutions originated and enjoined by men without any divine authority from God are now very widely taught and greedily received by graceless men, and such teaching is by them dignified with the name of gospel. Their preachers may entertain conflicting opinions in regard to what is contained in the Scriptures, for the doctrine of the Bible and the laws and institutions of Christ are regarded by them as minor points, while opposite sects can freely unite in opposing the doctrine of Christ, and in the propagation of any or all of the inventions of men. They can and do, with much seeming cordiality, take each other by the hand, and with wonderful reciprocity compliment each other as “truly evangelical,” while in truth there are but two points in which they are really agreed among themselves; the one is that salvation is

attainable by works, and the other is in denouncing the Old Primitive order of Baptists. As to precisely what works will secure salvation, and by what mode of warfare they should fight the Old Baptists, they may differ widely without interruption of fellowship. What they call gospel may be obtained in any quantity from the schools of men, in which every man is engaged in teaching his brother and neighbor, saying, "Know the Lord." From Infant and Sabbath Schools, and Bible Classes, as well as from Theological Seminaries; from books and tracts, and various other sources, they can procure all of that kind of delusion which they call gospel in indefinite quantities. We would by no means misrepresent them; but we have failed to understand their language, if what they call gospel is not with them an article of commerce. Do they not propose to send it to the heathen; to Burma, Hindostan, and to all the distant islands where they can find a profitable market? They gravely tell us, in a business way, what amount of capital must be invested, what number of men and amount of money, how many ships and seamen must be employed, and how long it will take to supply the world.

What of their falsely called gospel they retain for home consumption, if we may judge from ruling prices, ought to be superior to what they ship to foreign markets, as those who retail it from their pulpits at home frequently amass large sums by this traffic.

To make their false gospel salable, they must, of course, adapt it to the taste of all. Those who have no ears to hear what the Spirit saith to the churches, have no difficulty in hearing the doctrines of men; hence there is a great cry about preaching to sinners. Their doctrine is precisely what unconverted sinners can feast upon; for instead of being told that they are condemned already and the wrath of God abideth on them, they are told that they are probationers,

free agents, and have ability to move by their prayers the power that moves the world. Instead of being told that "No man can come to the Father but by Christ," and that "No man can come to Christ except the Father draw him," they are told that they can do a great deal for the Lord. And this is profanely called preaching the gospel to sinners. While with an air of affected superiority, they charge the Old order of Baptists, that we do not preach the gospel to sinners, while they themselves do not preach a word of gospel to saints or sinners. It is not gospel to utter falsehood in the name of the Lord; there is no gospel in telling men what they can and must do, or be damned. To call on dead sinners to repent and believe the gospel implies ability in them to do so, whereas the gospel proclaims that Christ is exalted to be a Prince and a Savior, to give repentance to Israel and the forgiveness of sins. It is as exclusively the work of our exalted Savior to give repentance as it is to forgive sins, and the dead sinner can no more do the one than the other. True repentance which is unto life and needeth not to be repented of, must proceed from life. If the repentance be spiritual, it proceeds from a spiritual source, and must be preceded by the quickening Spirit of God. The sorrow of the world worketh death; but godly sorrow worketh repentance unto life; and to be godly, in distinction from the sorrow of the world, it must come from God, it must be given by the exalted Prince and Savior. Faith is also the gift of God, Jesus Christ is the author and finisher of it, if it be genuine; for it is not the faith of the creature, but it is the faith of the Son of God, and without it no man can please God. Paul says, It is not of yourselves; it is the gift of God; not of works, lest any man should boast. To preach the opposite to what the inspired Scriptures teach, is not preaching the gospel to saints, nor to sinners.

But we propose to show how the Scriptures define the word *gospel.* Compare Isaiah 61:1, with Luke 4:18, and you will see that what is by the prophet called *good tidings,* is by

our Lord rendered *gospel,* and to prevent any caviling, the *good tidings* in the prophecy, and the gospel in its fulfillment, are defined to mean, good tidings to the meek - "to bind up the broken hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Observe who these *meek, poor, brokenhearted,* prisoners are, and what gospel is preached to them. The Spirit of the Lord God qualifies those on whom it is poured, to follow the blessed Savior in preaching good tidings, or gospel, to the meek; not to the proud, haughty, and self-righteous. It proclaims liberty, not to free agents who were never in bondage, who have all the religion they live for, and could have as much more if they pleased to work for it. The poor broken hearted, helpless prisoner hails with joy the tidings that proclaims his release from prison. But how could the same tidings be joyful, or gospel, to those who are not poor, nor captive, nor broken hearted, nor meek? When Jesus said to the poor dying thief, "This day thou shalt be with me in Paradise," we cannot doubt it was good tidings to him. But would the same words, if spoken to his murderers who were reviling him, been appreciated as gospel tidings? The gospel is discriminating; it finds out the "humbled sinner in whose breast a thousand thoughts revolve." You who complain of the Old Baptists, that we do not preach the gospel to sinners, would you have us, if we meet a band of robbers, pirates or murderers, say to them, in gospel terms, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom?" Or to a company of Atheists, "Let not your heart be troubled; ye believe in God, believe also in Jesus?" If this is not what they mean by

preaching the gospel to sinners, how far short of this do they come, when they address the most blessed and sacred assurances which Christ gave to the meek, the poor in spirit, the pure in heart, the peace makers, and the persecuted saints, to unconverted sinners, as an inducement to them to "get religion," saying to them, Seek, and ye shall find; Knock, and it shall be opened unto you; Ask, and it shall be given to you? Not one of these gracious promises were ever addressed by our Lord or any minister of his to any but to quickened subjects of his saving grace. Instead then of preaching the gospel to saints or sinners, they pervert the gospel, in attempting to give the children's bread unto dogs, in direct defiance of the special command of Jesus Christ, who positively forbid that that which is holy should be given to the dogs. By their artful misapplication of the Scriptures, they are charged by an apostle with "turning the truth of God into a lie," by making the Scriptures seem to say what they do not say; and so by handling the word of God deceitfully, they not only lead the blind into the ditch, but frequently perplex and worry many of the unsuspecting honest-hearted enquirers after truth. We have at this moment a case before us that is in point. An esteemed and dear friend who has long been held in captivity among the New School Baptists, has recently withdrawn from their communion, writes us that there is still one point of difference in which she cannot yet feel satisfied that the Old order of Baptists are right, and that is the point which we are now discussing; namely, that our pastors confine their addresses to the churches, or in other words, do not preach the gospel to sinners, and she refers us to the parable of the king's son as favoring her position, or as being in the way of her accepting the views supposed to be held by us.

Without digression from the theme of this article, we will examine the objection to what is supposed to be our views, and the bearing of the parable upon the subject.

First, we will correct a misapprehension of the position and practice of the ministers of our order. While we believe and preach the gospel, as Christ and his apostles did, wherever a door is open for that purpose, openly addressing our preaching to every one within the sound of our voice, the gospel which we preach discriminates between the living and the dead. It is a savor of life unto life, to those who are quickened by the Holy Ghost, and a savor of death unto death, to them that perish. It is "to the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." And if our preaching is not a savor of death unto death to the ungodly, and a stumbling block to the Jews, and foolishness to the Greeks, and if it be not a savor of life to the quickened, and if it be not to them that are called, Christ the power of God and the wisdom of God, then it is not apostolic preaching. Who ever knew an Old School Baptist to refuse to preach the gospel to any but saints? We cannot search the hearts or try the reins of those to whom we preach; but the word which we preach makes the discrimination; for it is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. (Hebrews 4:12,13.) The gospel which we preach is good tidings to the meek; but if any part of our audience are not meek, it is not gospel, or good tidings to them. All who have an ear to hear, are more than welcome to hear what the Spirit saith unto the churches. But if any have not hearing ears, the preachers cannot supply them; for the hearing ear and understanding heart are of the Lord. The Son of God alone has power to cause the dead to hear his voice and live; for the words which he speaks to them, they are spirit, and they are life. Therefore his sheep hear his voice,

and he knows them, and they follow him; for he gives to them eternal life, and they shall never perish. He, and he alone, has power over all flesh that he should give eternal life to as many as the Father has given him. All this the Old Baptists preach to every creature. But we do not give the children's bread to any but the children, nor do we give what belongs to the dogs to the children.

But let us examine the parable of the marriage of the king's son. (Matthew 22:1-14.) Unto whom, and for what purpose was it spoken by our Lord, and why spoken in parable? The context will show that it was addressed to the Jews, including the Pharisees, who were so much enraged on hearing it, that they went and took counsel how they might entangle him in his talk. See verse 15. As whatsoever God speaks is certain to secure the object for which it is spoken, see Isaiah 55:11. What was accomplished by this parable shows conclusively for what purpose it was spoken. And the reason why he spake to all but his saints in parables is given in his own words to his disciples in Luke 8:10. "And his disciples asked him, saying, What might this parable be?" Alluding to the parable of a *sower,* "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." We must reject Christ's own explanation of his reason for using parables, or admit that this parable was spoken expressly to discriminate between his disciples to whom was given to know the mysteries of the kingdom of God, and all others from whom that gift was withheld, and by the inscrutable purpose of God all but the disciples, in seeing should not see, and hearing should not understand. Instead of his parables being used to elucidate, illustrate, and make the mysteries of the kingdom of God clear and plain to the understanding of the ungodly, they were designed to make them the more obscure, that they might be a stumbling block to the Jews, and folly to the

Greeks. “Therefore Jesus rejoiced in spirit, when he said, I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight.” Perhaps our esteemed friend will perceive that neither this nor any other parable, correctly understood, will sustain the position taken, that the address of the ministers of Christ should be indiscriminate. The same gospel preaching which elucidates the mysteries to the saints on whom the heavenly gift is bestowed, involves them in parabolic obscurity to all but such. Still the question may return, What does the parable mean? We have already shown that it was intended like all the parables to baffle the wisdom of the scribes, pharisees and work mongers of that and of all subsequent ages, and bring down their lofty imagination, humble the pride of man, and cause that none should glory, only in the Lord. It was nevertheless full of wholesome instruction to those to whom it was given to know the mysteries of the kingdom. The kingdom of God, which in this parable or similitude is compared to a king who made a marriage for his son, embraces Christ and his people in both the legal and then prospective dispensations. The marriage of the king’s son represents the public espousal, and marriage of Christ and his bride, the church, which was then about to be consummated, according to prophecy. The oxen and fatlings, representing all the sacrifices under the law, had been killed, and the Bridegroom had come to redeem his bride from under the law, that she might be identified with him in his resurrection from the dead. The marriage festivities, or feast, was now about to be spread, in the opening of the gospel dispensation. The Jews, as a nation or people, had been notified and bidden to the marriage by the prophets, and they had professed to be anxiously awaiting the coming of the Bridegroom and announcement of the feast. “The law and the prophets were until John.” John the Baptist had announced the advent of Christ as the

Bridegroom, saying, “He that hath the bride, is the Bridegroom; but the friend of the Bridegroom rejoiceth because of the Bridegroom’s voice: thus my joy is fulfilled.” John’s mission was to make ready a people prepared of the Lord. Seventy servants had been sent to announce to the commonwealth of Israel that the feast was prepared; but they were not ready to leave Judaism, nor had they any disposition to embrace Christianity. These servants had been forbidden to go with this proclamation to any but those Jews which had been bidden by the prophets. “Go ye not in the way of the Gentiles,” nor into any city, even of the Samaritans were they not to enter, but to go exclusively to the lost sheep of the house of Israel. “But they made light of it.” He came to his own, and his own received him not. He grew up among them as a tender plant, and as a root out of dry ground; he hath no form, nor comeliness; and when they saw him there was no beauty or attraction for them to desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. (Isaiah 53:1-3.) Again other servants, the apostles, were sent out, with the same charge to go only to the Jews which were bidden; but they made no serious matter of it; and they slew the servants. This was literally true of the disciples and apostles which were sent with this message to the Jews; they not only rejected their message, but put the messengers to death. All this preceded the wrath which was brought upon the Jewish nation, when nationally they were destroyed, and Jerusalem and other cities were terribly destroyed.

Then said the king to his servants, or ministers: The wedding is ready, but they which were bidden, the carnal Israelites, were not worthy. The law could make nothing perfect. Their legal self-righteousness was but filthy rags, and would not answer for a wedding garment. They with all their filthy rags, or legal works, were now utterly rejected, and the decree of

the king is published, that none of them which were bidden, or to whom the prophets had been sent, should taste of the supper, the gospel feast. And now the servants are sent forth to the Gentiles, who had not been bidden to the feast as were the Jews. Comparing the version of Luke 16 of this same parable with that of Matthew, we perceive that when those who were whole had declined the feast, the servants were instructed to gather from the streets and lanes of Jerusalem, or Israel, the poor, the maimed, the halt and the blind; quite a different description of guests; yet the very description to whom the gospel is good tidings; and of this description there were gathered by the apostles from the secluded lanes and streets of Israel all the original constituent members of the gospel organization. And the apostles reported to their Lord, saying, "It is done as thou hast commanded, and yet there is room." Poor, helpless, halt and blind sinners who felt their poverty, and had no works or merits of their own to plead, were gathered to the gospel feast; but those of that character called from the Jews did not exhaust the provisions of grace, and the gospel proclamation is by divine command extended to the high-way and hedges of the Gentile world. "Go ye," the ministers of the everlasting gospel, who had received a "Go ye" from their King, "and as many as ye shall find bid to the marriage." Certainly not as many of the self-righteous work-mongers, but as many as they should find of the character already gathered into the marriage, of the poor, lame, broken hearted, helpless and guilt-stricken; bid them welcome, in the name of the King to the marriage. But none others should partake of the feast, as we see how he fared who came in not having on the wedding garment. The broad phylacteries of self-righteous pharisees would not do; the guest must be clothed with garments of salvation, as sinners saved by grace alone, and covered with the robe of Christ's own righteousness, that is the wedding dress; and a profession of religion without it will avail nothing. All who

come in without God's grace will be thrust out without his favor.

Again, permit us to ask, What is there in this parable that can be justly construed to favor an indiscriminate address of the gospel ministry to all mankind?

The work of the gospel ministry is very clearly and fully stated in the words of our risen Savior to the apostles immediately before he ascended to heaven. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." This is a most vitally important introduction to their commission. If there are any sinners who have power to resist his will, or to secure their own salvation, or to prevent their own salvation, then *all power* in earth is not in him. If ministers have power to save souls, to quicken dead sinners, or to prevent their quickening and salvation, then there is power besides what is vested in him. Or if Theological Schools have power to prepare men for the gospel ministry, or Mission Boards have power to commission men to preach, then that power is not exclusively found in him. The fact is not only in itself important, but it is also important that all who are called by him to the work should know it; for it is upon this very *therefore* that they are commanded to go. Go ye *therefore,* or from this consideration. It does not allow the alternative to them to tarry at home, and send somebody else. "Go *ye* therefore." And what? "Teach all nations." He who is the blessed and only Potentate, the King of kings, and Lord of lords, having all power in both worlds, has a right to send them over every state, territory, and division of the universe; and no king, potentate or ruler of the earth has any legitimate right to forbid, or throw impediments in their way. *All nations.* The command of Christ is no longer restricted to the Jews; now the middle wall of partition is taken down, and the messengers of Christ are commanded to go into all the

world, and preach *the gospel* to every creature. For God has a people in every tribe and nation, and his gospel shall search and find them out, and call them out; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. That is as was understood and practiced by the apostles, baptizing all who gladly receive the word, and who believe with all their heart on the Lord Jesus Christ. Thus by baptism adding them manifestively to the apostles, and to the apostolic church. “Teaching them.” They need instruction, and Christ has by his supreme authority authorized this manner of instruction, by and through the diversified gifts which he has received for and given to them. But what are they to teach them? Not the arts and sciences of this world; for in the knowledge of them the ministers of Christ are generally quite limited themselves. But the orders of the King are very plain and definite. “Teaching them to observe all things whatsoever I have commanded you.” No new lessons that Jesus has not commanded the apostles. No progression beyond the commands of Christ. Nothing that he has commanded may be omitted. Nothing that he has not commanded may be added. If any man shall add to the words of the book of this prophecy, or instruction, God shall add to him the plagues written in this book; and if any man shall take from the words of his instructions, he shall be expelled from the church of God, the communion of the saints, and from the privileges of the Holy City, New Jerusalem. But, “Blessed and happy are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs.”

We have been the more particular in showing what the gospel is, by whom, and to whom Christ has commanded it be preached, that not only our friend, but all who read may see that very much of what passes currently for gospel at our day, is but the teaching for doctrines the commandments and

institutions of men, instead of the all things whatsoever Christ commanded his apostles to teach.

In conclusion of this extended article we wish to add a few words in regard to the object and utility of the gospel ministry. The apostle, who is commanded to teach us, defines it thus: “Feed the flock of God, which he has purchased with his own blood.” Jesus commanded Peter, saying, Feed my sheep, and feed my lambs. None but the flock of God can feed upon the gospel; none but they can live on every word that proceedeth out of the mouth of God. The beloved disciple and inspired apostle John says, “Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.” (I John 4:4-6) Finally, as the sun in the heavens can only be seen in its own light, so the light and glory of the everlasting gospel can only be discerned in its own divine radiance. Until God, who commanded the light to shine out of darkness, shines in our hearts, we cannot comprehend the light of the knowledge of the glory of God shining in the face of our Lord Jesus Christ.

Middletown, N.Y.
February 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 354 – 363

# TRUST IN THE LORD.

THE present is peculiarly a time in which the children of God are called on to “Watch and pray, lest they enter into temptation.” The gathering clouds which darken our sky, portend the near approach of tribulation and distress. The spirit of persecution that would storm the citadel of Sion, and pour forth the blood of the saints, now stalks through our country, glides through the air, and sounds in deceptive, mellow and honied tones, from pulpit and from press; while all that is gaudy, popular and attracting to the carnal heart and the uncircumcised ear or the adulterous eye, is brought into requisition, to facinate, bewilder and captivate the children of God, to draw them from their steadfastness in the faith and practice of the gospel, into the ranks of the enemy. An unsuccessful experiment of open hostility against the people of the living God, for almost six thousand years, has scarcely convinced the enemy that Sion’s battlements are invincible. Preparations are evidently now making for one more desperate onset. The floodgates of error and delusion are now being unbarred, the impetuous torrent seems impatient to leap forth and inundate the whole land; the ambitious *clergy,* and their ever restless *laity,* are bringing all their projects to one central point, and looking out the most advantageous position to be by them occupied during the sanguinary struggle that now makes haste to overtake us. It is all in vain for us to think of safety from our national republican institutions, or the light and patriotism of the citizens of this great republic. The siren song is only calculated to hasten the preparation for the dreadful catastrophe. As well might we “go down to Egypt for help,” as to look for it in anything short of that *hand* by which the Egyptian yoke was broken, and that almighty arm by which the chosen people of our God were made free.

"Dangers stand thick through all the ground." And it becomes us, who have renounced the world, the flesh and the devil, to enter into the Rock - turn to our strong hold; and at the same time to fight manfully the good fight of faith, trusting *alone* for victory in the name of the Lord our God.

NEW VERNON, N. Y.,
September 15, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 715 – 716

# TWO WINGS OF A GREAT EAGLE.

BROTHER BEEBE: – Will you please give your views on Revelation xii. 14: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent," and oblige one who desires to know the truth?

W. W. MARRAH.
Lake Creek, Ill., Feb. 14, 1881.

REPLY. – Although we feel very incompetent to explain or enter into the hidden depths of the things signified in this portion of the vision which the apostle John saw and recorded when in exile on the isle of Patmos, we will express a few thoughts which have occurred to our mind, and leave our readers to accept them only so far as they feel satisfied that they are sustained by the word and spirit of our God.

This chapter follows the sounding of the seventh angel, at the sounding of which great voices were heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. At the period indicated the four and twenty elders fell upon their faces worshiping God, and saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." And when "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundering, and an earthquake, and great hail."

It seems to us that the sounding of the trumpet of this seventh angel proclaimed the end of the Old Testament dispensation, the passing away of the old heavens, the rending of the vail which had concealed the ark of the testament, and the causing to be seen in heaven the great wonder which is described in the commencement of this twelfth chapter, of "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." "The law and the prophets were until John," and like a vail concealed the ark of the testament, none but the high priest being permitted to enter within the vail. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect." – Heb. lx. 8, 9.

And then another wonder appeared in heaven, (in the old Jewish heaven, which was not about to be rolled together like a scroll and pass away). In this wonderful development the dragon, which is the devil and Satan, that deceived the whole world, is discomfited and cast out in to the earth and the sea, and in his fall drew the third part of the stars of heaven and cast them to the earth. In this sanguinary conflict Christ, who is called Michael, (which name signifies, Who is perfect, like unto God,) the Archangel, (and the only Archangel of whom the scriptures speak,) fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.

Woe to the inhibiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Then began a new presentation of the woman, the church, as clothed with the sun, and on her head, which is Christ, is seen the crown of twelve stars. This crown and these stars may represent to us the regal glory of our triumphant King, as set forth in the doctrine, order and ordinances in the gospel kingdom by the twelve apostles of the Lamb.

"And to the woman [the gospel church] were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." On this last quotation our brother desired us to give our views, and such views as we have we freely give; but it is with much hesitation, lest we should missaprehend the true design and application of the figures employed by the Spirit.

From the birth of our Redeemer until his triumph over the powers of darkness by his blood, which was fully demonstrated by his resurrection from the dead, we are told there were lightnings, and voices, and thundering, and an earthquake, and great hail, in which the elements of the old heavens passed away with a great noise; and the discomfited serpent, finding himself and his legions cast out into the earth and the sea, being wroth with the woman and the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. This abortive effort of the devil to inundate the church of God with the delusions and doctrines of devils, if we rightly understand, points to the conflicts between truth and error which marked the history of the early centuries of the christian era; and the giving to the church two wings of a great eagle, shows the gracious

providential watchful care of God in preserving his church from the pernicious errors and bloody persecutions which were then about to deluge the earth by reason of the flood which was to be poured out of the mouth of the serpent.

Neither the great eagle nor her two wings were any part of the woman or church; but they were given to her that she might fly into the wilderness, to her place, which God had prepared for her as a place of security from the violence of the serpent, and where she should be nourished for a specific period of time, signified as a time, and times, and half a time.

The great eagle may represent the Roman Empire, the national *insignia* of which is an eagle. The two wings of this great eagle, we have thought, may represent the two opposing parties, at the close of the second and beginning of the third centuries, for imperial power; as it was in connection with this contest that Constantine the Great, for political reasons, and to aid him in his aspirations, and to draw christians to his support, professed a wonderful conversion from Paganism to Christianity, and by this strategy succeeded; and having thus secured the imperial power, published the memorable edict of Toleration, by which every one was allowed the religion most agreeable to his own mode of thinking. Thus resulting from the two parties of wings of Rome, the church had a respite from persecution for a limited period, allowing opportunity to fly into obscurity from the face of the serpent or dragon, until the earth should open her mouth and drink up the flood of persecution which Satan designed to carry away or exterminate the church.

It appears to have been at about this time the true church of Christ went into obscurity, and the papal hierarchy clandestinely assumed her name, and under the imperial patronage of Rome rose up out of the sea with her seven

heads and ten horns, as described in chapter xiii. At about this time, we believe, the Lord's two witnesses began their one thousand two hundred and three score days, or forty and two months, prophecy, clothed in sackcloth; which period seems to us to be the same which is signified in our text, as a time, and times, and half a time, and by the prophet as "a time, and times, and the dividing of time." – Dan. vii. 25. This metaphorical limitation of time seems to us to be definite, and to signify the protecting care and providence of God in providing a place and security for his church out of the sight and observation of her enemies, where she is nourished and kept by divine power and wisdom, until the storm and tempest of persecution which has deluged the earth with blood should verify all the predictions of the scriptures, and Babylon sink like a mill-stone, and all her merchantmen be filled with consternation and confusion.

Without claiming any special light upon the mystical terms which are used in our text and its connections, we give only as our imperfect views what we have written, without any desire that they shall be found sustained by the infallible inspiration of the Holy Spirit.

Elder Gilbert Beebe,
Middletown, N. Y.

Signs of the Times
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# UNION, FELLOWSHIP AND HARMONY.

**THERE** is probably no subject of more vital importance to the children of the kingdom of Christ, than that to which we wish in these lines to call their attention. Much has been said upon the subject, by various characters, with as great a variety of designs. Knowing how much the saints desire a perfect union and fellowship among themselves, the enemy has sometimes effected to be very zealous for the promotion of the same object; and to deplore what he or they have denominated a schismatic spirit. Under this imposing pretext, the New School Baptists have generally denounced those who have, in obedience to the command of Zion's glorious King, conscientiously withdrawn their christian fellowship from disorderly walkers. Some honest hearted christians have become bewildered by the hypocritical whinings of ungodly persons, from failing to discern the true design of those who have exhorted them to a general union. There is at this present time, an uncommon zeal manifested by some in whom we have had, and some in whom we still have confidence as Old School Baptists, for union. Several articles have recently appeared in the *Primitive Baptist, the Correspondent, and the Advocate*, as also a letter recently prepared as a circular, for the W-Association, (which was not adopted) upon this subject; and among them, some very well written essays. But we have been led to examine this subject, with reference to the general want of sufficient discrimination manifested by some, and the evident bearing of *other some* to work a dissention and schism in the ranks of the Old School Baptists, under the imposing plea of union. We will not *charge* any with such intention; but when we see a series of numbers on the subject of union, prefaced by what we consider an unprovoked attach on this paper; and

when we had sought for an explanation, and received none, we have found it rather difficult to suppress our misgivings as to the sort of union contended for. It is true, the attack appears to carry on its face, that which might make any farther explanation unnecessary. Inasmuch as the fact that we had dissented from some views of an esteemed writer in the *Primitive*, wherein we felt confident the brother had erred; and had opened our columns to the injured brethren of the Old School, in the Mississippi, Valley, to defend themselves against the slanderous charge of being Sabellians, heretics, apostates, &c.; that we had thus offended, was used as a signal for rallying the forces of Israel against us; and while the denouncing of more than one half of all the Old School Baptists in the United States, as base heretics, was winked at, our course is, with the same pen, and by the same *conciliatory* spirit, swelled into schism, sedition, &c.

Having just glanced at the views of some modern writers, on the subject of union, we will briefly state our opinion on the subject also.

They that gladly received the word, at the day of pentecost, and were baptized upon the reception thereof, continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer, &c. Here lies the foundation of all christian union. Where the word of the Lord is rejected, or is not gladly received, there is no scriptural ground for christian fellowship; but where the word of life has been gladly received, as on that memorable day, and sinners, quickened by its almighty power, have bowed their necks to wear the yoke of Jesus, and in the holy ordinance of baptism have put it on, and do, like those primitive Baptists, continue in the apostles' doctrine, true gospel fellowship must, and will invariably follow. They not only continued steadfastly in the apostles' dsctrine, but equally steadfast in the apostles'

fellowship; and consequently in sweet union and fellowship among themselves. And while abiding in the doctrine and fellowship of the apostles of the Lamb, the saints are prepared to travel harmoniously in the breaking of bread, and in social worship. But under no circumstance are the saints at liberty to extend their fellowship where there is not a hearty reception of the word, in faith and practice, and a steadfast continuance in the apostles' doctrine. The moment our fellowship exceeds these New Testament limits, it ceases to be christian union, or gospel fellowship, and becomes a wicked perversion of the word-a mere giving of flattering titles one to another. Called with a heavenly vocation, by one spirit, and in one hope of their calling, having one Lord, one faith, and one baptism, one God and Father of all, &c., the saints are not only prepared to adhere strictly to the doctrine and practice of the gospel, as ordained by Christ and taught by his inspired apostles, but also to keep the unity of the spirit in the bond of peace; to bear one another's burdens, and so fulfill the law of Christ.. Under such circumstances, it is not only lawful, but expedient, that christians should exhort one another to cherish an unfeigned love and christian regard for the happiness and spiritual growth of the King's royal family. As we said in the commencement of this article, no subject is of more vital importance to the church of God; so we see the necessity of guarding against the influence of any thing in doctrine or practice, that is calculated to sever these blessed bonds; but we should never be unmindful that it is Satan's masterpiece to lead us, if possible, to incorporate within the embrace of our fellowship and union, something that is not found within the limits of the apostles' doctrine; and thereby to pervert our union, and subvert our hearts. Beware of him!

Let us now enquire, whether controversy, discussion, and explain dealings among professors of the gospel faith, is in reality prejudicial to a true christian union, or not. A late

writer defines controversy, as meaning dispute, debate, quarrel, &c. The correctness of his definition we shall not dispute; but we know God had a controversy with Israel; although we do not understand that he quarreled with them, in conducting it. That he disputed the premises they assumed, and that his manner of displaying his disapprobation was by himself denominated a controversy, is certain. The apostles were so far from considering a controversy detrimental to christian union, that they exhorted the saints to *contend earnestly* for the faith once delivered to the saints; and this was found indispensable to the maintenance of a scriptural fellowship. Thus our Lord disputed with the doctors in the temple; and Paul disputed daily in the school of one Tyrannus; and yet the purity of the christian faith, and the spirit of the gospel, suffered nothing by this controversy.

But it may be objected, that the controversy for which we find precept and example in the scriptures, was a contention for the faith, against those who were enemies to the truth. All this we admit; but among those, opposers were found some at least in a nominal connection with the church of Christ. Christians, while continuing steadfastly in the apostles' doctrine, will find nothing to controvert in the faith or practice of each other; but when any one or more of the disciples depart from the **RULE** of faith and order, then such as are spiritual, are commanded to restore such a one, in the spirit of meekness. The idea that we, as Old School Baptists, are to contend against the errors of the New School, and at the same time wink at the errors of all who may please to call themselves Old School, will not answer. One wolf in the fold, will do more mischief to the flock, than a thousand in the forest.

We perfectly accord with brethren Bennett, Jewitt, Burritt, Battle, and many others, that a gentle, meek, patient,

forbearing, humble demeanor, forms the christian character; and that without such a spirit as will lead us to love the truth, the order, the ordinances, and laws of Christ's kingdom, as well as all such as give evidence that they are born of God, by walking conformably to his precepts, all our pretensions are vain.

None can more sincerely deplore an alienation or coldness among the children of God, than we do; but we would not supply the want of christian union, by crying, Peace, where God has not spoken peace; nor by healing the hurt of the daughter of the Lord's people slightly. We cannot compromise the truth.

New Vernon, N. Y.,
August 15, 1840.

Elder Gilbert Beebe
Editorials Volume 1
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# THE UNPARDONABLE SIN.

BROTHER BEEBE: – If not troubling you too much, please give your views on Matthew xii. 32.

Yours in brotherly love,
JOHN K. JOHNSON.

Such views as we have on the text proposed we have given in former volumes of the SIGNS OF THE TIMES, and we have no new light upon the subject; still, as many of our present readers have not access to our former volumes, we will reassert what we have in substance written before. The thirty-first verse should be considered in connection with the thirty- second; they read thus: "Wherefore I say unto you, All manner of sin and blasphemy shall he forgiven unto men; but the blasphemy against the Holy Ghost shall shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Recognizing the Son of man as one in the Godhead, according to 1 John v. 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," we know of but one sense in which a sin or blasphemy can be against the Son of man, and not be equally against the Father and the Holy Ghost, or how sins and blasphemy can be against the Holy Ghost and not against the Father, and the Son, or Word. But while "these three are one" in the eternal Godhead, it should be remembered that the Son, or Word, as the Son of man, sustains a relative and official position which is never in the Scriptures applied to the Father or the Holy Ghost. As the Son of man, Christ sustains a mediatorial relation to and identity with his people, in which, as their head and surety,

all their sins, including all manner of sins and all manner of blasphemy committed by them, is laid on him, for the Lord has laid on him the iniquity of all his people, and he has borne them all in his own body on the tree; he has put them away by the sacrifice of himself, for he was delivered for their offenses, and raised from the dead for their justification. He, having suffered the just for the unjust, is now risen and exalted to he a Prince and a Savior, to give repentance unto Israel, and forgiveness of sins; as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Therefore all Israel shall be saved in the Lord with an everlasting salvation. Repentance and remission of sins are, in the gospel, preached in his name. As the Son of man was held to law and justice for all the sins of his people, he has borne the penalty in his own person, and having made full and perfect satisfaction to law and justice for all the sins of all his members, they shall never be remembered against them. " Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." – Rom. viii. 33, 34. Some learned and popular commentators have attempted to classify the sins of men, and to find some kind of sin more heinous than any other sins, and so bad that they can never be forgiven, and some have taxed their ingenuity to explain what the unpardonable sin is. It is said by some, It is a sin committed with light in the head and malice in the heart, &c., and some of God's dear quickened children have been dreadfully alarmed from fear that they may have unconsciously committed that sin which can never be forgiven. But where is the child of God who has been brought to see and feel the exceeding sinfulness of his nature who does not stand self-convicted of sinning with malice in his heart and light in his head? Was Saul of Tarsus free from malice in his heart when

breathing slaughter to the saints? Or were there other sinners of a still deeper dye?

But let us examine the words of our text. The sins which shall be forgiven unto men, and the sins which shall not be forgiven, are described by our Lord as being precisely the same. “All manner of sin and blasphemy shall he forgiven unto men.” Are there any other manner or kind than all manner? “But the blasphemy against the Holy Ghost shall not be forgiven unto men.” The speaking of a word against the Sou of man shall he forgiven, but whosoever speaketh against the Holy Ghost shall not be forgiven. The Son of man is not the surety of any but his own members, all the sins they have ever committed were against him as their responsible surety, and the full expiation for them was exacted at his hand, and the sins of his people which he bore included all manner of sin and blasphemy, from speaking a word to the terrible sin of blasphemy. But all the sins which men commit, for which Christ as Surety is not responsible, from the speaking of a single word against the Holy Ghost to the sin of blasphemy, are absolutely unpardonable, not because the sins are varied in kind or enormity, but because there can be no remission of sins only through Christ. If our sins, however small or great, were not against Christ, and charged to or laid on him, then there is no hope for forgiveness or salvation, for there is salvation in no other name. If our sins are not righteously charged to and canceled by Christ, then they are against the Holy Ghost, or against God, as a Spirit, for God is a Spirit, and they that worship him must worship him in spirit and in truth. A spirit without a material or tangible body is called a ghost, and when applied to God as a Spirit it is distinguished from all other manifestations of his eternal power and Godhead, he is contemplated only as a holy, eternal Spirit, everywhere present, beholding all things, the evil and the good.

What we have written we give as our view of the subject; of course we hold none of our brethren responsible for our views. If we are wrong, we desire to be corrected, but we do not think our position will be controverted by our brethren, that all who are in Christ, whose sins were laid on him, and who are redeemed by him, have or shall receive the forgiveness of all their sins, and though they "be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," and that no sins, however great or small they may be, which were not laid on the Son of man, and expiated by him, shall ever be forgiven in this world or the world to come. Those whose sins are remitted were by nature children of wrath, even as others, and all feel and confess that they are the very chief of sinners; none of them claim that by nature or by practice they are in any wise better than those who perish. As the sins of Israel were laid on the scapegoat and borne away to a land of forgetfulness, so they hope their sins were borne away forever by the Lamb that was slain, who has redeemed us with his blood, through whom we have redemption through his blood, even the forgiveness of sins, with whose stripes we are healed.

Elder Gilbert Beebe

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# THE VALLEY OF DRY BONES.

ELDER G. BEEBE AND SON: – if it is not asking too much, I would like to have your views on Ezekiel xxxvii. 13, "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed, saith the Lord." I think your views would satisfy a great many brethren on that subject. I am glad to say that, as far as I know, we are as an association, once more in peace.

W. W. CARROLL.
Marietta, Ga., March 10, 1881.

REPLY. – The Prophet Ezekiel was among the captive Israelites in Babylon when the hand of the Lord was upon him, and carried him out in the spirit of the Lord, and set him down in the midst of the valley which was full of bones. These bones were very many, and very dry. In this remarkable vision, the lifeless and seemingly hopeless condition of the captive house of Israel was strikingly set forth, and in verse eleventh, God said unto the prophet, "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." But hopeless and dead and dry as they were for their parts, and so far as their parts were considered, utterly lost, yet God, on his part, was able to revive, quicken and raise them up, clothe them with sinews, flesh and skin, put breath and his spirit within them, and cause them to stand up as an exceeding great army before him.

The primary application of this vision figuratively set forth the deliverance of Israel from Babylonish captivity; a deliverance

which on their part they have no more power or ability to effect them dry bones have to resurrect themselves and live. The utter inability of the people of Israel to deliver themselves, was felt and knowledge to buy them. Some of them, it is true, could remember Jerusalem and wheat bitterly at the remembrance of the sweet privileges they had once enjoyed, when they could go together into their beautiful temple to worship God; but now, environed by the strong and towering walls of their haughty captors, they saw no prospect of deliverance. Now they were set down to weep at the remembrance of the sacred enjoyments which by transgression and idolatry they have been driven from.

Yet helpless as they were, and hopeless as their condition seemed to be, the prophet had for them a cheering message from the Lord, who still remember his covenant with the patriarchs, and for his own sake, and not for their sake, would deliver them, as he informed them in the preceding chapter. Their deliverance from captivity and restoration to their own land by the power of God was to be in a way that should make them remember with shame their own ways of rebellion and idolatry, and demonstrate to them and to all who should witness it that their deliverer was God unaided and alone. As none but God has power to raise the dead, and cause dry bones to live, so their deliverance from Babylon and return to the cities of Judah should be as set forth by the vision of the dry bones, exclusively by the power of God; therefore when this deliverance should be performed, all who should witness it should know that it was the work of God alone.

The law, or covenant of works, under which the carnal Israelites were held, provided for them temporal blessings of corn, wine and oil, protection from sword, pestilence and famine, and perpetual national prosperity, as long as they faithfully obeyed the precepts which the covenant enjoined

on them; but if they transgressed the stipulations of that covenant they should suffer the penalties provided, and be cut off from the protection and die. According to the provisions therefore of that covenant, when for their transgressions and idolatry the government was broken up, their king taken away, their throne vacated, their temple desecrated and destroyed, and the people carried away into captivity, nationally they died; and as their captivity was long in Babylon they were like the bones of those who have long been slain, which were dry in hopeless of ever being restored to that National Life and prosperity which they once enjoyed in the land of their nativity.

As Israel and the flesh were typical of the spiritual people, the church of God under the gospel dispensation, their disobedience and chastisement finds a corresponding anti-type in the disobedience and chastisement of the children of the new covenant, who are slow but sure to find that "If they so to the flesh, they shall of the flesh meet corruption." And, "If they live after the flesh, they shall die." Not that their eternal life which is preserved in Christ Jesus, and hid with Christ in God, can die; for that his immortal, and shall never perish; but as the children of Israel were still the whole house of Israel, as well when in the valley of dry bones, as when raised up out of their graves, even so the disobedient children of God may be carried away into captivity, and mingle with the dead, far from their spiritual consolations, having no power in themselves to quicken and revive themselves, but must wait until the tedious years of their bondage shall be ended, and the jubilee trumpets proclaim the opening of the prison to them that are bound, and the bringing of the weary prisoners out of the prison house is. Then shall they hear the voice of their gracious deliverer saying to them, "Awake, thou that sleepest, and arise from the dead, and cry shall give the light." – Eph. v. 14. "Awake, awake, put on thy strength, O Zion, put on thy beautiful

garments, O Jerusalem, the holy city," &c. "Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, 0 captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money." – Isa. lii. 1-3

As the names *Babel* and *Babylon* signify confusion, so they are used in the scriptures not only to portray metaphorically the organize powers of darkness which have assumed the name of the church of Christ, but also to represent the confusion in which all the children of God become involved whey depart from the doctrine of Christ and the order of his kingdom. It was said to Saul, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." – 1 Sam. xv. 23., and in Isa. xiv. 16, "They shall go to confusion together the makers of idols." As Israel, in the type, was sent to Babylon or *confusion* for disobedience, stubbornness and idolatry, and under the chastening hand of God, held in hopeless bondage and to every vestige of former life and religious privilege disappeared, and they were, like the valley of dry bones, without life, comfort or activity, so when the churches of the saints depart from the faith, giving heed to seducing spirits, when they turn away their years from the truth, and are turned into fables, or when they become Luke warm, careless, indifferent and neglectful of their obligations as disciples of Christ, when worldly minded and unappreciative of the privileges of the house of God, they lose their visibility as churches of apostolic faith and order, and like soul that is lost its savor, their only fit to be cast out and trodden under foot of men; and while "God setteth the solitary in families, he bringeth out those who were bound in chains; the rebellious dwell in a dry land." – Psa. lxxvii. Their name is obliterated from a book of life, or record of the living in Jerusalem. Having sold their birthright privileges in the church, and to the fellowship of their kindred and the

household of the faithful in Christ Jesus, their spiritual enjoyments are withheld, and they're taken away from their home in Jerusalem, carried by their captors into Babylon, infusion and bondage, and there are held until, like Ephraim, they are filled with their own way. Cut asunder from the privileges of the saints, they have their portion, while thus cast doubt, with hypocrites, in a land of death, where there is weeping, and gnashing of teeth. In their captivity their bones wax dry, and there is no power can revive and restore unto them the joys of salvation short of that power which can raise the dead, as signified in the vision of the prophet and declared by our Lord Jesus Christ, "For as the Father raised up the dead, in quickeneth them, even so the Son quickeneth whom he will." – John v. 21.

We do not understand that the resurrection of the dry bones in his vision was designed to set forth the general resurrection of all mankind, the just and the unjust, which is spoken of by the apostle, Acts xxiv. 15. Nor of the final resurrection of the saints when God shall change our vile body and fashion it like a glorious body of our risen and exalted Redeemer; for the figure is applied, by God himself, exclusively to the whole house of Israel. Whether we apply it to the carnal or spiritual and anti-typical Israel, in either application, a *restoration* is implied, to a life which they had before they were slain; and to which God would restore them when he would open their graves and raise them up, and cause them to stand up before him in a *militant* state, and exceeding great ARMY.

It is very true that all mankind, in their natural condition, are as destitute of spiritual life in themselves as the dry bones which Ezekiel saw were represented to be of natural life, and equally as destitute of power to quicken themselves, by any means which they could use, or proffers that they could accept, or conditions that they could comply with, as the dry

bones were; and the raising of them up, clothing them with flesh, and inspiring them with vitality, is as impossible with them as the final resurrection from the dead at the last day is impossible to be accomplished by any other than by God himself.

It will be observed that the resurrection of the dry bones, whether applied to the carnal or spiritual Israelites, did not make them Israelites, although it made them manifest in that relation. They were the whole house of Israel no less when in the valley of death, then when raised up and made alive. And further let it be remembered, that every one of the whole house of Israel was raised up, and stood alive before the Lord; not a single bone of Israel was left in the valley of death. So all the dear children of God who had strayed in the dark and cloudy day shall be gathered from all their wanderings, and "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away on godliness from Jacob." – Rom. xi. 26. It is therefore justly said of them all, "O Israel, thou hast destroyed thyself; but in me is thine help." – Hosea xiii. 9.

Let us briefly review the text. God commanded the prophet to say to the whole house of Israel, while they were held in captivity, like dry bones in their graves, "Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." This message from the God of Israel the prophet was commanded to address to God's people, and to say unto them, "O ye dry bones, hear the word of the Lord." When the flat of the Almighty issues from his imperial throne, no opposing power

of sin, death or hell can successfully resist the execution of his commands. Dry bones, over which death has long held its ghastly dominion, at God's commanding word are rescued from the powers of death and leaped forth into life. Bone to his fellow-bones returns, and clothed with flesh and revived with vitality, responds to the life-inspiring voice of God, who speaks to them by the prophets. And when this quickening power of God has opened the graves and delivered his slain from death, clothed them with flesh, and put his spirit in them, then, but not until then, shall they know that their deliverance is of the Lord. Then shall the whole house of Israel stand up, an exceeding great army, thoroughly convinced that their salvation is of God.

Let us consider the bearing of this vision on the Israel of God at the present time, believing as we do that "Whatsoever things were written aforetime were written for our learning." – Romans xv. 4. We see that carnal Israel in the type, for their disobedience to the precepts of the covenant which they were under, and for their idolatrous propensities and indulgences, were reduced from a high state of prosperity to the lowest degradation of Babylonish captivity, and driven out from all land flowing with milk and honey, and from great prosperity, magnificence and splendor, to the most abject vassalage and hopeless captivity, and so held until their condition was fitly compared to a valley of dry bones, lifeless, baron, inactive, unproductive, and utterly cut off for their parts; until, instead of presenting the glory of Jerusalem, the perfection of beauty, their splendor had departed with a fading flower, and the revolting and sickening shadow of death held an unresisted dominion over them.

As was the case with the ancient Israel, their temporal prosperity, peace, safety and comfort were inseparably connected with their obedience and fidelity, so in the provisions of the new covenant, under which the anti-typical

Israel is held, it is ordained that if the saints live after the flesh they shall die; but if they through the Spirit mortify the deeds of the body, they shall live. – Rom. viii. 13. Under the present as well as under the former covenant it is expressly affirmed by him who has "sworn by his holiness that he will not lie unto David," that "If his children for sake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then why visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will and not utterly the that take from him, nor suffer my faithfulness to fail." – Psalm lxxxix. 30-33. In the message if reprove sent to the angel the church of the Laodiceans, it was said by the Amen, the faithful and true witness, "As many as I love, I review and chasing some be zealous, therefore, and repent." – Rev. iii. 19. And the psalmist has described the withering effects of the rebukes of the Lord: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth." – Psa. xxx. 11. It was thus when Israel by the review of the Lord were driven out from Jerusalem, and Kerry captive to Babylon, or to the valley of death and the same is implied in the review which was addressed against the Laodiceans: "I know that works, that thou are neither cold nor hot. So then, because thou art luke-warm, and neither cold nor hot, I will spew thee out of my mouth." How striking the change of the church, which fluttered herself that she was "rich, and increased in goods, and had need of nothing." Unconscious of her real condition, until the rebuke of the Lord consumed her imaginary beauty, and presented her as "wretched, and miserable, and poor, and blind, and naked."

Without bringing any railing accusation against any of the churches or angels of the churches, may we not seriously inquire concerning the state and condition of the churches and pastors of the present time? Will a prayerful investigation

assure our hearts that there is nothing of this apathy, luke-warmness, vain-glorying, and unwarrantable self-assurance of prosperity, while ease, languor, indifference and inactivity prevail, and the affairs of the church are neglected, and the solemn assemblies of the saints but seldom attended? May we not indulge in the thought that our doctrine is sound, our articles of faith are orthodox and scriptural, and our general walk and deportment unimpeachable, and that we are in all these particulars rich, and increased in goods, and have needed nothing, while in regard to heartfelt emotions of spiritual life, and day becoming activity in the cause of God and truth, we are as barren and dry as the bones which the prophet in vision saw? Was it not to the saints in a drowsy condition that the Holy Ghost, by the pen of the apostle, addressed the startling admonitions? "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understand what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." – Eph. v. 14-19. "And that, knowing that time, that now it is high time to await out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the days of hand; Lotus therefore cast off the work of darkness, and let is put on the armor of light." – Rom. xiii. 11, 12. "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and send not; for some have not the knowledge of God. I speak this to your shame." – 1 Cor. xv. 33, 34.

When only the framework of a church is visible, like bones that are very dry, and the inquiry is pressed home to the living servant of the Lord, "Can these bones live?" the

response can only be given in the words of the prophet, “O Lord God, thou knowest.” We may remember seasons when the house of Israel flourished like the garden of the Lord, when the cheerful songs of the sanctuary in sweet devotion flowed out, when the saints were joyful in glory, and sung aloud upon their beds, when the high praises of God were in their mouth, and a two-edged sword was in their hand (Psa. cxlix. 5, 6); but when the gold became him, and the most fine gold changed, we have wept when we remembered the Zion, and the solemn question has returned, “Son of man, can these bones live?” The prophet to the servants of the Lord, looks dark and gloomy, and they ask, What will it avail to prophesied to these dry bones? Surely, “Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchmen waketh but in vain.” – Psa. cxxvii. 1. No words of the prophet could make any impression on the bones, nor did God command Ezekiel to quicken and give them life; his work was to prophesy and bear the message which the Lord commanded, and in obedience to the command, “Prophesy upon these bones,” and declare what God would do for them. “Say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.”

Were it not for the blessed assurance of God’s power and purpose to redeemed Jacob, and restore Israel from captivity, and reclaim his people from all their wanderings, even Paul might plant and Apollos water in vain; God alone is able to give the desired increase. How futile would be the labors of even prophets and apostles, if no other power was provided for building up the waste places of Zion than their feeble labors. The Prophet Ezekiel might have continued to

prophesy to the whole house of Israel until the state, or to the end of time, without moving, shaking or quickening a single bone, had not the Lord God displayed his almighty arm, made bare the salvation of his chosen Israel. Therefore he says to the whole house of Israel, “Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into a land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

Elder Gilbert Beebe
Middletown, N. Y.,

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# THE VICARIOUS SUFFERINGS OF CHRIST.

The question often arises in our mind and seems to be of great importance, how God can be just, and the justifier of sinners, since it is written, “He that justifieth the wicked, and he that condemneth the just, even they both are abomination to God?” – Prov. xvii. 15.Yet in the sufferings of our Redeemer, we see one who is holy, harmless, separate from sinners, as the just and holy one of Israel, who in his own most sacred person knew no sin, who was immaculately pure, made sin for us, bearing the sins of many, numbered with the transgressors, condemned to die the just for the unjust, and the wicked freely justified through the redemption that is in him. Is not this a mystery that the angels desire to look into? This mystery is not obviated by the contemplation of the sovereign right of God to do all his pleasure; for justice and judgment are the habitation of his throne. He is a just God, and we are told that he “will by no means clear the guilty.” Yet we see the vicarious sufferings of the spotless Lamb of God, when “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment [or as in the margin, He was taken away by distress and judgment, but] and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief.” – Isa. liii.5-10.

In all that we have thus far noticed of the divine testimony the sufferings of our dear Redeemer seem to have been vicarious, or substitutional. One who is just and holy suffering for others who were guilty and righteously condemned by the holy, righteous and just law of God; but unless we can find something more than substitution in the sufferings of our Lord, we shall fail to discover the justice of the just suffering for the transgression of the guilty.

Should a citizen of this world commit a crime against the laws of his country, no principle of common law or justice would allow an innocent person to bear the penalty in his room as a substitute. Such a substitution would be a gross violation of justice. Should a criminal convicted of murder, condemned to suffer the extreme penalty of the law, procure an innocent person to suffer death in his room and stead, it would not meet the demand of justice; and if such a substitute should be accepted and executed, it would be a clear case of murder, an outrage against law and justice, and would by no means make the transgressors any less guilty. Substitutions or vicarious suffering alone could never put away sin, meet the stern demands of the holy law of God, or answer the ends of justice. There must therefore be found a principle of relationship identifying the sin-bearing sufferer, before we can trace the justice of God in laying the iniquity of his chosen people on the sinless victim, who himself bare out sins in his own body on the cross. For this relationship let us search. An owner or shepherd of a flock of sheep may in strictest justice be held for the trespass of his flock. He alone has the right to redeem them because they are his own sheep, and were his before they went astray and committed the trespass for which they are held by law. He is the shepherd whose own the sheep are, and the law justly holds him responsible for expiation. So Jesus says, “I am the good Shepherd; the good Shepherd giveth his life for the sheep.” – John x. 11. And the dread command is sounded from the

throne of God, “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd.” &c. – Zech. xiii. 7. Here is justice and equity. The sheep have trespassed, and the unoffending Shepherd suffers. But, in the absence of this relationship where would be the justice? Had it been the sheep of some other owner, could justice have laid on him their iniquity? But now as we have seen, “All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.”

Should a wife become indebted to the merchant, or to any other creditor, the relationship subsisting affords the only ground on which the husband is held responsible for the amount of the debt; but the law could not in justice substitute another woman's husband and make him responsible for the amount. In the absence of the relation of husband and wife neither law nor justice would allow the demand. Our Lord Jesus Christ claims his church as the bride, the Lamb's wife. He says he is married unto her, and in that relation holds himself responsible for her debts. And by his apostle he says, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” But apart from this relationship is a husband bound to love, by substitution, and give himself for some other husband's wife, as for any but his own wife? Christ loved and gave himself for his own wife, the church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. – Eph. v. 25-27.

Children may be involved in trouble, trespass, or debt, and the father is held responsible, because he is their father; not merely as a substitute for them, but by virtue of the relation which he bears to them he is held in law; if it were only by substitutions, he might be held as well for the debts or

trespass of all other children, as for his own. All whom Christ has redeemed are his children. He is their everlasting Father, and was held responsible for them as such. A surety is also held in justice for the payment of the bankrupt debtors for whom he has indorsed. But for capital offenses, in which life is required, and for which death is the penalty, still nearer and more vital relation is required; neither the husband for the wife, the parent for the child, nor the surety for the debtor, can be accepted. Should a wife or son or daughter be convicted of murder, no innocent husband or parent can be accepted as a substitute for the offender. A vicarious sufferer would not meet the demand of law and justice. But while Jesus sustains all the relations to his church which we have named, and in them all his sufferings may be regarded as vicarious, there is a more vital connection in which he is identified and held to answer all the demands of the law and justice of God.

The church for which our Lord laid down his life, is his body, and he is her head, (Eph. i.23) and as her head he was numbered with the transgressors, and bare the sin of many, and made intercession for the transgressors. – Isa. liii.12. The transgressors of the divine law for whom he was stricken were all the members of his body. The iniquity of them all was demanded at his hand. If the members of a body commit a crime involving life, it cannot be expiated by cutting off such members from the body. Suppose a man's hand has plunged a dagger into the heart of a person, that hand if it were cut off would not satisfy the demand of the law which requires the life of the murderer. The hand could not have committed the murder if it were not connected vitally with the body, nor could the body without a head commit the act; therefore the head is justly held for the whole body of which he is the head, the shepherd for the sheep, the husband for the wife, and the parent for the child. And thus we see the son of God, the brightness of his Father's glory, and express

image of his person, in his mediatorial humiliation, made a little lower than the angels for the suffering of death, made flesh and dwelling among his members, demanding of his disciples who were slow to believe all that the prophets have written, "Ought not Christ to have suffered these things, and to enter into his glory?" And responsive to that important interrogative, positively declaring "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." – Luke xxiv. 26, 46, 47.

The point to which we desire to call special attention is the necessity of a vital relationship between Christ who makes the sacrifice, and the church for whom the sacrifice was made, to make the sacrifice available to them. If all the holy angels of heaven had been offered for the transgressions of man, such a vicarious or substitutional offering could not have been accepted by the law of God, and must have utterly failed to redeem the transgressors from their sins. Boaz could not have redeemed the inheritance of Elimelech, if he had not been vitally related, as a near kinsman who by vital relationship had in himself the right of redemption. – Ruth ix. 1-9. If our neighbor's sheep have trespassed and are lawfully held for the damage which has been sustained, none but the owner of the sheep can, simply by paying the ransom demanded, make them his own sheep.

The spiritual, eternal life which was with the Father co-existent with his eternal being, was given to his children, in the Son, even that life which was, and is, and forever shall continue to be hid with Christ in God, and constitutes a vital relationship which secures to him the right to take on him the seed of Abraham, when that seed had in the flesh transgressed the law of God, and thus identify himself with them in their flesh, partake of the same flesh and blood of

which they are partakers, assume a body made a little lower than the angels for the suffering of death, in which to suffer and bear their sins in his own body, be put to death in the flesh, that he might redeem them from the sins of their flesh, and bestow on them that eternal life which is the gift of God through him. In his begotten Sonship he is one with all who are begotten and born of God, even as in his supreme, unbegotten and self existent Deity he is One with the Father in the Godhead. In his begotten Sonship he is the Mediatorial Head of the church, and the "First born among many brethren." Of these brethren, it is written, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children [brethren of him that sanctifieth, and children which God hath given him, and whom he is not ashamed to BRETHREN] are partakers of flesh and blood, he also himself like [or in like manner] took part of the same." &c. Their partaking of flesh and blood no more made them the children of God whom he gave to Christ, than Christ's incarnation made him the Son of God. Christ in his Mediatorial Sonship existed with the Father from everlasting, but was made flesh and dwelt among his children in the flesh when the fullness of the time for his incarnation had come; then, as he himself has declared, "I proceeded forth and came from God; neither came I of myself, but he sent me." – John viii. 42. "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." – John xvi. 28. Also, John xvii. 6-8, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest

them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

This record of the Son of God, as proceeding from, and subject to the will and control of the Godhead, we understand to relate to his Mediatorial, or begotten Sonship, and by no means in disparagement of his unbegotten, independent, eternal Godhead; for he is not only the Word which in the beginning was WITH God, but he is also the Word which in the beginning WAS GOD, and that in the most unlimited sense of the words. In his begotten Sonship we understand that he is the Elder Brother of all who are born of God, and the First Born among many brethren. In his Godhead undivided and indivisible, there being but One God. The head of Christ is God, even as the head of the body or church is Christ. Therefore as the atoning sacrifice for his people we regard him as being infinitely superior to a mere substitute. The atoning sacrifice was made by Christ for his own body, the church, therefore he, in treading the wine press, says, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation UNTO ME; and my fury, it upheld me." – Isa. lxiii.5. Whatsoever is done to any, even to the least of his members is done unto him.

Elder Gilbert Beebe
Middletown, N. Y.

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# VIEWS ON ACTS 17:31.

ELDER BEEBE: - Please give your views on Acts 17:31, last clause. “Whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

J.E. Carter.

**REPLY.** These words were spoken by Paul in concluding his short address to the Athenians, when he stood in the midst of Mar’s Hill. Seeing the city of Athens wholly given to idolatry, his spirit was stirred in him, and he protested against their superstition and idolatry. Although the Jews had in that place a synagogue, where, we presume, Moses was read to the people every Sabbath day, and the city abounded with *devout men*, with whom Paul disputed, he could not find among them all a true worshiper of the living God; for the city was not partially, but wholly given to idolatry. The Jews as well as the Gentile inhabitants were involved in the gross idolatry in which the city was enshrouded. This pagan darkness was not however attributable to a want of literary refinement, or inert carelessness of the people to avail themselves of the light of science; for “all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.” They were renowned for their erudition, philosophy, devotion and piety, insomuch that Paul perceived that “they were in all things too superstitious,” or as in the margin, “too devotional.” But with all their religion, both Pagan and Jewish, they were ignorant of the true God, as proved by the inscription on one of their altars, “To the Unknown God.” And they utterly repudiated the doctrine of the resurrection of the dead.

In the face of all their popular delusion, Paul declared to them the supreme God, who made the world and all things therein, and his entire control of all beings and all events,

and of the accountability of all his creatures to him, as the sovereign Ruler of heaven and earth. And although the pagan idolatry of the Gentile nations had been winked at in times past, even the most fearful temporal judgments had been visited on the people of Israel for the same idolatrous practices, now the time had come when the most terrible judgments should be inflicted upon the Gentiles as well as the Jews, for bowing themselves to any other than the supreme God who made heaven and earth. God has said, "They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols." Isa. 45:16. And this declaration is made in connection with the predictions of the coming of the Messiah, when he should come and save his people with an everlasting salvation, and pour out the wrath of God on all the nations who "set up the wood of their graven image, and pray unto a god that cannot save." Verse 20. All power in heaven and earth is given into his hands; power over all flesh." And he shall have power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers. Rev. 2:27, Psa. 2:8,9. All these judgments against the abominations of the nations of the earth are to be executed by that man whom he hath ordained. That man whom God has ordained to judge the quick and the dead, and which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. This man, by whom God will judge the world in righteousness, is the Man Christ Jesus, in whom dwelleth all the fullness of the Godhead. The time of his power, or the appointed day in the which he shall judge the world, was ushered in when he arose from the dead and ascended his Mediatorial throne. As the apostle says, "Whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The wonderful resurrection of Christ from the dead was in evidence that he was *that man* whom God had appointed,

and to whom he has committed all judgment; for had he remained in the grave, and under the dominion of death, we should lack the assurance which we now have that he is the Judge of the quick and the dead. But not only the resurrection of his crucified body from the dead, but also the supreme glory and power of his resurrection is in evidence of his judicial power. The apostle says to the saints, “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church; which is his body, the fulness of him that filleth all in all.” Eph. 1:18-23. Thus in raising him from the dead and exalting him far above all principalities, powers, thrones and dominions, he has given assurance unto all men that he is the man who is God’s fellow. Zech. 13:7. The man of God’s right hand, whom he has made strong for himself. Psa. 80:17. We are told that Christ was raised from the dead by the glory of the Father. And thus it behooved him to suffer and to arise from the dead, and enter into his glory. For this joy which was set before him, he endured the cross and despised the shame, and is now set down at the right hand of God. God has set him upon his holy hill of Zion; and as he said to his disciples before his death and resurrection, while with them in the flesh and under the law, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the

goats," &c. Matt. 25:31,32. All this assurance is given to all men, {Jews and Gentiles} by the resurrection of our Lord Jesus Christ from the dead.

The Athenians rejected and ridiculed the doctrine of the resurrection of the dead, and upon the gloomy supposition that there would be no resurrection, and consequently no hereafter, stood in no fear of "a judgment to come," or of the righteous retribution which awaits the ungodly in the world to come. But that there shall be a resurrection, both of the just and of the unjust, is demonstrated by the resurrection of Christ from the dead. "For if the dead rise not, then is not Christ raised." I Cor. 15:16. Hence the resurrection of Christ is an assurance to all men that there will be a general resurrection, when according to his declaration, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28.29.

When speaking of a day of judgment appointed in the which God shall judge the world in righteousness by that man whom he hath ordained, we would not be understood to hold that it is to be like a court of investigation held by finite beings, who are to form their decisions, and make up their judgment on testimony elicited from witnesses deposing; for known unto God are all his works from the beginning, and nothing new can be added to his knowledge. The everlasting destiny of all his creatures is already determined in his mind, and the irrevocable decision is already written in his book; and he that believeth not is condemned already, and the wrath of God abideth on him. And he that believeth on the Son of God hath everlasting life, and shall not come into condemnation, but is passed from death unto life. "The foundation of God standeth sure, having this seal; The Lord

knoweth them that are his.” He has not {like finite beings} to wait for the development of things, to ascertain the final state of men. But the day of judgment is the day when the judgments already determined shall be executed. This position is established beyond contradiction, by the resurrection of the Savior from the dead. He was put to death in the flesh, but justified by the Spirit. Under the weight of all the sins of his people, he was condemned to die, the just for the unjust; but having put away the sins of his people which were laid on him, and through death destroyed death, his judgment unto justification of life was clearly demonstrated. “And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.” Heb. 9:27,28.

Neither do we understand that repentance which Paul preached to the Athenians, and which he requires of all men everywhere, to be that evangelical repentance which works by love, and needeth not to be repented of; for that repentance which is unto life is the fruit of the Spirit of life and immortality which God’s people receive when they are born of God. It is the gift of God, and is always inseparably connected with the remission of sins. “But now God commands all men everywhere to repent;” that is, to desist, or turn away from idols. Gentile nations are now held responsible to God, as national Israel once was, for worshiping the works of their own hands. The abominable idolatry of the nations of the old world, in worshiping the beast, and his image, and his mark, and the number of his name, for the last twelve hundred and sixty years, is now being avenged, as plainly seen in the stripping of the pope of all his temporal power, and in the general commotion and slaughter in which those nations are now involved; and which has very recently been most keenly felt in our own country.

Middletown, N.Y.
November 1, 1870.
Elder Gilbert Beebe

# VIEWS ON FIRST CORINTHIANS 3:12-15.

DEAR BROTHER BEEBE: - If you are not too busy, I want your views on I Cor. 3:12-15, especially on the 15th verse.

In haste, yours in Christ,
W.C. Smith.

**REPLY.** "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

As a wise master builder, according to the grace of God given to him, Paul, as an apostle, had in his preaching and in his epistles laid the foundation upon which all gospel instruction must rest. No other foundation can any man lay, than that is laid, which is Jesus Christ. Paul had, officially, as an apostle, taught that Christ is the Foundation which God has laid in Zion, and they who believe on him shall not be driven from their confidence, or be ashamed, or make haste. This foundation was laid by God himself, independently of Paul, and of all other beings in heaven and in earth, for it is the foundation of God which standeth sure, having this seal; The Lord knoweth them that are his. Neither Paul nor any other man can lay any other foundation than that is laid, but that foundation is presented in the ministry of the gospel as the only substantial and reliable basis for the faith and practice of all the children of God.

Only as an inspired apostle did Paul claim to be a wise master builder; for he says in verse five, “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” In expounding to them the word ministerially, so that they could understand and believe it, even as the Lord gave unto every man. For no man had power to receive or believe in Christ, except by the special gift of God. Nor had this great apostle, this wise master builder, power to make even the saints at Corinth, or anywhere else, profit by his ministry, until God supplied to them a capacity. “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.” “So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.”

Paul then, ministerially and officially, as an apostle, has laid down the fundamental principles of the doctrine of Christ, and of the order and ordinances of the gospel, which fundamental teachings are called the apostles’ doctrine. These foundational instructions embrace all that belongs to the faith and practice of the gospel church. In laying ministerially this foundation of doctrine and order, the apostles were in their commission commanded to teach all baptized believers, whether Jews or Gentiles, to observe all things whatsoever he had commanded them. No more, no less! Hence Paul came to these Corinthians, repudiating human wisdom and excellence of speech, and determined to know nothing among them save Jesus Christ and him crucified. And his speech and his preaching was not with enticing {or as in the margin, *persuasive*} words of man’s wisdom, but in demonstration of the Spirit and of power; that their faith should not stand in the wisdom of men, but in the power of God. The faith of God’s elect must have a better foundation than that of human wisdom or human excellence.

Hence the apostle preached to them Jesus Christ, and him crucified, and all things which the crucified and risen Jesus had commanded them.

Here then we have in the Acts of the Apostles and in their epistles, the foundation of all gospel doctrine, and of all gospel practice. “And other men build thereon.” A succession of ministers shall be supplied to the church throughout all time, but none of them master builders, as were the apostles; for all the doctrine and order of the church must, to be approved of God, rest upon and be supported by the foundation of the apostles. Fearful judgments are written for any who may add to, or diminish from what they have laid down.

“Now if any man build upon this foundation.” We think the apostle here discriminates between the ministers of Christ, and those of anti-christ; for the latter do not build upon the apostolic foundation at all. They laugh at the idea of men illiterate, and destitute of that excellence of speech which man’s wisdom teaches, being called to the work, as was Aaron to the Hebrew priesthood, and qualified by the Holy Ghost with gifts to preach the gospel and defend the truth. How can it be said that those who have received all their religious qualifications from the schools of men, are building upon the foundation of divine inspiration laid by the apostles? “Christ and him crucified,” as preached by the apostles, whom Christ has made wise master builders, is a foundation on which none but the people of God do build. This is the foundation which all anti-christian builders refuse, but God has made it the head of the corner, and a stone of stumbling and a rock of offense to them which stumble at the word, being disobedient, whereunto they also were appointed. They predicate their doctrines upon the wisdom of this world, and build up their institutions on Infant Schools, Sunday Schools, and Theological Schools; and all the religion they have or

teach is founded upon human wisdom and human inventions. The apostle John testifies of them, “They are of the world, therefore speak they of the world, and the world heareth them.” And their faith stands not in the power of God, but in the wisdom of men; therefore when their works shall be burned, then the Lord shall also consume them with the spirit of his mouth, and destroy them with the brightness of his coming.

But the foundation of God is in his holy mountain, the church, and God has said, “Behold I lay in Zion for a foundation, a stone, “ &c. And as a wise master builder, Paul presents in the church of God – Christ and him crucified, as the only sure, tried, elect and precious foundation for our faith, hope and confidence. Any faith held by even the saints that is not sustained by the doctrine of the apostles, is delusive and vain, and any hopes that they may cherish that does not rest on Christ as preached by the apostles, is vain, and whatsoever confidence we may repose in anything else, will fail in the trying day. The apostle here uses the figurative idea of building, just as we understand our Lord to have used it in the conclusion of his sermon on the mount. Matt. 7:24-27. “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” The sayings of Christ are here likened to a rock, as a sure substantial foundation for the saints to build upon. A doing of them, or a strict adherence, or obedience to the sayings of Christ, is in the figure what we are to understand as building thereon, recognizing Christ’s sayings, as presented by the inspired apostles, as our foundation. No religious works or doctrines can be in obedience to the sayings of Christ, unless they are commanded by him, and enjoined by his apostles.

“Now if any man build upon this foundation gold, silver, precious stones.” These are materials that can endure the

fiery ordeal, and they represent the faith which was once delivered to the saints, and the things which become sound doctrine; things which are divinely authorized, and which are approved of God. In the ministry of the gospel, "words fitly spoken are like apples of gold in pictures of silver." While any departure from the divine rule in doctrine or practice, by the child of God, is like using hay, wood and stubble in a building that is to be tested by fire. It was said of the Galatian churches, that they did run well, when they obeyed the gospel, when they began in the Spirit; but when the Judaizing teachers bewitched them, they thought to be made perfect by the flesh. This was an attempt to build with hay, wood and stubble, materials that could not stand the trial by fire. In preaching the word, perhaps all the ministers of Christ since the days of the apostles, have worked into their discourses more or less hay, wood and stubble, and frequently have labored much harder to sustain some cherished speculation, than to build with the pure and precious metals, because error always requires more hammering and toiling to make it seem like truth, than is required in setting forth the truth as it is in Jesus. Not only the ministers, but the members also, while they desire to build only on the foundation, and to do, and walk only in the way that God will approve, sometimes take counsel of their carnal minds, walk after the light of their own eyes, think their own thoughts, and speak their own words, and thereby they build with combustible matter.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Observe, it is the *work* that is to be tried by fire. The wise master workman has, by authority of Christ, given full instructions to all the saints, the works of righteousness which God hath before ordained that we should walk in them, are not in vain in the Lord. God, who hath wrought all our works of righteousness

in us, and who worketh in all his saints both to will and to do of his own good pleasure, will establish our work upon us, for they are founded on his word, and are well pleasing in his sight, and the man of God is in the inspired scriptures thoroughly furnished to them all; therefore they cannot be burned. But the works of the flesh, even of the flesh of christians, are hay, wood and stubble. If we live after the flesh we shall die; for the body is dead because of sin; and in our flesh dwelleth no good thing. “But if ye be led by the Spirit, ye are not under the law.” And, “If ye through the Spirit do mortify the deeds of the body, ye shall live.”

Many who have been honestly laboring to build up some favorite theory, have suffered loss, having labored in vain; not only in doctrine, but also in practice; but no farther than our works are sustained by the foundation of the apostles, can they stand in the day of trial. Jesus our Lord has said, “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.” Luke 6:47-49, and Matt. 7:24-27. The rains, the winds and floods are used to signify the day that shall try every man’s works of what sort they are, the same as the fire, in the figure in our text; but in both cases it is the works which shall be swept away by the flood, blown away by the wind, or consumed by the fire.

“If any man’s work abide which he hath built thereupon, he shall receive a reward.” Not a reward of merit, for when we have done all that is our duty, faithfully and implicitly obeyed

all that is commanded, still we are unprofitable servants; but the reward that the apostle himself desired, that he might have the assurance that he had not labored in vain.

"If any man's work shall be burned, he shall suffer loss." The loss of his labor. He shall have labored in vain. But as his salvation does not depend upon his own works, "he himself shall be saved, yet so as by fire." The experience of all the saints affords an illustration. We all who are building on the apostles' foundation, have much hay, wood and stubble about us; it is a mercy that our God sitteth as a refiner's fire, and we are not to count it strange, as though some strange thing had happened to us; these fiery trials are to cleanse and purify us, and fit us for our Master's use. He himself shall be saved, yet so as by fire. The fire into which the three Hebrew children were cast, burned off their fetters, and made them free to walk at large with their beloved Lord in the midst of the burning furnace; and so these light afflictions are but for a moment, do work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. If salvation were conditional, and by works, our works being condemned and burned up, would consign us all to perdition. But, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." And our fiery trials are to purge and save us from the pollutions of the world, and make us meet to be partakers of the inheritance of the saints in light.

Middletown, N.Y.
September 1, 1870.
Elder Gilbert Beebe

# VIEWS ON I COR. 8:11 & THE ORIGIN OF THE AMERICAN BAPTISTS.

BROTHER BEEBE: - Please publish in the SIGNS your views on 1st Cor.8:11, which reads thus: “And through thy knowledge shall the weak brother perish, for whom Christ died.”

Also, tell me if there is any such thing as a history of American Baptists. It is said in my hearing, that American Baptists originated with Roger Williams. I have never seen a history of American Baptists. Do not know that there is any. If so, where can it be found? Yours truly,

Martha Linley.

**REPLY.** It would afford us pleasure were we able to give a clear, scriptural, and satisfactory solution of every portion of the word on which our views are called for, but such ability we have not. The scriptures are given by divine inspiration. Holy men have written as they were inspired by the Holy Ghost. God has spoken to the patriarchs of the Old Testament by the prophets, and unto us who are of the gospel kingdom and gospel dispensation, by his Son. But this revelation is not made to the carnal reason or natural intellect of mankind. To all our natural mental powers the scriptures are a sealed book, the seals of which cannot be removed, so as to disclose the spiritual testimony to the enquiring mind of any of the sons of men by any finite being in heaven or earth, or by any other than the Lion of the tribe of Judah. He alone, by his Spirit, can make us wise unto salvation.

We have many appeals for our views, to a very few of which comparatively we are able to respond. We are glad to witness a spirit of enquiry after the truth, but wish it distinctly understood that we can only give such views as we have, and all correct views of spiritual things must be supplied to us, as to all our brethren, by the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him.

Sister Linley has requested our views on I Cor. 8:11. Also as to the origin of the American Baptists. The words of Paul to the Corinthians are these: “And through thy knowledge shall the weak brother perish, for whom Christ died.” Corinth was a Grecian city, and the popular religion of that period was pagan. Yet God had raised up a church in that idolatrous place, composed of such as were sanctified in Christ Jesus, and called to be saints. Of those thus called, sanctified, or set apart as his peculiar people, as in all the churches, there were some that were weak and others strong, according to the diversity of gifts bestowed on them respectively for the profit of all. The apostle Paul had been with them personally laboring in the gospel for their edification and instruction. Yet situated as they were in the midst of pagan superstition and idolatry, it is not strange that in his absence many perplexing difficulties should arise, and they should require the salutary provisions of the law of Christ, that the strong should bear the infirmities of the weak. Illustrative of this, many incidents are recorded of this church, and among others that concerning the eating of meats that had been offered in sacrifice to idols. On this subject it seems they had appealed to Paul, and the words of our text are a part of his reply. His decision is that the meat is not affected by the idolatrous mummery of the pagans. The idols to which it had been sacrificed had no power to make the meat either better or worse, for they who had knowledge knew that “the idol was nothing in the world.” That is, it was not a God, it had neither

power to bless or to curse. The meat was no less nutritious and healthy, nor was it improper for them who had this knowledge and understanding to eat of whatsoever was sold in the shambles, or market, provided that they did not eat it in honor of the idol, nor yet in such a way as to mislead the weaker brethren. They need have no conscientious scruples, or ask any questions, as to whether it had been offered in sacrifice to idols or not, for conscience sake. But great care should be taken by those who have understanding, lest the weak brother should be led to infer, when seeing his strong brother eating in the idol's temple, that he was eating in honor to the idol, and thereby through his ignorance and misapprehension he should be misled to pay some homage to the idol. Christ died for all his members, as well for the weak as for the strong, and the apostle reminds us of this, that we should be the more careful in using our liberties which we have in Christ Jesus, that our indulgence should not become a snare or offence to the weak. If Christ loved them, and demonstrated his love by dying for them, we can well afford to dispense with even such privileges as are lawful, rather than to cause them to stumble or be defiled. The apostle, to illustrate, supposes a case. A brother that can discriminate, has knowledge, goes into the idol's temple and sits at meat, or eats meat which has been offered to the idol; the weak brother seeing him so eating, concludes that his brother to whom he looks for instruction is eating in the idol's temple, it cannot therefore be wrong for him also to mingle with the idolaters in their festivities; he is emboldened, and his conscientious scruples in regard idolatry are quieted, and his conscience is defiled.

"And through thy knowledge," but in his ignorance, "shall thy weak brother perish." Through thy knowledge, which he does not comprehend, nor understand, he plunges into idolatry, and thereby perishes. How? Not in the sense in which our Lord has said his sheep shall never perish; but as a member

of a living body, when paralyzed, or activity is suspended, so that for the time being the member is not actively partaking of the vitality of the body, does not grow with the growth of the body, but dwindles, becomes inactive and offensive. Only in this sense can any member of the body of Christ perish, for whom Christ died.

The Gentile world at the present time is overrun with idol temples. Every religious organization, except the one apostolic church of Christ, is an idol's temple. To illustrate our subject more clearly, we will suppose a strong brother who is well instructed in the truth, should be seen by his weak brother going into any one of these tents of wickedness, although the strong brother can discriminate between truth and error, and does not go to mingle with the enemy in their will-worship; but the weaker brother seeing him there, is emboldened to go and identify himself with them, and is thereby defiled and involved in disorder. Paul said he would not, at such expense, eat meat while the world standeth, if it should cause his brother to offend.

As to the origin of "American Baptists," we are aware there is an organized body in our country who claim that national appellation. Of their origin and destiny it may not be expedient for us at this time to give an opinion, but we presume their father was an Amorite, and their mother a Hittite. But the church of God is not of this world; she is not reckoned among the nations, she dwells safely alone, her place of defense is the munition of rocks, the eternal God is her refuge, and underneath her are his everlasting arms. Her witness is in heaven, and her record is on high. She has no national appendage to her name. Her boundaries extend from sea to sea, and from the rivers to the ends of the earth. She has no geographical or political restrictions; she knows no North or South, no East or West. She is beautiful for situation, the joy of the whole earth is mount Zion, on the

sides of the North, the city of the great King. The beloved John has testified that he saw her descending from God out of heaven, adorned as a bride prepared for her husband. This holy city, New Jerusalem, is a Baptist church; for none but baptized believers are admitted to her communion; but she is not an American, or European, Asiatic or Ethiopian Baptist church; for she is not of this world. Her members are redeemed out of every kindred, tongue and people, and are no more of this world, because their Redeemer is not of this world. But they are many of them at present sojourning in the world, having no abiding place or continuing city in any earthly locality. Some of them in the apostles' time were driven from their homes by persecution, and went everywhere preaching the gospel. Some were in Pontus, Galatia, Capadocia, Asia, and Bithynia, as some at the present time are in America, and in other parts of the world. Their glorious Founder and Builder was in the world, and the world was made by him, yet the world knew him not. None of the princes of this world knew him, for if they had known him, they would not have crucified the Lord of Glory; so his people, because they are the sons of God, "therefore the world knoweth them not, because it knew him not ." I John 3:1.

There are several histories purporting to give account of the Baptists, and in which much is said of the Baptists in America. Backus, Benedict, and others have published histories; but, so far as we have perused them, they have eulogized the popular tribes of Missionists and Arminians who seem to take pride in being recognized by the world as *American Baptists*, and but little more is said of the true church of God, than to incidentally allude to her, as a people hated and despised of all men.

In Brown's Encyclopedia Of Religious Knowledge, on page 190, it is said that Roger Williams embraced the sentiments

of the Baptists in Salem, Mass., in the year 1639, and founded the first Baptist church in the United States; but on the same page we are told that a Baptist minister by the name of Hanserd Knolleys settled in New Hampshire, and took charge of the first Baptist church in Dover, in 1635, four years before Roger Williams left the Puritans.

Not far from the same time, a Baptist church was organized in Wales, and embarked in a ship and came to this country, and located on a tract of land near the city of Philadelphia; of this church the Old School Baptist church at Welsh Tract, in Delaware, was formerly a branch. The old Kehukee church of North Carolina, if we mistake not, was organized at about the same time also. It is a matter of very little importance to the saints which of all these churches were organized first on the American Continent. Among the early emigration from Europe to this country were many Baptists; but their emigration and location has nothing to do with their origin as churches of Christ, any more than the scattering of the primitive Christians by persecution had to do with their origin as the people of God. The origin of all genuine Baptists, as an organized gospel church, extends back to the day of Pentecost. Then the Spirit of God was poured out, sinners were quickened and made to cry out, “What shall we do?” The gospel was preached to those quickened penitents, and they that gladly received the word, or gospel, were baptized and added to the church, and they continued steadfast in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers.

There were many Baptists before the organization of the church on the day of Pentecost. The first record given of them states, “ There was a man sent from God, whose name was John.” The scriptures testify that he was a Baptist, and of his origin there need be no doubt. He came from God. Many were baptized by him in Jordan, and consequently they were

Baptists. Our Savior also was baptized of John in Jordan, and said, “Thus it becometh us to fulfil all righteousness.” Yet though Christ and all his disciples were Baptists, still the Baptist church was not organized in her gospel organization until after the resurrection and ascension of Christ. They could not enter into the liberty of the gospel until they were redeemed from under the law.

Let it be remembered that Christ has but one church in earth and heaven. “His Beloved is but one.” She is his bride, she is the Lamb’s wife. Let it be proved that any one of the hundreds of religious organizations on the face of the earth is truly the church of Christ, and we shall at once withdraw our claim that the Old School, or Primitive order of Baptists, to which we belong, and identified with, which are all our hopes of immortality, are in any wise a church of Christ. If we are not identified as the church which was organized at Pentecost, our claim to be the church, bride, and wife of Christ cannot be sustained. Neither Roger Williams, nor any other man on earth, can be the founder of a church of Christ, nor of any branch of the church of Christ, for this good reason: If the church be not founded by and built upon Christ, as its only founder and its only foundation, it is not the church of Christ. If Roger Williams founded a church, it is the church of Roger Williams. Whatever may be its creed or practice, it is the church of its founder. If Roger Williams, when he left the Puritans, applied for membership to any legitimate branch of the church, and was duly received on profession of faith and baptism, then he was properly a member, but not a founder of that church, and if ordained to the work of the gospel ministry, according to the laws of Christ, in the fellowship of the church, then he was competent to preach and baptize, such as gladly received the word. But this would not be setting up or founding an independent church.

Luther and Calvin are called Reformers, and undoubtedly were, but they were reformed Papists. They never applied for admission into the church of Christ, which had existed in organic form and apostolic order from the day of Pentecost. Instead of coming into the church of Christ, they proceeded to found a new order, to be known as Protestants, and clearly answered to the figurative import of the beast which rose up out of the earth, {not the Jerusalem which came down from God out of heaven} and with Luther and Calvin as its horns, or strength, or founders. Although these popular reformers protested against many popish abominations, and contended for much of the important doctrine taught in the bible, still they exercised all the power of the first beast, and spake as a dragon. This reformed beast, with all its reformation is but a beast, and has constantly developed its hereditary lust for worldly power, state patronage, and papal relics brought out with and still retained by them.

Those who from time to time by apostasy left the church of Christ, and founded independent organizations, though some of them may retain some of the distinguishing sentiments and ordinances of the true church, are no part of the true church, for he that is joined to an harlot is one flesh. The New School Baptists of the present age, hating formed alliance with the daughters of Babylon in their doctrine and mission, and other humanly invented institutions, are one flesh with those with whom they have joined affinity, can no more be recognized as the pure and undefiled sister and spouse of our Redeemer.

We have dwelt more lengthily on this subject, as we deem it important that all should know that there has been no church of Christ *founded* on the earth since the God of heaven set up his kingdom, and set his King upon his holy hill of Zion, according to Daniel 2:44, and Psa. 2:6.

Middletown, N.Y.
May 1, 1870.
Elder Gilbert Beebe

# VIEWS ON EZEKIEL 3:18.

Ulster Co., N.Y.
Feb., 1870.

ELDER G. BEEBE: - Will you please give your views on Ezekiel 3:18. “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.”

R.W.E.

**REPLY.** The preceding part of this chapter contains an account of the calling, qualifying and special mission of Ezekiel and a very definite statement of the field of his labor. He was sent by the Lord, exclusively to the house of Israel, to his kindred and brethren, and to no other people. “And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hardhearted.” &c.

Israel, to whom Ezekiel was sent, was separated and distinguished from all other nations on earth, as lineal descendants of Abraham, embraced in the covenant of circumcision, and circumcised in the flesh, and held under a covenant of works, which covenant provided temporal rewards of corn, wine, oil, long life in the land of Canaan; with peace, health and security, for their fidelity and strict

obedience to the requisitions of the law of carnal commandments which they were under; and for their disobedience, they were to suffer a just recompense of temporal judgments, provided in their law and covenant, of sword, pestilence and famine, and they were to be deprived of providential protection, and ultimately be cut off from being a nation. Under this law, which was given exclusively to the house of Israel, he that despised Moses law, died without mercy, for it was not in the nature or provisions of that covenant to show mercy to transgressors of its precepts. No Gentile alien was required to keep the laws which were given to Israel; nor were they blessed for observing, nor cursed for failing to observe the provisions of the covenants which pertained exclusively to the commonwealth of Israel. No Israelite was entitled to any of the rewards by that law for, or in consideration of being born of the Spirit; for if they were born in Abraham's house or bought with his money, and were duly circumcised in their flesh, with the circumcision which was made with hands, then they were recognized as members of the house of Abraham, or house of Israel, and legally entitled to all the privileges, and subject to all the penalties provided in that covenant. If a Gentile had come to Moses, or to Aaron, and related a gospel experience, such as now would be a sufficient passport to the fellowship of the saints of the gospel dispensation, it could have gained for him no admission to any of the peculiar provisions of the old covenant, any more than the evidences which the Pharisees and Sadducees brought to John the Baptist, that they had Abraham to their father, could entitle them to gospel baptism. No more grace or spiritual life was required to quality one for recognition in the house of Israel under the old covenant of works than is now required to make an arminian convert, or proselyte to the religion of any of the numerous branches of anti-christ at the present time.

Let it be observed that eternal life was never promised for obedience, nor eternal death threatened for disobedience to the provisions of that law. “For if there had been a law given which could have given life {eternal or spiritual life,} verily righteousness should have been by the law.” Gal. 3:21. “I do not frustrate the grace of God; for if righteousness come by the law {or old covenant,} then Christ is dead in vain.” Gal. 2:21. And if eternal death had been the consequence of a failure to keep the requisitions of that law, no Gentile could over be saved. From the time we all fell in Adam, the sentence of death has rested on all his posterity, and that death has passed upon all men, for that all have sinned; and from that sentence and death there can be no deliverance but by the redemption that is in Christ Jesus. The organization of the Hebrew nation, the laws, ordinances and covenants given to them, were not given to seal the damnation of any for whom it was given; for all were condemned and under wrath before that law was given; and we are expressly informed, as we have shown, that it was not given to give spiritual life, or with any possibility that by its deeds any man could be justified in the sight of God.

Having been thus particular in showing from the scriptures the real position of the house of Israel, to which Ezekiel was sent to be a watchman, and that the law that they were under in their covenant relation could neither save them from that death which they were under, and which had reigned from Adam to Moses; nor could it inflict as its penalty a repetition of that penalty which they were already under, in common with all the race of mankind, and had been under more than two thousand years before that covenant was made with them; we will now attempt to show that the house of Israel, to whom Ezekiel was made a watchman to speak God’s words, was organized and constituted, with all their laws, rites, ceremonies and priesthood; as a shadow or type of good things which were to come; and in all their history,

prefigured the spiritual Israel, which are not Jews outwardly, but inwardly, and whose circumcision is not made with hands, nor outward, in the flesh, but is inwardly, in the heart, and by the spirit, and whose praise is not of men, but of God. Israel in the flesh, typified the children of God. The children of the flesh, these are not the children of God, but the children of promise are counted for the seed. In Isaac, who was the child of promise, the true spiritual seed are called. Hence Paul, by inspiration, declares to those of the gospel church, and under the new covenant. “Now we, brethren, as Isaac was, are the children of promise.” Gal.4:28. Observe this declaration is made of Gentile subjects of grace, who are children of the free woman, not the old Jerusalem in the type, which was in bondage with her children, but of the new Jerusalem, which is above, and is free, and is the mother of all the children of promise. This new Jerusalem is the anti-type of the old Jerusalem; and the gospel church in her organization under the new Covenant is the anti-type of the fleshly tribes of Israel under the old legal covenant. The Levitical priesthood was typical of the priesthood of our Lord Jesus Christ, who is made a priest forever, by the power of an endless life; not after the order of Aaron, but after the order of Melchisedec. And the apostle says, “For the priesthood being changed, there is made of necessity a change also of the law.” Heb. 7:12. The law which was under the priesthood of the sons of Levi, and identified with that priesthood, was also typical; for the same inspired writer says, “For the law having a shadow of good things to come, and not the very {or exact} image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” Heb.10:1. As the priesthood under that covenant was typical, so was the law, and the covenant which contained it; and so also were all the ordinances, ceremonies and rites thereunto pertaining. The tribes of Israel, in their fleshly generations, as we have shown, prefigured the kingdom of Christ as a

spiritual or gospel organization. The old covenant was but a type of the new covenant, or New Testament. The Levitical priesthood and law foreshadowed the priesthood and law of him whose name is the Branch, who shall sit a priest upon his throne, shall build the temple of the Lord, and shall bear the glory. Zech. 6:12,13.

These carnal Israelites were not under a gospel, but a legal, conditional covenant; their temporal prosperity depended on their obedience to the law that was given to them; and the penalties of that law were executed for their disobedience. Ezekiel, not as a gospel minister, but as a vigilant watchman, was sent of God to them, to warn them of the inevitable consequences of disobedience and to speak with God's words to them. In every case where God had said the offender, or transgressor of that law should surely die, Ezekiel was required to reiterate what God had spoken in his law, and thus to give them warning of what punishment would be inflicted on them if they turned not away from their transgression. For in that conditional covenant, God had said, "When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered." This warning Ezekiel was solemnly charged to give to the offender, and if the offender should disregard the warning, the watchman was clear. Indeed the Lord knew beforehand that they would not heed the warnings of the watchman, for they did not heed the voice of God himself. But the prophet was himself also under the same law and conditional covenant, and hence he was admonished, that if he failed to warn the transgressor, that transgressor should suffer the penalty of the law, which was death, but his blood God would require of Ezekiel as the watchman. That is, God would hold him, as a watchman, responsible for the consequence, and he also should die.

The gospel church is organized under a new, a better, and an unconditional covenant, in which God has promised that he will be the God of those whom he has embraced in it, and that they shall be his people. It is a covenant of life, in which there is no death; it is ordered in all things and sure. It provides chastisement in love, for his disobedient children, but a pledge that he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more. As the former covenant and law was a ministration of death, the new covenant is a ministration of life. Yet, although the two covenants were so dissimilar in their nature and requirements, still the former was typical of the latter.

Leaving now for the present, the typical relation of the old to the new covenant, lest we should extend this article to too great a length, we will endeavor to show that the law of the Levitical priesthood, with its conditions, its pains, penalties and rewards was typical of the laws of the kingdom of Christ under the gospel dispensation. And this point we must necessarily treat in a general way. It is not expedient for us to speak of every precept of the law under which the fleshly tribes was held, and show its distinct bearing in reference to what it prefigured; but a law is indispensable for the discipline of all organized governments. The chosen tribes of national Israel were distinguished from all other nations as God’s peculiar people, and the precepts given for their government were of vital importance in keeping up that distinction. By their law, they were forbidden to intermingle with the nations around about them. So under the new dispensation, the members of the church of God, are by the law of Christ commanded to come out and be separate from all the religious denominations of anti-christ, and to have no fellowship with the unfruitful works of darkness. As by the law of Moses, every transgression and disobedience received a just recompense of reward; so under the gospel a just recompense of reward is inevitable to all the subjects of

Christ’s kingdom who transgress the law of Christ. But the delinquents under each covenant were tried, convicted and adjudged by the provisions of the law they were under respectively. “He that despised Moses law, died without mercy, under two or three witnesses.” For there was no mercy provided for them under Moses. Death was the fixed sentence of that law, for disobedience of its precepts. And the offender being duly convicted by the requisite number of witnesses, must be stoned to death, and all Israel were to stone him, and unite in administering the penal sentence of the law. It is true, provisions through that priesthood were made for sin-offerings, and for many of their offences atonement could be made ceremonially, by bringing such offerings and sacrifices to the priest as the law required, when they were duly offered by the consecrated priest, upon a duly consecrated altar. So under the new dispensation, there is a sin that is unto death. We do not say that he who commits shall be prayed for, but for the offences of the people of God, the law of Christ provides, through the priesthood, and one offering of Christ, a deliverance. The law of Christ for the discipline of the church, requires perfect and perpetual obedience. Any member of the church who offends is to be reproved, admonished, and if possible, reclaimed, prayed for, labored faithfully with according to the laws of Christ, and if he cannot be reclaimed he must die, be put to death; not literally, as under Moses, but by expulsion from the fellowship of the saints. In the righteous administration of this sentence, every spiritual Israelite is to participate. The ministers of the gospel who stand as watchmen on the walls of our new and spiritual Jerusalem, are charged to warn the unruly. And in doing so they are to speak with God’s words to the sinners in Zion. And they are held responsible to God for any dereliction from this duty. And so fearful is the responsibility resting on them, that if the disobedient are not warned by those who have the oversight of the flock of God, that if any are cut off from the fellowship of the church whom

they have failed to warn; they are themselves by the same law of the kingdom to be adjudged as unfaithful and to suffer the same reward, of expulsion from the fellowship of the church. The minister of Christ, and especially those who occupy the place of pastors or bishops, are to warn the church against all disorder, heresay and disobedience, with all authority and doctrine, and if they neglect to do so, the Lord will remove the candlestick, or church from their charge, and they shall become castaways. That is not what is called falling from grace, for those who are born of God can never be finally lost. But many of them have learned to their sorrow that they can fall from their standing in the church, their usefulness in the ministry, and be denied the peculiar priviledges of the house of God, for their disorderly walk and conversation.

But we may not confine the charge of the ministers of the gospel, who, as having the oversight of the flock of God, are to watch and be sober, but our Lord has said, "Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to *every man* his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:33-37. The charge to watch is not confined to pastors or bishops, but all the children of the Kingdom are commanded to put on the whole armor of God, always with all prayer and supplication in the Spirit, and watching with all perseverance and supplication for all saints. Eph. 6:18. All the saints then, like Ezekiel; or rather as that which is prefigured by the charge given in our text, are called to be watchman to watch over one another, and to pray for one another, to strengthen the feeble, confirm the wavering, and suffer not sin to rest on

one another; to warn the unruly and to exhort and admonish each other, and much more as they see the day approaching. But in administering their solemn warnings, they should carefully observe the charge to Ezekiel, to speak only with God’s words. We are to make no new rules, enact no new laws, but remember that the law of the Lord is perfect, and cannot be improved, amended, abridged or added to, lest God shall add to him who shall so offend, the plagues written in his book. Rev. 22:18.

Middletown, N.Y.
March 15, 1870.
Elder Gilbert Beebe

# VIEWS ON JAMES 5:16 & ROMANS 3:10.

DEAR BROTHER BEEBE: - Please give your views on the following texts of scripture:

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

Also, Rom.3:10. "As it is written, There is none righteous, no, not one." The question with me is: Who is the righteous man; and how and in what way the prayer avails much?

Your sister in the Lord, I hope,
Mary A. Cornell.

**REPLY.** In a legal sense, there is none righteous, either Jew or Gentile; no, not one. Hence the apostle, in writing to the church at Rome, has fully demonstrated from the scriptures that by the deeds of the law, or personal obedience to the law, no flesh living can be justified in the sight of God. It is in reference to that righteousness which they who are ignorant of God's righteousness go about to establish. All our own righteousness, saith the prophet, are as filthy rags. All are sinners, and even the elected, redeemed and justified saints of God, were by nature children of wrath, even as others. Hence the record is sealed, and God himself has declared in his written word, "There is none righteous; no, not one;" and this includes the whole posterity of Adam, from the beginning of the world, to the end of time.

Yet, although sinful, guilty, and altogether unholy and unrighteous in themselves, and utterly incompetent to pray in the spirit, or to raise a single holy aspiration to God, or even to approach unto God, yet God has provided a way of

life and salvation through his dear Son, whose blood cleanseth all unto whom it is applied, from all sin. And of all who have redemption through his blood, God has said, “And their righteousness is of me.” “Surely, shall one say, in the LORD have I righteousness and strength.” Isa. 45:24, and 54:17. Therefore the redeemed, called, quickened, justified saint of God shall say, “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.” Isa. 61:10. But of God are all the saints in Jesus Christ, who of God is made unto them wisdom and righteousness, and sanctification and redemption. I Cor. 1:30. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” II Cor. 5:21. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:1-4. Thus we see that although there is not one of all the family of Adam righteous, in himself, and in their flesh there dwelleth no good thing; yet in the Lord all the members of Christ have a perfect and everlasting righteousness, and are made the righteousness of God in him. “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Rom. 5:19. When we who were by nature children of wrath, are made righteous in our precious Redeemer, we become a praying people, and when God pours upon us the spirit of grace and supplication, our prayers become both fervent and effectual.

Pharisees, hypocrites, and formalists may pray with themselves, and disfigure their faces, and make their prayers loud and long, in the market places and corners of the streets, and they may take the name of God in vain; but no man can come unto God but by Christ, who is the way, and the truth, and the life. They draw nigh only to an imaginary god, and pray to be heard of men; and if in their blind infatuation they flatter themselves that the God of heaven approves of their prayers, they expect to be heard for their much speaking. Their prayers are doled out in quantity, and the popular theory with them is that the efficacy of their prayers is in proportion to the quantity. Their concerts of prayer, by previous agreement, praying bands, and praying circles, are spoken of boastingly, as a lever in their own hands, by which, they tell us, they "can move the power that moves the world." And they seem to think and speak as though they expect to prevail upon God himself to lay aside his purposes and plans, and adopt theirs. But all this but demonstrates their utter ignorance of the true and living God, who is of one mind, and none can turn him. Even the dear children of God do sometimes ask and receive not, because they ask amiss. We may rest assured that if we pray to God to forego his purpose for our gratification, or to do what only for our prayers we think he would not do, that we are praying amiss, and however fervent, such prayers are never effectual. The fervent effectual prayer of a righteous man, means not only that the praying man is a child of God, and stands freely justified in the Savior's righteousness, but such a child is righteous in his prayer. God is a Spirit, and they that worship him must worship him in spirit and in truth. If in his devotion he is not led by the unerring Spirit, he is not righteous in his prayer. There are two incentives to prayer, the one is the Spirit of truth whom the world cannot receive, and the other is the spirit or desires of the flesh. If prompted by the latter, we shall be sure to pray for something to be consumed upon our carnal lusts; and when

any of the children of God vent the selfish desires of the flesh, God in great mercy withholds from us what we ask for. And whenever we ask God for anything, and we receive it not, the cause of its being withheld is clearly stated by the apostle; it is because we have asked amiss. But when the Spirit helpeth our infirmities, it maketh intercession for us according to the will of God, and with groanings which we cannot utter. The Spirit that dwells in the saints is the Spirit of God, and knoweth what is the mind of God, and therefore inspires the prayer according to the will of God. Suppressing in us every desire that conflicts with the will of God, and breathes in our hearts, "Thy will be done in earth as it is in heaven." But when that Holy Spirit fails to dictate our prayers, we know not how to pray as we ought. The flesh lusteth against the spirit, and the spirit, against the flesh; but if we are led and governed by the Spirit, we shall not fulfill the lusts of the flesh. To pray in the spirit is to pray fervently and effectually. And should the Spirit inspire in our hearts the same prayer that was by the same Spirit indited in the heart of the prophet Elijah, the prayer would be equally fervent and quite as effectual. How could it be otherwise? It is the Spirit of God, it searcheth all things, even the deep things of God, and knoweth what is the mind, or will of God. That Holy Spirit of prayer bows every praying heart in subjection to the divine will, and as God works all things after the counsel of his own will, by his Spirit he never leads his children to pray for, nor to desire anything contrary to his will. It is God, that God to whom all effectual prayer is made, which worketh in his children both to will and to do of his good pleasure. If the Spirit of God shall inspire in even the least of all his children a prayer, it must be according to the will of God, and will certainly be effectual, if it be to seal up the heavens, and withhold the rain, for any length of time; or to send us rain; or should we be led by his Spirit to pray for mountains to be removed from their beds of ages, and hurled into the midst of the ocean, it would certainly be done. God's

Spirit never leads us to pray for anything that God does not design to grant, and it would be presumptuous for us, unless so led by the Holy Spirit, to pray for anything that God has not specially instructed us to pray for. In no case have we a right to pray only in submission to the will of God. Even our great Redeemer, when in the flesh, and suffering in the garden, poured out strong prayers and tears, but all in submission. “If it be possible, let this cup pass; nevertheless, not as I will, but as thou wilt.”

It was not because Elijah was a good man, or had more influence with God than others, that his prayers were fervent and effectual. They were fervent because inspired by the Spirit, and effectual because they were righteous, and righteous because they were according to the supreme will of the immutable God. For Elijah was a man subject to like passions as we all are. As a prophet or as a suppliant, he was only what the Lord had made him. His prayers were not always effectual, he sometimes asked and received not, because he sometimes asked amiss. Like us he always asked amiss when prompted by his passions, and not by the Spirit of the Lord. The passion of fear excited by the threats of Jezebel, led him to pray amiss, and ineffectually, when sitting under a juniper tree, that the Lord would take away his life; but that was not the will of God, and therefore his prayer in that instance was not granted. I Kings 19:4. The fervent effectual prayer of a righteous man, is the prayer of any of God’s dear children who, though compassed about with infirmities, carnal passions, and ignorance, so that they know not how to pray as they ought, and who often feel discouraged because their prayers seem so unavailing; yet when the Spirit helpeth their infirmities and maketh intercession for them according to the will of God, they ask in faith, {for faith is a fruit of the Spirit,} and by its teaching they ask in humble submission to the will of God, and only for the things which God has in store for them. The spirit of

prayer binds the strong man and holds him in subjection, elevates their affection, controls their desires, confirms their faith, and applies the gracious promises of the gospel. Then they pray in the Spirit, and rise above the passions of nature, and their prayers are equally as fervent and effectual as was the prayer of Elijah when he prayed that it should not rain upon the earth by the space of three years and six months. But no cringing forms, nor flowing words, however sanctimoniously expressed, which are not directed and inspired by the Holy Spirit, can be acceptable to him who only can be worshipped in spirit and in truth.

Middletown, N.Y.
September 1, 1870.
Elder Gilbert Beebe

# VIEWS ON JEREMIAH 51:9.

Berlin, MD.
May 25, 1870.

ELDER BEEBE: - Will you please give your views, through the SIGNS on Jer. 51:9, and oblige an enquirer after truth?

M.E. Staton.

**REPLY.** Although we claim no special light on the text on which we are requested to write, we cannot feel satisfied to wholly refrain from an attempt to aid one whom we are so well satisfied is searching after the truth as for hidden treasure, and whose experience, if we mistake not, will aid us in illustration, and qualify her for an appreciation of the import of the subject. The text is thus recorded: "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies."

The inspired prophet of the Lord was directed to declare the judgments of the Lord which were soon to be visited on the nations which had oppressed God's people Israel, and from the beginning of the fiftieth chapter, to the end of the book of his prophecy, his message related to Babylon, her oppression of the people of Israel, their captivity, and their final release from captivity, and the righteous retribution impending, which should soon blot out the name of Babylon from the nations of the earth.

God had used these nations as a scourge in his own hand, for the chastisement of his people for their wicked departures from him, and when that end was accomplished, he punished them for the part they had taken in the distresses which were visited on the people of Israel. Restrained by the mighty

hand and power of the God of Israel, those heathen nations could do no more, nor less than what God's own hand and counsel had before determined should be done. Babylon, we are told, had been a golden cup in the Lord's hand, that made all the nations drunken and mad; still this cup was in the Lord's hand, and subject to his control. They could only oppress, captivate, and afflict God's chosen people, when that people were delivered into their hands to humble them and make them see and feel the wickedness they had committed against the Lord. God's righteous purpose and overruling power did not however in the least justify or excuse them, for they had no knowledge of, or respect for the purpose or designs of God. Joseph's brethren meant their treatment of him for evil, but God meant it for good. The Jews and Romans crucified our Savior with wicked hands, although they did only that which God had before determined should be done, and Pilate could have had no power at all against Christ, except it had been given him from God.

But as we have not space, nor time to extend our remarks to any great extent, on the general considerations involved in the contemplation of the subject of this prophecy of the Lord against Babylon, we will only say that Babylon was a type of anti-christ, and Israel was a type of God's chosen and spiritual people, especially as they should be developed under the gospel dispensation. The carrying away down into Babylon the children of Israel for their transgressions was figurative of the chastisements of the children of God, when they depart from the laws of Christ, in doctrine and practice. When any of those who are born of God, through the corruptions of their earthly nature or carnal minds are allured and tempted to taste and drink the maddening contents of the glittering golden cup, they become drunken, and in their intoxication run greedily after the error of Balaam, and become partakers of her defilement, and receive, to some extent, of her plagues. Babylon is a name which signifies

confusion; and it is said, “They shall all go to confusion together which are makers of idols.” And when any of the children of God leave the doctrine, order, ordinances, or any of the institutions of the gospel, and become fascinated by the glittering splendor of the golden cup, they invariably go into confusion. Exhilarated, drunken and crazy, snared and taken, they are carried down into Babylon, or confusion, and are there held in captivity until God is graciously pleased to send them deliverance.

The second chapter of the Acts of the Apostles clearly demonstrates that the true church of Christ which was organized at Jerusalem on the day of Pentecost was a Baptist church, of the same faith and order of those who in this day are known as Old School or Primitive Baptists. None were received into the apostles’ fellowship but baptized believers, who received the word which was preached on that day by the apostles, and they continued steadfast in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers. To this gospel organization all heaven born subjects of the saving grace of God legitimately belong. But as in the type, many of those who belonged to Jerusalem were captivated and carried away to Babylon, and suffered a long and tedious captivity, who wept when they remembered Zion, and were unable to sing the Lord’s songs while in a strange land, so there are undoubtedly many of God’s dear people now in Babylon, or they would not be admonished to come out of her.

The church of Christ is a building of God, founded on Christ, and its head-stone is laid in glory. But Babylon describes the religious delusions of men, vainly attempting to build for themselves a tower whose top shall reach to heaven. The building of God is fitly framed, and groweth into a holy temple in the Lord; of lively stones built upon a living foundation, a spiritual house. The other was to be composed

of brick for stone, and slime for mortar, and is called *Babel*, because God confounded their language. The city of Babylon, afterwards builded by the Chaldeans, with all its worldly splendor and wide spread dominion, was built upon the same principle, and is typical of the same abominations of the earth. See Isa. 14:13,14. Hence the name and its typical import are applied in the book of Revelation to that mistress of ecclesiastical abominations which John saw sitting on a scarlet colored beast, full of names of blasphemy, upon whose forehead was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

The Papal anti-christ boasts of regular succession from the apostolic church; but how? The original constituents of their establishment were apostates from the church of Christ, who went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. Graceless men attached themselves nominally to the Baptist church in multitudes, soon after the apostles had finished their course, not because they were of the church, or had any vital union with the church, or love for her doctrine or order, for they could not endure sound doctrine, but after their own lusts heaped to themselves teachers, having itching ears, and they turned away their ears from the truth, and were turned unto fables. Of those apostates from the faith which was once delivered to the saints, the Romish anti-christ was first composed, and probably drew away with them some of the children of the kingdom; for it was predicted by Paul that they should draw away disciples after them. This anti-christ when recognized and sustained by the imperial power of the Roman Empire, became formidable and proscriptive, and opened her mouth in blasphemies, claiming to be the Holy Catholic or universal church, and so violently persecuted those who continued steadfast in the apostles'

order and fellowship, as to drive them into the wilderness, or into obscurity, while they, the man of sin, assuming to be the church of God, exalted himself above all that is called God, or that is worshipped. Repudiating the laws and institutions of Christ as head over all things to the church, set up as their head a presiding bishop, or pontiff, whom they claimed as vicar of Christ, and God with them.

This Mystery, Babylon the Great, is also the Mother of a family of Harlot daughters, and as the ancient type, Babylon of the Chaldeans, had a hundred and twenty-seven provinces under her dominion, so this mystical Babylon has in each of her Protestant daughters a province, which by ties of consanguinity are and forever must be identified with her as bone of her bones, and flesh of her flesh. All the family jars that have, and still do disturb and irritate the family, and produce war and violence in their camp, is in consequence of the judgments of the Lord in confounding their language. Their general traits and propensities, their objects and aims are identical, but they cannot understand each other. They are all alike opposed to the truth as it is in Jesus, and equally fond of shedding the blood of the saints, which none of them have ever failed to do when opportunity has been afforded them.

The foregoing remarks are intended as preliminary to what we will now proceed to say explanatory of the text proposed for consideration. Whatever efforts, if any were made by the captives in ancient Babylon, to obviate the distinction God had made between Babylon and Jerusalem, we are not prepared to define; but most certain we are that God’s dear children, when allured and drawn into a connection with Mystery, Babylon the Great, or with any of her harlot provinces, they have frequently plead the policy of continuing in their unhallowed affinity, hoping to reform, improve, and perhaps cure her of her abominations, and perhaps restore to

her that language which God has confounded. But for the last twelve hundred and sixty years all such efforts have utterly failed. Babylon is not healed. Her uncleanness is radical, and incurable, and we are forbidden to cherish any sympathy for her, but to come out of her. God has commanded all his archers who bend the bow, to shoot at her, and spare no arrows. The voice of holy inspiration cries, "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." Psa. 137:8,9. All the balm that can be found in Gilead, and the combined skill of all her physicians, can never heal her; her doom is sealed, her case is hopeless, and therefore instead of wasting sympathy upon her, the God of our salvation commands his children to forsake her. Echoing from the eternal throne of God, John heard a voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And the great apostle to the Gentiles, in the name and by the authority of his and our God and Savior, warns us thus: "Be ye not unequally yoked together with unbelievers; {let them be of what religious denomination they may, or belong to whichever of her provinces they may,} for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye {the saints at Corinth, and all the saints who dwell in the church of God,} are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14-18. It is not enough for them who have been held in

Babylon, when liberated, to simply forsake her, or withdraw fellowship from her, but all the sons and daughters of the Lord Almighty have a country where milk and honey flows in rich abundance. " Let us go, every one of us, into his own country." Every one of those whom the Lord our God doth call. Every captive child of God is commanded to forsake her, and go, not only *to*, but *into* his own country. In the church of Christ every child of God has a country meted out to him as his inheritance and a home, where his best friends and kindred dwell, and where God his Savior reigns. As Lot fled from Sodom, and as Israel came out of Egypt, so should every one of God's dear children who are held in captivity, hasten away from the ruin which soon shall overtake the Mother of Harlots and all her daughters; for God has said in verses 44-46, "I will punish Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. And lest your heart faint, and ye fear for the rumour that shall be heard in the land, " &c. Although the children of God can never lose their relationship to him, nor that inheritance which is reserved in heaven for them, yet they can, and sometimes do lose the privileges of the house of God, the fellowship of the saints, and the reliable evidence that they are the children of God. "As many as are led by the Spirit of God, they are the sons of God." And all who are led by that Spirit are led in the truth. If therefore they be not led in the truth, they must lack that important evidence of their sonship. And they may also be invlolved in the judgments and plagues which are inflicted on Babylon. "For her judgment reacheth unto heaven, and is lifted up even to the skies." The judgments of Babylon extends to the boundaries of the church of God, which is called heaven; so the impending judgments prepared for her, covers all space intervening between Babylon and Jerusalem. The heavens

and the skies both mean the firmament above, and that firmament is used figuratively to signify the church, as in the proverb which the liberated captives shall take up against the king of Babylon, saying; "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; {or prophets of the Lord,} I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; {of God's witnesses,} I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Heaven in this proverb means the church of God. Hell and the sides of the pit describe the contrast, or the opposite of the church, which includes anti-christ. And all between the wide extremes in involved in the impending ruin of Babylon.

There is therefore no safe place for a trembling child of God released from Babylonish captivity, between Babylon and Zion; all the land is polluted, and they, like Lot, are forbidden to tarry in all the plains.

"Away from the ruin, O hurry you on,
While the sword of the angel yet lingers undrawn."

Volumes might be written on this very important subject, which we have hurriedly glanced at; but we hope that what has been written may aid our esteemed friend in her researches after the truth. We feel a confidence from our limited acquaintance with her, that she can never be happy in Babylon, or in any place between Babylon and Jerusalem which is above, which is free, and is the mother of all who are, as Isaac was, the children of the promise. We will say in conclusion to our enquiring friend, and to all others who may be taking leave of their prison houses, Be careful and bring nothing with you; no golden wedge, nor Babylonish garment.

“And there shall cleave nought of the cursed thing to thine hand.” Deut. 13:17. Blessings in rich abundance await thee in the Zion of our God; therefore let thy soul be satisfied with the fatness and plenty which God has lavished on his church.

Middletown, N.Y.
July 15, 1870.
Elder Gilbert Beebe

# VIEWS ON MATT. 8:11,12.

Robinson's Mills, ILL.
April 24, 1870.

MR. GILBERT BEEBE: - May I ask that you, or some other one of the Old School Baptists, will give your views, through the SIGNS OF THE TIMES, on Matt.8:11,12. By doing so you may perhaps feed some of the flock, and an inquirer after the truth may eat of the crumbs.

A Stranger.

**REPLY.** The text on which an explanation is desired reads thus: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

Great multitudes had gathered around the Savior, when he retired to the mountain, with the little company of his disciples to whom he preached that wonderful sermon recorded in the fifth, sixth and seventh chapters; and as soon as he came down from the mountain, great multitudes again gathered around him. In the assembled crowd was a Roman centurion, who manifested a greater faith than our Lord had found in Israel; that is, among the Jews. Having granted the prayer of this Gentile captain, and commended his faith as surpassing what had been manifested among the Israelites, he took occasion to explain what was calculated to astonish the Jews, who supposed that the long looked for Messiah would confine all his care, and bestow all his favors exclusively on the people of Israel. And Jesus said to them that followed him; that is, to the multitude that followed him into Capernaum, composed of Jews and Gentiles, that he had

not found so great faith, no, not in Israel. “And I say unto you;” that is, to the multitude, principally of Jews, “That many shall come from the east and west;” that is, from the rising of the sun to the going down thereof, according to the prediction of Isaiah, 43:5. “Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.” This prediction had reference to the spiritual Israel of God, and not to the natural or fleshly descendents of Abraham. The apostle testifies that, “They are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” Rom. 9:6-8. Isaac was the child of promise, and in him as the child of promise, in distinction from him that was born after the flesh, should the seed be called. By this seed, called in Isaac, the child of promise, we are told, is meant the children of God. This, the flesh could not make them; to be a child of God, one must be born of God. No fleshly birth, even though Abraham himself were our father, could make us sons of God, or heirs of immortality; for that which is born of the flesh, is flesh; and they which are the children of the flesh, these are not the sons of God. “Abraham had two sons,” both were his seed after the flesh, or in their fleshly relationship. The son who was born of the bond woman represented, in the allegory, all the carnal Israelites who depended for justification on the deeds of the law. For this bond woman, Hagar, is mount Sinai, in Arabia, and answers to that Jerusalem which is in bondage with her children. This Sinai covenant of works is mother to all who are of the works of the law; and all such are in bondage; for “as many as are of the works of the law,

are under the curse." This includes all, whether Jew or Gentile, who are not children of promise. The children of promise are born of God, by his Spirit, by virtue of the promise which God that cannot lie promised before the world began, although independently of the will or works of the flesh. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And, "being born again, not of corruptible seed, but of incorruptible, by the word {or promise} of God, which liveth and abideth forever;" such, and such only, are as Isaac was, the children of promise. "A chosen generation, a royal priesthood, and a peculiar people." "This people, saith the Lord, have I formed for myself, they shall show forth my praise." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." And, remember, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. How many will the Lord our God call? He has condescended to settle for us this question; as it includes "even every one that is called by my name." But from what distance? "Bring my sons from far, and my daughters from the ends of the earth." Including all who are in the east and west, and north, and south. They that are ready to perish shall come from the land of Assyria, and the outcasts from the land of Egypt, *shall come,* and shall worship the Lord in his holy mountain at Jerusalem. "All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." But does that include all that shall come to Jesus? It certainly does, for He says positively, "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." John 6:37,44. "I say unto you," Who says this? "I that speak in righteousness, mighty to save." Isa.63:1. What does he say? All may come if they will, or if men and

missionaries, and money and means be liberally employed for the purpose? He says no such thing. Hear what he says. "Many *shall* come." He speaks the word and it stands fast; he commands and it is done. The decree has gone forth from his month, and is irrevocable. *Many.* Every one that is called by my name, for I have created him for my glory. They shall come from every point of the compass, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. That is in the kingdom of heaven where Abraham, Isaac and Jacob now are. Not in the worldly sanctuary, to be engaged in carnal ordinances, but in the Holy City, New Jerusalem, described in the last chapters of Revelation. In that Jerusalem which is not in bondage with her children, but in that which is above, is risen with Christ, which is free, and which is the mother of all who, as Isaac was, are the children of the promise. Not they who are the flesh of Abraham, but they who are of the faith of Abraham; for it is only in that faith which was counted in him for righteousness, that Abraham was made the father of many nations. In a fleshly relationship he was the father of but one nation. But all, in every nation and kindred of the earth, who have the faith of Abraham, are blessed with faithful Abraham. This is truly Old Baptist doctrine; for John the Baptist testified that, "Of these stones God is able to raise up children unto Abraham." Abraham, the father of the faithful, Isaac, the child of promise, the son of the free woman, and heir of the inheritance of his father, and in whom the seed shall be called, and Jacob, God's servant, and Israel, God's elect, are all seated in the kingdom of heaven, and, "In the Lord shall all the seed of Israel be justified and shall glory." Isa. 45:25. They shall sit down, for "God who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened as together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus." Not as the wicked, who are like the troubled sea, in perpetual commotion; but they shall sit

down, repose in uninterrupted and everlasting rest, and go no more out forever.

“But the children of the kingdom.” Those who were recognized as such under the legal dispensation; the children of that covenant in the flesh of Abraham, whose mother is that Jerusalem which, like Hagar, is in hopeless bondage with her children. They shall be cast out with their mother, {the covenant of works and of conditions which gendereth to bondage,} for; “what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman.” The carnal Israelites filled the house of Abraham, which was typical of the spiritual kingdom of heaven, just as Hagar and Ishmael did in the type, only in a fleshly relation, and as Hagar was herself a slave, and the property of her mistress, she was in bondage, and could not be the mother of a free progeny. Just so the Sinai covenant, or the covenant of works, gendereth to bondage, and holds all who are under it, as slaves, and not as sons or heirs. Hence the apostle, in introducing this allegory, says, “Tell me, ye that desire to be under the law, do ye hear the law?” To be under it is to be a servant, but not a son. All of Hagar’s children are born after the flesh, and only stand related to Abraham in the flesh. So stood the Jews as a people; their lineal connection with Abraham could be traced back to him, and so could that of Ishmael. But whosoever the Son shall make free, shall be free indeed. Thus, while Ishmael represented all workmongers who are under the covenant of works, Isaac, as the promised son of Sarah, represents the promised seed of Christ, which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Hence Paul says to the Gentile saints in the churches of Galatia, “Now we, brethren, as Isaac was, are the children of promise.” “So then, brethren, we are not children of the bondwoman, but of the free.” Gal. 4:28 & 31. The children of the kingdom of heaven which were to be cast

out, were children only in a fleshly relation, the same as Ishmael was a son of Abraham, and therefore like Ishmael and his mother were to be cast out; for no fleshly relation, or service rendered to the law of a carnal commandment, can possibly make any man a child of promise, or an heir of immortality, any more than anything that Hagar or Ishmael could do, could make Ishmael a child of promise. He was a creature of means, and born after the flesh, and was not the son which God had promised that Sarah should bear. By the circumcision of Christ, all this legal, fleshly connection was utterly cut off, and the bond woman and her son were cast out of the kingdom. The flesh of Abraham was mortal and corruptible, and that corruption and mortality was all the children of the flesh could inherit. The Levitical priesthood could not be perpetuated, by reason of death; but Christ holds his priesthood by the power of an endless life; and those of his priesthood are born of that endless life, and are heirs of immortality. All the election of grace are children of promise, as God had promised, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Psa. 22:30, 31. Let us notice this promise. It is the promise of a seed. That seed shall be born, and shall declare God's righteousness. And they shall come; for God has promised it. From the east and west, from the four winds, from the one end of heaven to the other, "He shall send his angel; with a great sound of a trumpet, and they shall gather together his elect," his chosen and promised seed, from among the Gentiles, and they shall be gathered into his kingdom, and shall sit down with Abraham, and Isaac, and Jacob, and the children of the kingdom; that is, the children of the flesh, children of Abraham by the bond woman, shall be cast out into outer darkness. The light of Israel, the light which is the light of men, shall not enlighten them. For there shall be no natural or artificial light within her sacred enclosure. For the glory of

God shall lighten it, and the Lamb is the light thereof. Rev. 21:23. But into the darkness of delusion and death which is without her enclosure, they shall be cast. This has been fearfully verified, so far as the Jews are concerned. “And there shall be weeping and gnashing of teeth.” They should feel the scourge of his judgments, and weep under the terrible judgments that should, surprise them. But still retaining their malice and enmity against God, they shall gnash their teeth. “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller’s soap.” “Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.” Mal. 3:1-2, 3:18-4:3.

If what we have written on this subject shall be of any service to A Stranger, inquiring after the truth, or to any of the Lord’s little ones, we shall not have labored in vain. As the appeal was to us, or to any other one of the Old School Baptists, we hope that what we have written may not deter others who may have more light on the subject, from letting their light shine.

Middletown, N.Y.
June 1, 1870.
Elder Gilbert Beebe

# VIEWS ON ROMANS 8:20.

Wooster, Iowa.
December 1844.

DEAR BROTHER BEEBE: – About a year ago I requested your views on Romans 8:20, which request you have not complied with; I would be glad to hear from yon on that text.

Jacob Wright.

**REPLY:** – Without reserve we desire to devote every energy, with which we are endued to the cause of God and the truth; to spend and be spent in whatever way shall best subserve the interests and welfare of the children of God; we are deeply conscious that our abilities are limited. Brethren and friends who request our views on various parts of the scriptures, should not feel themselves neglected or slighted when we fail to comply with their wishes. But let them rather bear in mind, that if we were blessed with a perfect knowledge and thorough understanding of all that is embraced in the scriptures of truth, still we should lack time and space to meet the numerous requests we are constantly receiving for our views. But we profess no such ability, and can only write to the edification of the saints as far as the Lord is graciously pleased to open any portion of his word to our own understanding. We are not infrequently called on for our understanding of passages on which we have no satisfactory light, and on which, if we should write, we might darken counsel by words without knowledge. Sometimes our views are called for on some subject on which we have already expressed them.

We would wish to encourage a spirit of enquiry, for we believe it is profitable to search for the truth as for hidden treasure. The gifts which God has bestowed upon his church

are for mutual edification, and the most enlightened of the saints may learn something profitable from the feeblest of their fellow members. Let us then pursue those things which make for peace, and things whereby one may edify another.

But while we commend the spirit of diligent enquiry, we should cautiously avoid vain speculations. The revealed things of the Spirit are too sacred to be trifled with. None should strive for mastery, or for the gratification of carnal ambition.

In treating on any controverted subject, if we find that to carry our point tends to make us feel proud, or that to be opposed in our peculiar views excites our anger, we may suspect that we lack that singleness of heart which should be cherished by all the followers of him who was meek and lowly. Now, in the commencement of this new year, and this new volume, may all who write for our columns, editor or correspondents, ask of God for that wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; for he will give it liberally and will not upbraid.

The foregoing remarks have been suggested as we were attempting to apologize to brother Wright for our failure to respond to his request. The text proposed by him for consideration is one on which we were distrustful of our ability to give him any light; and even now the precise meaning of the apostle is not so clear to our own mind as we could wish. The words are, “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.”

We have heard a variety of views expressed upon this subject, but still we have been very dull in comprehending its

true meaning. Not so much perhaps from any fault of theirs as from our own incapacity to understand them. What we regard as the difficult points in the text are; first, the creature; secondly, his subjection, unwillingly to vanity; thirdly, how its subjection to vanity is by reason of him who hath subjected the same in hope; and finally, how it is subjected in hope. The word *creature* is equally applicable to any created thing, whether used in reference to the natural or spiritual creation, it is sometimes applied by the apostle to the Adamic, and sometimes to the spiritual man. It has been regarded by some brethren somewhat difficult to understand in which application it is used in our text. If the natural man, embracing Adam and his posterity, is intended, how shall we understand that the natural creature is made subject to vanity unwillingly, and how is it subjected in hope? And in what sense is it by reason of him who has so subjected it? To us it appears that the apostle is speaking of the child of God, born of the Spirit, and still in the flesh, and the vanity of which he writes is defined in the connection or context as embracing all the sufferings of the present time, which are not worthy to be compared with the glory that shall be revealed hereafter in them. Now, while in the christian’s warfare, the flesh lusteth against the spirit, and the law in his members is warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members, he is unwillingly subject to vanity and vexation of spirit. All the worldly influences which are brought to bear against the children of God, are by the wise man pronounced vanity. The world, the flesh and Satan are all opposed to the law of the spirit of life which is in Christ Jesus, and developed in the saints. Christians are sorely annoyed by vain thoughts, unhallowed passions, and worldly desires, all of which are constantly arising in them from their earthly nature, and bringing them into captivity to the law of sin which still remains in their flesh. This is not a matter of choice with them; for the earnest desire and expectation of

the *creature* waiteth for the manifestation of the sons of God. That is they wait for, desire and expect, that when he who has redeemed them shall appear, that then shall they appear with him in glory; then shall he change their vile body that it may be fashioned like his glorious body. When that which shall be sown in corruption shall be raised in incorruption; when this mortal shall put on immortality, and the saying that is written shall be brought to pass, that "Death is swallowed up of victory;" then shall be fully manifested their relationship as the sons of God and heirs of glory; and then shall they all be perfectly conformed to the image of our Savior Jesus Christ. The very anticipation, fervent looking for and earnest expectation of the *creature*, shows very conclusively what *creature* is spoken of in our text. The old carnal creature is not an unwilling subject to vanity, nor is its subjection to the vanity of its earthly condition subjected in hope. The apostle says, "If any man be in Christ Jesus, he is a new *creature*." This new creature is called the new man, which after God is created in righteousness and true holiness. It is also called the inner man, &c. It is this new and inner man of whom it is said, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." He who hath supplied this hope is God. For the same apostle testifieth, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." II Thes.2:16,17. "By reason of him who hath subjected *the same* in hope." The italicized words are supplied. The plain sense appears to be, that our God who hath given us everlasting consolation and good hope through grace, has seen cause to choose his people in the furnace of affliction, for their good and his glory, and has ordained that in the world we shall have tribulation, and that our afflictions shall work for us a far more exceeding and eternal weight of glory, has caused us to glory in our tribulations, and to

rejoice in hope of the glory of God. He has subjected them, or us, in hope. Thanks be unto God which giveth us the victory through our Lord Jesus Christ.

This view of the text seems to us to be strengthened by the words immediately subjoined, "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." The present bondage of corruption, is the present unwilling subjection to vanity. Captivity to the law of sin which is in our members which are on earth, under which bondage all who have received the first fruits of the Spirit, do groan within themselves, waiting for the adoption, to wit, the redemption of our body; for we are saved by hope; that is, we are delivered by hope, sustained by hope, or our captivity is subjected to this bright hope of a glorious resurrection and happy immortality.

"A hope so much divine,
May trials well endure."

We groan within ourselves because of our present subjection to vanity, but hope looms up, even that lively or vital hope to which we are begotten by the resurrection of Jesus Christ from the dead; and having this sure and steadfast hope, we wait with patience for the adoption, the spirit of which we already have, to wit, the redemption of our body, when free from sin and vanity, mortality and earth, we shall be raised spiritual and heavenly.

In conclusion, our present impression is that the *creature* intended in our text is the *new creature*, born of God, while yet in the flesh, and in conflict with the law of sin and death. The vanity to which the creature is made subject, embraces all the sufferings, trials and afflictions of this present state. We encounter and are subject to them, not by choice, but from necessity; not willingly, but by reason of him

who hath subjected in hope. As in verse 17, "And if children, then heirs; heirs of God, and joint-heirs with Christ; *if so be that we suffer with him, that we may be also glorified together*." Also in verse 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." As by the wise and gracious decree of God it is predestinated that all his saints shall know him, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death. - Phil. 3:10.

By reason of their unity to and identity with Christ, it is given to them in his behalf, not only to believe on him, but also to suffer for his sake. Phil. 1:29. It cannot be doubted that the hope which sustains the children of God, causing them to triumph over the vanities and vexations, trials and perplexities of the way, is of God, and comes to us through the mediatorial sufferings, death, resurrection and intercession of our great Redeemer. He has subjected the same in hope. "And we know that all things work together for good to them that love God," and all the saints may safely reckon with Paul, that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed is us. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Now are we passing through "Vanity Fair." The manifestation of our sonship is not so clear as it shall hereafter be, when in the resurrection of the saints, clothed with our house which is from heaven, and fully delivered from the bondage of corruption, we shall awake in the likeness of our risen and exalted Savior. This lively hope which we now have by and through the resurrection of Christ from the dead, not only has a tendency to reconcile us to the trials of the way, but it enters into that within the veil, whither the forerunner is for us entered, causing us to earnestly expect, and patiently wait

for the glorious appearing of the great God and our Savior Jesus Christ, “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Phil. 3:21.

Middletown, N.Y.
January 15, 1870.
Elder Gilbert Beebe

# VIEWS ON THE NEW BIRTH.

**Brother Beebe:** - In looking over the "Signs" for July 15th, I see you have noticed the subject of brother J. F. Johnson's thoughts on regeneration, which were new to me when he presented them; but I think your reasoning sound. As you are old and well versed in the points of doctrine, I will ask your opinion on the new birth. I was at an association in 1860, and there heard the idea advanced that as soon as a person is made to see that he is a sinner, he is born of the Spirit. I have always thought differently. It seems to me there must be a begetting before a birth and life, for Paul says we were dead in sins. Lazarus was dead and in his grave when Christ called him; and we believe that when he called he gave the power of life, and he came forth, bound hand and feet; and Jesus said, "Loose him and let him go." We believe that in this birth we are passive; but we hear some say they might have been born again years before they were, as well as when they were. I have always believed that God calls, begets or quickens before there is any effort put forth by the dead sinner. And when he is quickened, which answers to conviction, he then begins with all his soul to pray for mercy; and when delivered from distress and guilt, he feels that he is in a wide place of broad rivers and streams, free from trouble and misery; and all this without his aid or ability. Almost every one has some way laid out in their mind; but when their deliverance comes, it is in a way they are not looking for; but it comes in God's own way and time; and God's way is always right. If we are born of the Spirit, then we are spiritual, and can discern the things of the Spirit. But I will quit, lest I weary you. Please give your views on the new birth, and oblige a brother in tribulation.

Charles Hunsacker.
Oak Point, Mo.
July 28, 1867.

Views on the New Birth: - Reply to Brother Charles Hunsacker: - When Christians confine their remarks to what they have experienced of the work of the Spirit in their deliverance from the power of darkness, and translation into the light and liberty of the sons of God, there is but very little occasion for any difference of opinion, or ground for controversy on the subject. All have to tell the same story and to attribute their change to the same boundless mercy and grace of God. Whatever may be the variation in circumstances, substantially their experience is the same. The thief in the agony of a painful and disgraceful death, and the proud Pharisee who was breathing threatenings and slaughter against the saints, differed widely in circumstances; but both could record their wonderful experience in the inspired words of the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul (Psalm 66:16)." "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God (Psalm 40:2,3)."

But in our discussions in regard to the metaphors and figures which are used in the Scriptures, there is more room for misapprehension, not only of the true nature or design of the metaphor, or of the views which our brethren may have advanced in regard to them. Thus when contemplating our passage from death unto life as a birth, some have, as in the instance referred to by our brother, made no distinction between the first manifestation of quickening power, by which conviction of guilt and ruin is fastened on the mind of an awakened sinner, and his sensible deliverance from wrath

and condemnation, when the Savior is revealed and his blood and righteousness are applied for the remission of sin, and justification before God. In nature, a birth is the bringing forth into light and liberty that which was before begotten, conceived and quickened; and always preceded by travail and labor for deliverance.

In the spiritual application of the term, the children of God are born again, of an incorruptible seed, by the word of God which liveth and abideth forever. The words which Jesus speaks in the calling of his children are spirit and they are life. The dead hear his voice, or his words, and they that hear are quickened. The first evidence we can have that we are quickened is to feel our guilty and justly condemned condition, which cannot be felt until quickened, and therefore is an evidence of life. This life produces a struggle for deliverance; and the deliverance when it comes is a birth. The quickened, living child, in conviction, is shut up in darkness until ushered into the light and liberty of the gospel. Deliverance from great trouble is figuratively called a birth in several instances in the Bible, as II Kings 19:3; Isaiah 37:9; also Galatians 4:19. Neither of these passages are speaking of what is called the new birth, or the first experience of the children of God in passing from death unto life, but they serve to show that a birth is always used figuratively to signify deliverance; but that which is born must first have an existence. Had the brother referred to at the association said that the quickening of the Spirit always precedes the first convictions of guilt, etc., we think he would have spoken more correctly, and indeed, that is probably what he meant.

We have not in this article attempted to treat at large on the whole subject of the new and spiritual birth of the children of God, but we have confined our remarks more particularly to what we have understood to be implied in the inquiries of

brother Hunsacker. If what we have written shall be of any service to him or to any of the saints, we shall not have labored in vain.

Middletown, N.Y.
October 15, 1867.

Elder Gilbert Beebe
Editorials Volume 7
Pages 92 – 94

# VIRTUAL UNION VS. ACTUAL UNION.

We have read some very labored articles which have been written against the doctrine of eternal, vital union of our Lord Jesus Christ and his mystical body, the church, in which the writers have attempted to draw a line between what they call a virtual eternal, and an actual eternal union, admitting the former, but denying the latter. Some of the less discerning of the saints have become perplexed, and we have been frequently called on to define the difference.

Before attempting to do so, we will remark, that every expression of Bible truth by which the church of the living God, which is the ground and pillar of the truth, is or ever has been distinguished from the world or anti-Christ has been assailed in the same sly and insidious manner. Predestination, election, special redemption, regeneration, final preservation of the saints in grace to glory, the resurrection of the dead, and ultimate glory of the heirs of salvation, have shared the same fate. Read to the Arminian, "Whom he [God] did foreknow, them he also did predestinate to be conformed to the image of his Son," &c. "Having predestinated us to the adoption of children," &c. "Him being delivered up, by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Ah, says he, I believe in predestination; but not in absolute predestination! Well, let us see: What kind of predestination can that be which is not *absolute?* Something like this. The Lord had a design, a purpose or a will to do certain things if men or devils would allow him to do so; but nothing in reality made certain by the counsel or predestination of God. This is in reality a flat denial of

predestination in toto, yet it is what predestination must be if it be not absolute.

We believe in election. O yes, says the self-conceited freewiller, certainly, I believe election, but not eternal, sovereign, personal election. But that God chose to save all who would comply with certain terms, perform certain conditions, and make use of certain means. A man must be lamentably stupid who cannot perceive that this is a full denial of election altogether. Special redemption, yes, says Andrew Fuller, and all his motley echoes, we believe it is *special* in its design and in its effect, but general in its nature, and so general that all sinners, if they are so disposed, can avail themselves of its full benefit. Thus professing to believe it to be *special,* deny its speciality, and rest its efficacy on the will of the creature, and thereby disallow the saving virtue of the blood of Christ. Regeneration. With one voice all the work-mongrel tribes of the earth agree, the sinner must be born again, but at the same time deny that the new birth brings forth anything that the sinner did not possess before the birth; no seminal preexistence of the life which the birth brings forth: no begetting by the heavenly parent, but a mere change of purpose and pursuit, a new modeling of the carnal mind, and a new formation of the old man. Perhaps this may be a *virtual,* but not *actual* regeneration. All who are thus *virtually* born again, if such a thing could be, would present a race of fatherless children; bastards, and not sons. Perseverance is admitted, if they may be allowed to supply the condition, *if they hold out faithful,* &c. Anything that will strip the crown from the head of Christ, and crown the sinner as his own savior, they seem very willing to admit. The resurrection is only admitted with such qualifications as either, *it is past already,* or that it does not mean what the Scriptures affirm, that "He that raised up Jesus from the

dead, shall also quicken your mortal bodies by his Spirit that dwells in you.

We come now to our subject, and will inquire, What is meant by Eternal Vital Union?
2. Does such a Union exist? And if so,
3. Is it Actual or Virtual?

By the term eternal, we mean that which was before all time. The word *vital* means life, and union is oneness - identity as a unit.

What kind of life does God give to his people? Is it eternal, or is it only time-life? John says, "This is the record that God hath given us eternal life." - 1 John v; and Jesus says, "I give to them *eternal* life." Many other express declarations of Scripture prove that the life given to the children of God is eternal, and consequently did as fully exist before they individually and experimentally received it, as afterwards. If it did not exist before it was implanted in us, or communicated to us by the new birth, then why is it called eternal? The eternity of it is attested by the declaration that it was with the Father and was manifested. (1 John i.) This life is hid in God, those who receive it, receive by being begotten of his own will, and born of God. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. This vitality then is eternal vitality, or eternal life, which was with God, the Father, before it was manifested.

Having then settled by Scripture testimony the two points, namely, the life and *its eternal character,* we come to the word *union* in its connection with the terms *eternal, vital.*

2. Did such an union exist? It seems almost like insulting the intelligence of the reader to ask, was this life a plurality, was it legions, or was it one life as it was with the Father before

all worlds? Was it more than a unit, when given to us in Christ Jesus, according as we were chosen in him before the foundation of the world? If it was more than one life, perhaps some one can tell us how many lives it was, but if it was one and the self-same life as it originated in God the Father, and is hid in him, if it was but one and the same life as given to us in Christ Jesus before the world began, then the controversy on the subject of eternal vital union may cease, for one of the two propositions must be admitted or the Bible rejected. To deny that a vital union, or a union of spiritual vitality did so exist in eternity before all time, is rank infidelity, for God has so declared it. This life was and is and forever shall continue to be that which makes us one with Christ, as Christ is one with the Father, and that Christ and the church are identified in, is positively asserted by Christ himself. He is in them, they are in him. He also is in the Father, and the Father is in him, and so completely so that he that hath seen him, hath seen the Father also. And we ask, who has ever seen the Son, who hath not seen the church also? seeing that he is in the church, and the church is in him. He is the head, the church is his body; and does a head and its body make more than one man or person? "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." - 1 Cor. xii. 12. Then Christ the head, and his church with all her legitimate members, being many in membership, are but one unit in life or vitality. Christ says, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." If it be admitted that Christ is truly the life of the church, the true God and eternal life, then that same life which unites him to the church as his body, unites his body, the church, to him as her head. If it be admitted that Christ is now to-day the head of the church, will they presume to say that he was not the head of his church yesterday? Dare any one deny the announcement of the Holy Ghost? "Jesus Christ, the same yesterday, to-day and forever." Of course,

when we speak of Christ in his oneness with and headship of the church as his body, we speak of him in his mediatorial character as the Son of God, and so revealed with power.

3. Is this union of oneness of life in Jesus Christ *actual* or only *virtual?* As neither of these words are used in the inspired writings in connection with the union of Christ and the church, we must depend upon our lexicons for their signification; Webster's Dictionary is the recognized standard of our language in the principal colleges of our country. His definition is: *Actual:* 1. real or effective, or that exists truly and absolutely; 2. exists in act; real; in opposition to speculative.

*Virtually:* In efficacy or effect only; by means of some other influence, or the instrumentality of something else.

According therefore to the established and acknowledged laws of our language, those who hold the doctrine of eternal, actual, vital union, believe that the life of the church of God is one life, and that it really, effectively, truly and absolutely did exist in eternity, before the world began, in a sense opposite to that of mere speculation.

While those who deny that it was *actual,* deny that it was *real,* or that it existed *truly* and *absolutely,* in a sense opposed to that which is only *speculative.* And those who deny that this union was actual before the world began, but admit that it was *virtually* existing in eternity, deny that it was *really, truly* or *absolutely* so, but in efficacy or effect only; and that efficacy or effect could only be developed or produced by the *means* or *instrumentality* of something else.

Now which of these positions, if either, do the Scriptures and the teaching of the Spirit in our experience establish? To us it is very clear that if this union of the life of the church in

Jesus Christ existed in him before the world began, it was more than a speculation; that it was a reality. If it was not then a reality, a fact, what is there in the communication of that eternal life to us experimentally in the new birth, that can make the life what it was not before we were made to feel its power? But one will say, the word *actual* signifies an *act* or *action.* This Webster admits in a secondary sense, not in its primary signification. Well, be it so; are we not told that the gift of God is eternal life through Jesus Christ, our Lord? Does not the giving a thing imply an act or an action? Certainly it does. Well, when was the act or action of giving us eternal life in Jesus Christ performed? We are told that God hath blessed us with *all* spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. Is eternal life a spiritual blessing? It certainly is not a mere temporal blessing, then it was actually given us in him before the foundation of the world. God hath given us eternal life, and this life is in his Son. The *gift,* not *gifts* of God is eternal life through Jesus Christ, our Lord. It is given us in him, and through him it is in due time communicated to all the members of his body, when they pass from death unto life, are born again, and brought into the unity of the faith and knowledge of the Son of God. If the work of the Spirit in the new birth is the action which makes this union actual, then we set aside the reality of grace given us in Christ before the world began, and instead of the *gift* of God is eternal life, we should read it, the *gifts of God,* there are as many distinct gifts as there are members in the body. And as the relationship of *nearest of kin* could not exist in *reality* before the life union existed, the consequence must be that when the Lord Jesus died for his members on the cross, we, who now live upon the earth, were not really, truly and absolutely so united with and related to him, as to allow us any part or lot in the atonement.

Much confusion prevails where brethren confound this *vital union* with our individual experience of it when brought into it. The union, spiritually, was as perfect before we were brought experimentally into the enjoyment of it, as it is now, or ever will be. But in our earthly, carnal, sinful nature, we had no union with Christ, but were children of wrath even as others; nay, we were dead in sins, and enmity against God, and enemies to him by wicked works. But although the holy law of God cursed us in the earthly Adam, yet for the great love wherewith he loved us in Christ Jesus, even when we were in ourselves, that is in our earthly nature, dead in sins, he hath quickened us together with Christ, and hath raised us together, and made us sit together in the heavenly places in him, and thus by grace are we saved through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein.

We all know that our earthly nature is estranged from God, and in it we are strangers and foreigners, requiring to be redeemed from the earth, called by grace, quickened by the Spirit and translated into the kingdom of God's dear Son. This gift of God, which is eternal life, was not given us in the earthly Adam, neither was our earthly, carnal and corrupt nature given to us in Christ. The first Adam is of the earth, earthy, and as is the earthy, such also are they that are earthy. But it was given us in the Son of God, who is the Lords from heaven: as is the heavenly, such also are they that are heavenly. Our natural birth develops us in the one life in which we were created in the earthly Adam, and a spiritual, new and heavenly birth, develops or makes manifest in us, experimentally that one life which was hid in God, and which is now made manifest by the appearing of the great God and our Savior Jesus Christ.

In conclusion, we do not regard either the words *actual* or *virtual* as necessary, or they would have been supplied in the divine volume, but when men deny the reality of this eternal, vital union, or oneness of life, and say it is only *virtual,* or that it is not so in fact or in truth, we are compelled to resist them, and contend that it is an eternal reality.

Middletown, N. Y.
March 1, 1860.

Elder Gilbert Beebe
Editorials Volume 4
Pages 315 - 322

# VISIT TO ASSOCIATIONS

Having been absent much of the time for the last six weeks in attending our spring Associations, we are not able to furnish for this number our usual quantity of editorial matter. Our visit to the Associations has been unusually pleasant and refreshing. The Baltimore, Maryland was well attended, and notwithstanding the clamor of war so near to that State, peace and harmony, love and fellowship characterized the meeting throughout. At that meeting we were permitted to grasp the hand of our dear old brother and father in the ministry, Elder S. Trott, who had so recently been incarcerated in a loathsome prison - and who is still a prisoner under parole - having liberty to extend his travels only through the District of Columbia and the city and county of Baltimore. Elder J. Correll also from Juniata Association was present with whom we, for the first, formed an agreeable personal acquaintance. Elders P. Hartwell, D. L. Harding, W. J. Purington, G. W. Slater, E. Rittenhouse, and Win. Grafton were in attendance.

On the following week we attended the Delaware Association at Welsh Tract, Del., where we met with our beloved Elder Thomas Barton, the pastor of Welsh Tract Church. Nearly all the Elders who attended the Baltimore were also at the Delaware, excepting Elders Trott and Purington. This meeting was also a very agreeable and harmonious one. No jarring notes were heard either in the preaching or transaction of business. The attendance was quite as large as usual, and more than ordinary interest seemed to be felt by all present.

The next in order was the Delaware River Association, which was held with the Southampton Church in Bucks County, Pa. Here the same ministers who had attended the Delaware were present, also Elder. G. Conklin. There was a larger

gathering at this than at the two preceding meetings, and about the same interest manifested. Everything passed off pleasantly, and we parted as we had met - in love and hearty fellowship, being greatly refreshed. The meeting house at Southampton is very large and well suited to accommodate a large gathering of people. The brethren, sisters, also the friends and neighbors at this and at all the other meeting were remarkably kind and attentive to our comfort, and cheerfully contributed to make our visit among them agreeable.

Our own, the Warwick, was the next in course, and was held at the meeting house of the Middletown and Wallkill Church, and like the others, it was a time of refreshing from the presence of the Lord. Ministers from abroad in attendance were Elders Hartwell, Harding and Conklin from Delaware River Association; Elder Leonard Cox, Jr., from Maine, Elders Hewitt, Winchel, St. John, and G. W. Slater from the Lexington Association. The time at all these meetings was spent mostly in preaching the word and devotional exercises. It was truly delightful to witness the harmony and fellowship of the brethren, and the manifest interest felt by the congregation generally.

A meeting was held on the next week near New Milford, Susquehanna County, Pa., attended by Elders Conklin, St. John, and Bolch, which we understand, though small, was pleasant. Then came on the Chemung Association at Pleasant Valley, near the Horse Heads, in Chemung County, N.Y., which it was our happy privilege to attend, with Elders Cos, Conklin, St. John, Hewitt, Rector, besides Elders J. Beaman, C. Schoonover, P. W. Doud, and K. Hollister, who live in its bounds. We there enjoyed a precious season, and one that will long be remembered by some who attended.

The Old School Baptist Conference of Western New York, next came off at Riker's Hollow, in Steuben Co., N.Y. It was held on Wednesday and Thursday, 24th and 25th of June. This meeting is composed principally of scattered brethren isolated from the vicinity of any churches of our order, and who seldom have the privilege of hearing the gospel preached in truth and soberness. There is, we believe, but one regularly organized church embraced in this Conference, that of South Dansville, under the pastoral care of Elder N. D. Rector. But the attendance of visiting ministers was unusually large. Ministers in attendance were Elders Hewitt, Smith, Conklin, Cox, St. John, Chatfield, Hill, Bicknell, and Beebe. Four discourses were preached each day, besides some time taken up in general conference, in which many of the brethren spake of the glory of the Redeemer's kingdom and talked of his power.

Our own enjoyment of these meetings, of the greeting of dear brethren in Christ, the harmonious sound of the gospel from those who proclaimed the unsearchable riches of Christ, and the sweet fellowship and tender sympathizing love which seemed to pervade all these meetings which formed so strong and marked a contrast to the spirit which is abroad in the world, made us feel constrained to give this brief statement. Our eyes beheld Jerusalem, a quiet habitation and a secure resting place for those who love God and are called according to his purpose. And we rejoice to know that not one of her stakes shall ever be removed, or one of her cords ever be broken. God himself is in the midst of his Zion; she shall not be moved; God shall help her, and that right early.

Middletown, N.Y.
July 1, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 377 – 380

# VITAL GODLINESS

That there is much speculative religion in the world there can be no doubt, and that there may be some that is not genuine among those who stand connected with the church of Christ is greatly to be feared. Every true and legitimate son and daughter of Zion, while in this earthly house of their pilgrimage, experience seasons when it is with them a matter of the greatest importance to know whether they are not of that character. It is not probable that hypocrites and mere nominal professors of Christianity are troubled on the same ground, for he who designs to deceive cannot feel that suspense and conflict which doubting Christians always feel when the light and comfort of the divine presence are withdrawn from their view. Much is said about vital godliness, and in order that we may know whether we are in possession of it, it is important that we understand what is meant by the terms. ***Vitality*** is life, and the word ***godliness*** in the scriptures signifies that action which spiritual life in the children of God is calculated to produce. Hence the terms are only properly applicable to those who are born of God, and led by the Spirit to walk in the way of holiness, in whom is developed the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; and all these being fruits of the Spirit are only found where spiritual life has been given. And as they are produced by the Spirit they invariably give evidence of vital union to Christ, who is the life of his people. As the branch of a vine cannot bear fruit of itself except it abide in the vine, so neither can the people of God bring forth fruits which are unto holiness, the end of which is eternal life, except they abide in Christ, who is the true Vine, and of which the Father is the Husbandman. For without him we can do nothing.

The apostle suggests to us that persons may have a form of Godliness while they deny the power thereof; but we conclude that where the power of Godliness is possessed, there will certainly be at least some of the form of Godliness manifested.

If what we have found to be the fruits of the spirit developed constitutes the form or any part of that form, does it not appear that men may possess a kind of love, joy, peace, and even faith that does not proceed from the spirit as the result of spiritual life implanted? Much that will pass currently for Christian love in the religious world is denounced by the apostles as being spurious. He admonished his brethren that such loved not the Lord Jesus, but were enemies of the cross of Christ. They may affect a deceptive counterfeit, and may use soft words and fair speeches while they only flatter to beguile and allure to entrap. In evidence of their love they may show astonishing zeal and what the world calls benevolence; they may give their goods to feed the poor, their money to support missionaries, and their bodies to be burnt, and still be destitute of anything but the mere form of love. They may also cry, "Peace," when God has not spoken peace, and they may possess that complacency which the strange woman boasted of when she had paid her vows, (See Prov. vii.) and yet only a form. Their joy and faith and all the imitations of Godliness that can possibly grow out of an unregenerated heart are lifeless and formal and, as far as we can trace such characters by the light of revelation, they invariably deny the power of vital godliness and this they do in a variety of ways. The principle way, however, is by denying that the love, joy, peace, long-sufferings, goodness, gentleness, faith, etc., are truly the fruits of the Spirit, the gift of God, but claiming that they are produced by human power by the will and works of men. Their position is like this, "If the branch will bear fruit of itself as a condition, it may then be admitted into the Vine." But all who know

experimentally the power of Godliness will acknowledge that the excellency of its power is of God, and not of the creature. The power is in the vine and not in the branch, only as the branch abides in and receives vigour and faithfulness from the living Vine. But there are times in which the branches are not always clothed with verdure, and abounding with clusters, but branches vitally abiding in the true living Vine shall assuredly bring forth fruit in its appropriate season. The tree of life which John saw yielding its fruit every month, and all they who receive life and vigour from Christ will, in due time, present the fruits of the Spirit.

Godliness, in the life and conversation of the children of the kingdom, derives all its vitality from Him who is the Head of life and spirituality to His body, the church. All is dry, formal and vain in our deportment that springs not from this union to him. He only hath immortality dwelling in the light, and therefore from him alone can we receive it only as we abide in him as the fruitful branch abideth in the true vine, for the saints are members of him, as the branches are members of the vine. And from him the head, all the members of the body, the church, have nourishment ministered and knit together, increaseth with the increase of God. The apostle assures us that all are called in one hope of our calling – one Lord, one faith, and one baptism, one God and Father of all who is above all, and through all, and in you all.

But our design was not only to define the terms, but to offer some remarks upon the subject of its development in the faith and general deportment of those who know and acknowledge its power. The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. A life of godliness is necessarily a life of self-denial. No man can live godly in Christ Jesus without suffering persecution, nor can

we deport ourselves as becometh godliness without denying ungodliness and worldly lusts, for these are the opposites of all that adorn the Christian character. But whatever of opposition, persecution, or self-denial may oppose the life and course of godliness, there is a power and virtue in it that will out-live all opposition, and bear its humble possessors above the din of warring elements and safely lodge them ultimately in that happy state where the wicked cease from troubling, and where the weary shall enjoy uninterrupted rest. If we, through grace abounding, possess the vital principle, and possess those things which pertain to life and godliness, we shall know experimentally that godliness which contentment is great gain, having the promise of the life that now is, and of that which is to come. Then may our enemies exhaust all their stores of wrath upon us.

"We shall perceive their noise no more,
Than we can hear a shaking leaf,
When rattling thunders round us roar."

May the God of all comfort, who has called us by grace and given us everlasting consolation through grace, enable us to live soberly, righteously, and godly in this present world, and at last take us up out of all our afflictions and tribulations and cause us to bask in the fullness of the eternal fountain of life and godliness in the world that is without end.

"O glorious hour! O bless'd abode!
There to be near, and like my God,
And flesh and sin no more control,
The rising pleasures of my soul."

Middletown, N.Y.,
May 15, 1854

Elder Gilbert Beebe

# VOLUME ELEVEN. INTRODUCTORY.

By the exit of another year we are reminded of our obligation to love, serve and Praise the God of our salvation, on whose kind providence we have been cast from the earliest moments of our existence. Although we have much to lament of human frailty, ingratitude and sin, which are deep rooted in our nature, growing with our growth, strengthening with our strength, and staining with imperfection our best performances, we have not one word of complaint to make concerning the administration of the divine government of our gracious God; his mercy eudureth for ever, and his loving kindness unto all generations. His steady hand has rolled on the years of our appointed sojourn upon his footstool, and brought us to the beginning of a new year. We cannot indulge in a retrospect of the past without calling to mind many of our dear brethren and fellow-laborers in the vineyard of Christ with whom we were once conversant, and who are now numbered with the slumbering dead. Many who were with us in taking a firm stand a few years ago against innovations upon the faith and order of the gospel, have gone to that bourne whence they shall not return to us. No more shall sorrow dim their eyes, nor anguish pierce their hearts; no more shall they weep with the afflicted saints nor need the kind sympathies of the Sons of sorrow. Blessed are the dead that die in the Lord. The years which have in such rapid succession glided by have told us tales of wonder – each in its turn has invited us to contemplate the execution of the righteous purposes of our heavenly Father. Not one of them have passed without developing something of the fulfillment of prophecy and the perpetuity of the divine government. Even his judgments which are abroad in the earth and the desolations which he has made, proclaim his

dreadful power and majesty. In view of all the way in which the Lord has led us, it is our reasonable service to acknowledge his goodness and mercy with unfeigned gratitude and humility.

The year which has just closed upon us, and a few of those preceding it, have witnessed some sore conflicts of the saints of the Lord. While anti-christ has been busily foaming out her shame, and the inventions of men and devils have been greatly multiplied to facilitate her schemes of self-aggrandizement, and to oppose the reign of the Messiah, and to afflict, reproach and persecute those who have the testimony of Jesus Christ, our gracious King has kindly held out his golden sceptre to welcome his afflicted spouse to approach his mercy seat and make her petition. His ear is not heavy that he cannot hear, nor his arm shortened that he cannot save.  During the past year he has been riding upon the heavens in our help, and in his excellency on the sky. Not one of Zion’s cords are broken, none of her stakes are removed; her place of defence is still the munition of rocks. God is her Refuge in distress, and a very present help in time of trouble.

Our publication, which was commenced more than ten years ago, contrary to the predictions and desires of our enemies, has been sustained, and in the pursuit of our work the Lord has brought us through fiery trials, he has delivered us from the snare of the fowler and the devouring jaws of the lion. And we have reason to say, as was said by Israel in old times, “Hitherto hath the Lord helped us.” This affords us not only grounds of gratitude, but of confidence also that he will still sustain us in our future labors in his cause.

In reviewing our ten years’ campaign, in which we have encountered the whole combined forces of the New School, received their malignant darts and borne their reproaches

and jeers, we are unconscious of having yielded one inch of the ground we occupied when we first threw open our banner to the breeze. That we have been assaulted and reviled, denounced as anti-nomian, infidel, and by almost every spiteful name by which the cruel venom of our enemies could be vented, our readers are fully aware; and in addition to all this, we have had to contend with pecuniary difficulties of no small magnitude, sufficient to try the firmness of much stronger nerves than ours. Nor have these difficulties yet subsided, but we are confidently looking for the means to liquidate all claims against us from our patrons. The money due from delinquent subscribers would be sufficient not only to meet all demands against us, but would leave a balance in our hands sufficient to enlarge and greatly improve our sheet; but on our delinquent subscribers we cannot with much safety rely. Those who can feel no goadings of conscience in with holding from us our due year after year, until the amount is swelled to a large sum, may be expected at last to order their paper stopped without paying finally. But we have a very fair list of subscribers, of a very different character from those just now alluded to, that have always been ready to stay up our hands, and have generally been punctual in transmitting their money in advance. We have been subjected to some considerable expense from the deranged state of our paper circulating currency for discount; but we hope soon to be relieved by the forthcoming advance payments for the new volume. Brethren and friends, agents and subscribers, it is for you to say whether we shall be disappointed. If our paper cannot be sustained in publishing the truth, we are determined to let it go down. We have no disposition to compromise with error for the means of a subsistence. That moment this paper fails to be the undaunted advocate of truth and righteousness, it fails to secure the end for which it was brought into being, and that moment it shall sink.

We have no change to propose in regard to the stand we took ten years ago. The same declaration of faith which we then nailed to our masthead still floats as our banner, and while we are enabled to stand in defence of that form of sound doctrine we will continue to wage war with the old mother arminianism and her entire brood of institutions. We shall still labor, to the extent of our ability, to record the passing "signs of the times," to warn the unruly, to speak comfortably to Jerusalem, to hold forth the uncorrupted doctrine of God our Savior, and to annoy the inhabitants of mystical Babylon. And we hereby invite our clear brethren throughout the states of America and elsewhere, to contribute to our columns such articles and communications as shall be in harmony with our original prospectus, and calculated to instruct, edify and comfort the people of God.

As a medium of correspondence among the Old School Baptists, the utility of our paper must be fully known to our brethren through its wide spread circulation. The scattered family of the Old School Baptists have received an introduction to and become acquainted with each other, and this extended acquaintance has resulted in increased fellowship and joy. When the apostle was called to sojourn in foreign parts, he expressed a deep solicitude to know of the affairs of the churches in his absence from them, and it is also desirable that all who pray for the prosperity of the kingdom of Christ should maintain a mutual correspondence. Through our columns a much more effectual and economical channel for such correspondence has been opened to the Old School Baptists: one letter written answers for several thousands of the saints the read, and that too without incurring the heavy expense of letter postage, which would prevent many from writing and others from reading. The ministers of Jesus are also made acquainted with the destitute parts of Zion, and through this medium often receive the "Macedonian cry." Those portions of the church of

God which are without the stated ministry of the word, not only have an opportunity to make their case known to the brethren, but they are enabled to receive and read the refreshing communications of their brethren who cannot visit them in person.

From all the above considerations, with many others that might be urged, the necessity of continuing our labors is apparent. Of all these considerations, however, our brethren and subscribers must judge for themselves; to sustain the publication their remittances and their correspondence will be required.

Those who have formerly written for our columns are requested to continue to write, and some of our brethren in distant states who have seldom or never written are requested to unite in this general correspondence. If there has or if there should hereafter appear to be any discrepance in the views of brethren on some particular points, we cannot see that that should arrest our work or make u weary in well doing. Let the strong bear with the infirmities of the weak, and labor to convince those who err, and strive to keep the unity of the spirit in the bonds of peace, and at the same time suffer not sin to rest unreproved on any.

New Vernon, N. Y.,
Jan. 2, 1843

Elder Gilbert Beebe
Editorials Volume 2
Pages 122 – 126

# VOLUME TWELVE. INTRODUCTORY.

EIGHTEEN hundred and forty-four years, according to the common register of time, have now elapsed since the angelic messengers surprised the shepherds in Jewry, with the news of a Savior's advent to our guilty world. A new, a glorious era was on that day begun on earth, worthy of the anthem which was sung by the heavenly choir. That Prince and Savior's name was brought down from heaven, announced and interpreted by an angel, because his name expressed the work which he came down from heaven to do: "For he shall save his people from their sins." Joy, love and gratitude swelled the hearts of Simeon and Anna, who long had waited to see the salvation of the Lord. Nor were these two devoted children of the Lord alone in their joys; for all who waited for the salvation of God to come out of Zion, mingled with them in the transporting raptures of that grand event. The Savior came; the heavens bare record that he was the Son of God. His star appeared in the eastern. sky, and the wise men were guided by it to the humble birth-place of the King of Glory. Angels amazed looked on – beheld the condescension of the blessed Redeemer. From his manger to his cross, he was treated by the religionists of that age, as his truth and his people have been by the same class, from that period to the present time. Loaded down with reproach, slandered, derided, persecuted, and blasphemed, he was a man of sorrow and acquainted with grief. To do and to suffer all that was written of him in the law, the prophets and the Psalms were his meat and drink, until he had accomplished all his Father's will; and then, with extended arms and bleeding heart, most solemnly declared, "It is finished!" and gave up the ghost.

Sinking down under the load of the transgressions of his dearly loved people, he poured out his soul unto death – was laid into his grave, and suffered his sepulchre to be watched by a guard of soldiers; but at the appointed morning unbarred the doors of death, and left the environs of the new tomb. Begotten from the dead, his Father recognized him, "Thou art my Son, this day have I begotten thee." He sought, he found; he made himself known to some of those for whom he died, and gave them assurance that he was risen indeed, and become the First-fruits of them that slept. Henceforth he is seen standing in triumph upon Mount Zion as the Lamb that was slain, and saying, "I am he that was dead, and am alive; and behold I live for evermore, and have the keys of hell and death." Who that has tasted his love, felt the application of his atoning blood, been clothed in his spotless righteousness, can contemplate his advent, his life, death and resurrection, and exaltation to the right hand of the Majesty on high, with cold indifference, or need the revolving wheels of time to bring about the season of the year in which it is customary to interchange congratulations, or wish each other "À happy New Year?" Why should the enemies of our God, the persecutors of our Savior Jesus Christ, the despisers of his gospel, and those who hate his people and his truth be more happy, that a new anniversary of the advent has arrived? It cannot be because that, by the constant stream of time they are hurried on still nearer to the perdition of ungodly men; and certainly not because they feel an interest in the Savior's cause, but it must be regarded as an evidence of the blindness of the state which they are in.

With this new year we are permitted to present our readers with a sheet of our new volume of the SIGNS OF THE TIMES. We need not recapitulate all the difficulties we have had to encounter, and all the labors and toils we have been sustained under; it is sufficient for the present to say, that, "Having obtained help of God we continue." Because our God

changeth not, we are not consumed; and because his mercy endureth forever, we are encouraged to go on with our work.

At the commencement of our new volume, our brethren have a right to expect us to state what are our prospects, our views and our feelings in regard to our publication.

In regard to our prospects, we hope to be sustained, in a pecuniary point of view, by the liberality of our friends in patronizing its, by contributing as formerly to aid us in meeting the expenses of the work. We have not the ability to print and publish a sheet like this, semi-monthly, without the aid of our friends, nor do they expect it at our hands. t is for them we labor; for them we first engaged in the work, and when they think proper to withdraw their aid, the work must stop. We commenced our publication when there was no other Publication of the kind in the field, and when there was not another brother of our order within our knowledge willing to hazzard the expense of getting up such a publication. We advised with such brethren as we knew to be with us in sentiments, and they gave us all the encouragement they could to go on.

When the first meeting ever called by the Old School Baptists of the United States, was held at Black Rock, Baltimore County, Maryland, we attended, and by vote of that meeting our publication was recommended to the favorable consideration of the Old order of Baptists throughout the country. It was exceedingly doubtful, however, at that time, whether a sufficient support could he obtained to meet one-half the inevitable expense of the work: but with the assurance of our brethren that they would exert themselves to sustain us, we undertook: our brethren redeemed their pledge, and with the assistance of our enemies, whose violent opposition led them to publish us in their minutes and other publications, and thereby advise the oppressed among

them of our undertaking, we were successful in our efforts. With much hard labor indefatigable perseverance and strict economy, we struggled through the first three or four years of our toil, encountering the most severe embarrassments, until at length we had obtained a subscription list of nearly three thousand names and spreading over nearly all the states and territories belonging, to our country. Our paper in the meantime had been the means of making the Old order of Baptists acquainted with each other, and of raising a formidable defence against the imposing religious inventions of those who bore our own name. Thousands who had felt themselves left alone in the field, and like the ancient prophet, had lamented that the Lord's altars were thrown down, his prophets killed and their own lives sought for, were hunted out, comforted and encouraged to buckle on their armor, and again face the enemy. From various causes, our list of subscribers is reduced to about two thousand, and of that number several hundred do not pay; some are supplied gratuitously, and others from inability or neglect, omit to forward their dues. The patronage of our order is now divided among several periodicals which have been commenced subsequently to ours, and our opposition to certain heresies which have obtained in some sections of our wide-spread country has also had a tendency to circumscribe our circulation. We do not wish to be understood as complaining of the existence of other papers in the field; far from it: if the same cause in which we are engaged is suberved, if the same important truth which we have contended for is asserted and defended, it is of very little consequence by whom. It was not for our convenience we were induced to embark in the work, and however much our embarrassments may be increased by the multiplication of periodicals, purporting to set forth the doctrine and order of Old School Baptists, we will cheerfully hail as welcome contemporaries, such as contend for the faith once delivered to the saints. 'We feel a desire that brother Jewett may be sustained, as we

feel convinced that his utmost energies are enlisted in behalf of Sion, and his periodical will exert a healthful influence on the Old School Baptist cause. The *Primitive Baptist* also publishes much sold truth, but (pardon us) we do think that a periodical purporting to present the doctrine of the Old School Baptists ought to be tinder the supervision of a member of our communion.

Of the *Western Predestinarian Baptist*, we have hitherto forborne to remark; we have only seen a very few numbers, and have not been able to form so flattering an. opinion of it as we could wish. The wide-spreading heresy of what is termed the "Two seed doctrine," ought to receive no countenance from those who claim to be Old Fashioned Baptists. From the days of John the Baptist until the days of Elder Daniel Parker, the doctrine was unknown among the Baptists, and God has been considered the creator of all things. We doubt not that many well-meaning brethren have been drawn into the error, and some have withdrawn their subscriptions from our list because of our opposition to the new theory, and others because we have refused to suffer our columns to be filled with long articles written in defence of that absurd theory. We have been complained of bitterly as being unfair to oppose that theory and refuse its advocates the use of our columns for its defence. If the two seed doctrine had ever been held as a part of the faith distinguishing the Baptists of former ages, we should not feel at liberty to shut out the defence of its advocates; but as it is a new theory among those who claim to be Baptists, we treat it as we do the arminian, the Campbellite, and the Arian heresy. And if our course should subject us to the loss of all our subscribers, and in addition thereto the loss of life itself, we cannot wink at, or in any manner, directly or indirectly, countenance what we conceive to be involved in that absurd doctrine.

We have no disposition to claim for ourself infallibility. None can be more sensible of the imperfections that mark and mar all that we say or do; but a sense of our weakness and liability to err, does not exonerate us from the responsibility resting on us to oppose what we know to be a departure from the simplicity of the gospel of Christ. Our desire is to contend only for the faith which was once delivered to the saints, both publicly and privately, in the pulpit and through the press; but for the ability to do so we are as dependent on God as are any of our brethren.

We are far from believing that it is time to throw off our armor; the enemy still comes in like a flood, and it becomes us who have taken a stand against the delusions of the times to deport ourselves as good soldiers of the cross of our illustrious Leader, and never yield one inch of ground to the common foe. “Put yourselves in array against Babylon, round about, all ye that bend the bow; shoot at her, spare no arrows,” is the word of our Commander. Let not a rag of her stolen livery remain to hide her abominable iniquity. “Take away her battlements, for they are not the Lord’s.” And as we follow our Captain to the field of combat, let us cheer each other with words of comfort; not forgetting that we have some in our ranks who have been sorely bruised and wounded by the enemy; these need our care and sympathy; some young recruits also which the Lord is bringing in require to be drilled and encouraged. We have nothing to lose in this warfare, we have everything to stimulate us to press forward.

“The weakest saint shall win the day,
Though hell and death obstruct the way.”

We have the assurance of our God that the saints shall triumph through the blood of the Lamb and the word of their testimony. Onward, then, ye soldiers of the cross, to victory:

"And when our General, Christ, shall come,
With sound of trumpet (not of drum,)
Then we'll march up the heavenly street
And ground our arms at Jesus' feet."

As for ourself, we hope that our eleven years' campaign has made us somewhat familiar with some of the devices of our old adversary, and some of the base trickery of his legions; we feel disposed with all the ability our Lord shall bestow, to stand to our post; and although less than the least of all saints, record the progress of truth, and the exposure of error.

New Vernon, N.Y.,
January 1, 1844

Elder Gilbert Beebe
Editorials Volume 2
Pages 373 – 379

# VOLUME THIRTEEN INTRODUCTORY.

THE importance of christian correspondence has been felt and acknowledged by the children of God in all ages and circumstances of the church, but more especially when compassed about by the enemy and infested with those who would pervert the right way of the Lord. When christians enjoy the special presence of God and feel the joys of his salvation elevating their affections and strengthening the social cords that bind their kindred hearts in fellowship and union, they desire to speak to one another of the goodness of the Lord. Like the bottles of new wine, they require vent; they must speak, that they may be the more abundantly refreshed, and that those whom they love in the Lord may be partakers of their joy.

When clouds of darkness lower – when the divine presence is not realized – when temptations, doubts and fears distress and perplex them – when foes without and fears within hold them in captive bands – when the chilling east wind of worldly cares dampens their zeal, and their love grows cold, they are not unfrequently led to exclaim:

"Like one alone I seem to be,
Oh, is there any one like me?"

As cold water is to thirsty souls, so is good news from a far country; and the saints under such circumstances have ever regarded christian correspondence as a peculiar privilege.

Again, when christians are situated remotely from the social privileges of the sanctuary, and seldom enjoy the favor of meeting with the worshipers of God, to them the correspondence of the brethren is truly refreshing.

From these considerations, in the absence of all others, we should be led to conclude that the publication of our paper as a cheap and convenient medium of correspondence, ought not to be discontinued. So great an amount of correspondence, embracing an extent of country so great, could in no other way be within the reach of the poor. But to the above we may add other very important advantages secured by a periodical publication of this kind, among which we will point out the following:

Since the commencement of this journal, “evil men and seducers” have continued to grow worse and worse, deceiving and being deceived. The clouds which darkened our horizon twelve years ago, have thickened fearfully, and those sly, insidious innovations which were then foisted in as helps to the gospel, now begin to develop their dragon voices in tones which none but anti-christian beasts can utter. Incautious christians, who at the first, in the simplicity of their hearts, felt inclined to censure us for raising the voice of warning, by sad experience have learned what they were so slow to comprehend. Experience, that thorough but severe schoolmaster, has enforced the conviction that all departures from the word of God, in matters of religion, are seductive, and lead astray from the peaceful gates of Zion. For more than twelve years past God has been scourging his children out from those corrupted bodies whose end is to be destroyed. And now, with the little flock of Jesus marshaled under his banner, and the alien army drawn up in hostile array against them; while the former corresponds in appearance with the men of Gideon’s reduced army, and the latter are like grasshoppers for multitude, is it proper at such a time as this to discontinue our publication? Should we not rather “Cry aloud and spare not; lift up our voices with strength, and be not afraid; and say to the cities of Judah, Behold your God?”

There is at this time an unusual disposition manifested by the adversaries of Zion to bring about a direct alliance between the church and the state, or the ecclesiastical and civil powers in our country. National conventions are already being held to facilitate this object. The design to create a power of infinite magnitude to be exerted upon the Congress of our nation, is openly and unrebukedly avowed and published to the world. Proscription, for conscience sake, is becoming more and more common. Leading demagogues of power and influence and of all the different grades and parties in politics, are enrolling themselves among the advocates of measures, which, if consummated, must involve our country in scenes of persecution and religious intolerance. The elements of religious despotism are rife among us, and the majority of the people of our country seem more and more inclined to favor the schemes of a designing and wicked clergy. Thousands have already been reared under the fanatical drilling of Sunday Schools, directed principally by an ambitious and never satisfied priesthood. Powerful efforts are now being made to bring all the schools of our country and every fountain of mental training under the same corrupting influence. Nearly all the secular and religious presses of our country are either enlisted to favor the craft or so shackled for fear of leasing patronage as to prevent their remonstrating. The great dignitaries of the popular church openly avow that religion and science are twin sisters – that they go hand in hand together, and that the state is bound so to patronize science as to indirectly patronize religion in our public schools. A powerful party of a mongrel breed has lately risen up under the auspices of the "Protestant Association," avowing their design to strike from the Constitution of our country the guarantee of equality to all classes – to proscribe and coerce a conformity to the rites of popular religion. And have the Old School Baptists no interest in all this at stake? Or will it be in time for us to remonstrate after the chains of oppression are

legally riveted upon us? To us it appears although our trust and confidence is alone in God, we are bound to make every lawful effort in our power to avert the threatening calamity; at least we are in duty bound to let our brethren know of the *signs of the times* – of the approach of the enemy, and of the necessity of being upon their watch tower. With party politics we are pledged to have nothing to do or to say in conducting the publication of this paper; but with religious intolerance and efforts to unite church and state, by whatever sect or party, religious or political, we have much to do in the discharge of duty which solemnly devolves on us, both as a christian, a citizen of the world, and as a publisher.

New Vernon, N.Y.,
January 1, 1845.

Elder Gilbert Beebe
Editorials Volume 2
Pages 510 – 513

# VOLUME FOURTEEN. INTRODUCTORY.

THIRTEEN years' incessant toil and labor in our connection with the SIGNS OF THE TIMES, has served to increase our conviction that, without Jesus, we can do nothing. All efforts to promote his cause, defend his truth, feed his flock, put to silence his enemies, or to proclaim his salvation with tongue, or pen, or press, are abortive and vain, if such efforts are not directed and attended by him who rideth upon the heavens in the help of Israel, and in his excellency upon the sky. A retrospect of he way in which the Lord has brought us, presents to our mind great cause for humiliation, devout gratitude and unfeigned love to God for his supporting grace; and thanks to our brethren for their kind forbearance, and for their seasonable aid from time to time, both pecuniary and co-operative.

Although with an honest heart we can affirm that we have discharged our duty as editor of this paper to the extent of our ability, and that we have labored hard and struggled long to sustain the publication, that we have met and overcome serious difficulties, encountered the disapprobation of friends as well as enemies, have borne reproach, incurred responsibilities, arid ceased not, by day or night, so far as we were able, to exhibit truth and oppose error; yet we freely confess that "the best obedience of our hands dares not appear before the throne" of God. Human weakness, depravity and sin mark and mar all that we have ever done. And if it were not for the encouraging reflection that God has hitherto helped, sustained and strengthened us thus far, we should feel disposed to lay by our pen and press, and leave the field which we have poorly occupied for the last thirteen years. But how can we forbear to hope that God, who is rich

in mercy, and whose mercy has been so abundantly bestowed on us, will continue to be propitious, to bear us up and lead us on, until he shall see fit to discharge us from the war? And may we not hope also that our brethren who have so kindly borne with our infirmities so long, will still continue to extend to us their wonted kindness, and continue to contribute to the support of the publication their epistles of correspondence, and their efforts to extend its circulation?

We never have, nor would we now pretend or intimate, that a periodical publication is indispensable to the cause of truth; our claims are humble; we regard such a medium of christian correspondence as well worth all that it costs, for the satisfaction afforded in speaking to and hearing from one another. A paper of this description has its advantages and also its disadvantages; both should be duly considered. It makes the family of our Lord, scattered abroad, familiar with each other's experience, travel, doctrine, order, conflicts, victories, fears and encouragements, doubts and deliverances. It opens a convenient medium for exhorting, admonishing, instructing, comforting and edifying one another. Letters might indeed be written, and a correspondence maintained, without the use of a printing press, but not at so cheap a rate, and it would be circumscribed to a very limited extent.

Now a letter written on doctrine, order, experience or exhortation may be read and appreciated by thousands, and among them very many who could have no benefit from the private correspondence of indiv1idual brethren. We have many, very many brethren located far remote from those they love in the Lord, and where the gospel is very seldom, and in some cases, never preached; such have strong claims upon the sympathies of their more favored brethren. Could we present to all our brethren the numerous expressions of joy and gratitude made by those hidden ones, we feel a

confidence that those who enjoy superior advantages would cheerfully sustain the paper for their sakes, even if it were of much less importance to themselves.

It is true in a general correspondence, a discrepancy of sentiment on some particular subjects is made to appear, and brethren are wounded and discords are exposed which other wise might remain concealed; but does not the same consequences attend a correspondence conducted in any other way? If we may not write or correspond until we come so far into the unity of the spirit as to be perfectly agreed on every point that interests us as brethren, lest we display the depravity of our old natures, should we not also forbear to speak often one to another from fear of similar consequences? It is not pleasant for brethren to disagree; but if their different views be not expressed, how- are they to be benefited by the faithful admonitions of one another? Mortifying as it may be, let it come to the light, canvass every point, and settle every controversy by that standard which is infallible, the scriptures of truth. In the meantime, to be profitable to one another, we should learn to bear and forbear. Let none assume that they are the men, and wisdom will die with them, but rather cherish that spirit which leads them to esteem others better than themselves. If any are more highly favored of God in point of knowledge, wisdom, or discernment, or have been more deeply taught in the things of the blessed kingdom, let such not be exalted, or make a brother an offender for a word, but rather consider that all the gifts which God has bestowed on them, are the property of the whole church, and to be employed for common edification. Let that meek and loving spirit pervade our hearts, and our humble sheet, bearing the numerous epistles of love from brethren of the household of faith from every part of our wide spread country, will not, we trust, lie an unwelcome or useless visitor.

With this number we commence our labor under the new arrangement, and assume the name SIGNS OF THE TIMES, AND DOCTRINAL ADVOCATE AND MONITOR, having, as has been before announced, united the two papers. We can but feel that an additional responsibility is by this arrangement imposed on us. The talents of our departed and lamented brother must necessarily cease to shine forth as in former days. God has been pleased to beckon him away to fairer worlds on high, and in his absence it has fallen to our lot to occupy, so far as God may give ability, the ground which is vacated by his departure from the field; but as formerly, our dependence is in God; he alone can qualify us to serve his cause and to comfort his people. And, so long as it shall be his pleasure to incline our brethren to sustain the paper, and afford us strength, we desire to he found engaged as he shall direct.

New Vernon, N.Y.,
January 1, 1846

Elder Gilbert Beebe
Editorials Volume 2
Pages 607 – 610

# VOLUME FIFTEEN.
# INTRODUCTORY.

WISHING a Happy New Year to all our readers, we present them with the first number of our fifteenth volume, and with it we tender our grateful thanks to those kind patrons whose subscriptions and communications have enabled us thus far to sustain the publication. With deep humility we would acknowledge our obligations to God for his supporting mercy and grace, not only in enabling us to survive the toils, oppositions and difficulties which we have been called to encounter, but for giving us favor in the hearts of a goodly number of our brethren scattered throughout the states and territories of this vast republic. “Whatever we may suffer from the enemies of our common Lord, it is truly consoling to enjoy the fellowship and kind approval of those who are, above all others, dear to us. It is true, we have during the past year experienced some stormy winds and tempestuous seas, which have occasioned to us, and to many of our readers, much grief and sorrow. Inured as the old School Baptists are to the hardships of war, they would not complain of war vigorously prosecuted against the open enemies of the kingdom; but when there is strife and contention within the borders of Zion, they are dismayed. If we bite and devour one another, we are admonished to beware lest we be consumed one of another. It is true there may be occasion for a justifiable war, even within the bounds of the brotherhood of Old School Baptists. Error is not to be winked at because held by brethren. One error in the church is more to be dreaded by christians, than all that are held by anti-christ. But we conclude that the mode of warfare is more productive of disorder in our ranks than war abstractly considered. If our brethren could direct their warfare against error without as sailing each other,and avoid all personal

reflections, our warfare could not fail to be profitable to all the readers of the SIGNS. But it has been too frequently the case when a brother has discovered what he has considered error in the communications of another, that in pointing it out he has betrayed an unkind feeling, or impugned the motive of the brother supposed to hold the error. This course, so far from convincing or reclaiming the erring delinquent, has generally aroused, a corresponding feeling on the part of the implicated brother, and with but little aid from the old adversary, every man's sword is employed against his fellow. Another difficulty grows out of an unwarrantable sensitiveness on the part of those whose positions are questioned. They cannot feel satisfied to have their positions critically reviewed; or they at least do not feel prepared to take it kindly in any one to point out what is thought to be incorrect.

For all these evils we believe there is a remedy. Avoid fulsome flattery on the one hand, and unfeeling animadversion on the other; write as kindly, feelingly and affectionately in exposing error, as when approving the sentiments of brethren. Kind expressions will find a ready response, but hard, censorious, unfriendly expressions are calculated to greatly injure the usefulness of the SIGNS. Our object in alluding to the past is not to attach blame to any, but rather to admonish all who may favor us with communications for the future.

We have not the vanity to suppose that there has been nothing reprehensible in our own course, in conducting the past volumes of the SIGNS, but we must plead that we have discharged our duty, according to our limited ability, with an ardent desire to make the paper useful and edifying to its readers.

New Vernon, N.Y.,
January 1, 1847

Elder Gilbert Beebe
Editorials Volume 2
Pages 727 – 728

# VOLUME THIRTY-ONE

Time, with unremitting tread, and onward course, has brought us to the close of another eventful year of our mortal pilgrimage; but who can assure us that yet another year shall pass away ere we shall be numbered with the departed? Truly it is because our God is immutable that Jacob is not consumed. As with their lightning speed our moments pass away, and the close of every year reminds us that the time of our departure is at hand, it becomes us to reflect solemnly and soberly on the destiny to which we are so rapidly advancing. However doubtful to our understanding all else may be, we can not doubt that our mortal bodies shall soon be returned to the dust out of which they were fashioned. The silent grave will soon enclose the earthly house of our tabernacle. Of this it is impossible for us to doubt. But, how oft, alas! do we doubt in regard to the irrevocable destiny which awaits us in the world to come? Can it be that after death all that we are shall slumber in the grave? Can soul and spirit perish forever in the tomb, and we be as unconscious of all things after death as we were before our birth? It can not be. Death can separate the soul and spirit, the life and animation from these bodies, but it can not annihilate! We can not cease to be. The dust shall return to dust, but the soul shall return to God who gave it. It would be as reasonable to believe that we only exist in imagination, that we only are dreaming that we live, and move, and have a being, as to believe that we can cease to exist. For, if we do in reality exist, then it is an unavoidable conclusion, there must be an adequate pre-existing cause for our existence; and that cause must be God. Creatures could not exist if there were no Creator to give them being. And he who is competent to give existence must be self-existent, alone can be independent; and these perfections can only be found in God. Our own existence, therefore, proves beyond all

successful contradiction the being of a God. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. (Rom. 1:20) The providence of God, of which we will not now particularly speak, also testifies of his existence, and supreme power. But on the revelation which he has graciously made, by his Word and Spirit, we depend for a saving knowledge of him. Admitting, then, his being, and that we are his creatures, we substantially acknowledge his right to rule over us, and our obligation to revere and obey him. To deny his existence is Atheism; to admit his existence is an acknowledgment of his right to order our destiny, and to dispose of us according to his sovereign will and pleasure; and, with the four beasts, and the four and twenty elders, it becomes us to fall down before him, and in their language, confess, “Thou art worthy, O Lord, to receive glory and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.” (Revelation 4:11)

As his creatures we have all sinned. By the offence of one man, sin has entered into the world, and death by sin; and death has passed on all men, because all have sinned. An indisputable demonstration of this is found in the universal mortality of all the posterity of that one man by whom sin has entered. Hence, the living know that they must die. Every year consigns its millions to the grave. The argument is irresistible. The year now closing has been more prodigal of human life than any of its predecessors, at least so far as our knowledge extends. And still the grim messenger, still unsatiated, lingers over our battle fields, our Navy, and our private dwellings. With unabating fury he aims his fatal shaft at the youth, the beauty, and the pride of our land, while all other classes of our fellow mortals are being hurried to their graves.

"Where is the man that draws his breath,
Safe from disease, secure from death?"

How blessed to know, amidst the ravages of death, and under the conviction that we who survive must shortly, in our turn, follow to the house which is appointed for all men, that for us Christ has disarmed death of its sting, and the grave of her victory. That, although in the earthly Adam we all die, in our spiritual Adam we are immortal. He is our Resurrection and our Life. He that believeth on him, though he were dead, yet shall he live; and he that liveth and believeth in him shall never die.

While we have much to lament, and great cause for deep humiliation before God on account of the strife and ill-will which abounds around us, and for God's judgments which are abroad in our land, we who have a good hope, through grace, have abundant cause to bow down in humble acknowledgment of his goodness and distinguishing mercy bestowed on us, and for the hope of immortal glory beyond the grave. Truly, this world is not the Christian's home. They would not live here always. For them to live is Christ, and to die is gain. In the world they shall have tribulation, but out of great tribulation they shall finally come up, with garments made white in the blood of the Lamb.

With the close of this year we close the Thirty-First Volume of the *Signs of the Times,* and the thirty-first year of our editorial labor. The fears of pecuniary embarrassment which were appalling to us at the commencement of the year, have been averted in the good providence of God, through the activity and generosity of our brethren, and friends, who have nobly sustained us, both with their liberal contributions, and their activity in extending our circulation. But for their kindness we think the publication would have involved us beyond what we were able to bear.

We tender our grateful thanks to those who have so cheerfully, generously, and voluntarily come to the rescue; and we assure them all that their donations, and also their successful exertions to procure new paying subscribers have been gratefully appreciated, and not only saved us from actual loss, but enabled us to reduce the amount of indebtedness under which we were struggling one year ago.

Although the price of printing paper fell to a lower figure during the past year, we are sorry to say it is now very high and still rising. And from the depreciation of our paper currency and other causes, of which our readers are aware, the cost of every kind of stock required for our publication is becoming enormous. But still, we do not propose to alter our subscription terms, lest we should place it beyond the limited ability of the poor to obtain it.

Several hundreds have been supplied during the past year out of the contributions which have been receipted as gratuitous donations.

Middletown, N.Y.
December 15, 1863.

Elder Gilbert Beebe
Editorials Volume 5
Pages 438 – 441

# WALDO AND TROTT ON ABOLITION.

WALDO, upon religious innovations and impositions, has in this number touched upon a subject, the discussion of which we have on all previous occasions declined to admit into our columns. As a subject involving political considerations, we still leave it to be discussed and disposed of by those whose business it is to guard the civil affairs of our country; but as a religious subject, involving considerations of a most frightful character, we feel it incumbent upon us to give an expression of our sentiments in regard to it.

As our correspondent, *Waldo,* is an Old School Baptist, living in the northern part of this State, and brother Trott is well known as an Old School Baptist residing in Virginia, the interchange of a few communications, tempered with that meekness and deep anxiety for the supremacy of the laws of Jesus Christ our Lord, as the only rule of our faith and practice as Old School Baptists, can have no bad effect, so long as these brethren shall confine their discussions to the religious bearing of the subject.

It is now well known that the subject of abolition, and in some recent cases, coupled with what is called *tetotalism,* has come to be a test of christian fellowship, and this institution has taken a place and rank amongst the popular religious institutions of modern invention, which are self-styled *benevolent.* We, in waging war with the mother Arminianism and her entire brood of institutions, cannot consistently refuse to give a record for the use of posterity, of what ground is occupied by the Old School Baptists on this, as well as all other subjects of a decidedly religious cast.

NEW VERNON, N. Y.,
October 1, 1841.

Elder Gilbert Beebe
Editorials Volume 1
Pages 721 – 722

# WASHING OF REGENERATION.

"Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost." – Titus iii. 5.

THE salvation of Paul and Titus is the same salvation that embraces the whole election of grace; for there is but one method of salvation brought to light in the gospel. "Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." Acts iv. 12. We therefore understand the salvation spoken of in this text in its application to all the redeemed of the Lord. The declarations of this scripture are as follows: first, God hath saved us – his people; second, that salvation is not according to or in consequence of any works of righteousness by us performed; but thirdly, by the washing of regeneration and renewing of the Holy Ghost, and all in accordance with the sovereign mercy of God.

Could we, with old Jonah, take a voyage to the secret channels of the mighty deep, and like him feel ourselves pursued by the sovereign hand of the omniscient God, on account of our rebellion against him, and, with that disobedient, peevish prophet be locked up in the *belly of hell* for three days and three nights, until we were perfectly convinced, as he was, of our helplessness, our total inability to deliver ourselves from our deplorable condition, we incline to the opinion that we would say, as he said, "Salvation is of the Lord;" and with Peter, as above cited, "Neither is there salvation in any other." By this sweeping declaration, hoever, the fallacy of all the popular institutions of the day, and of all other days, as having in view the salvation of the world, is laid bare. All such pretensions are therefore deceptive, hypocritical and vain; as

“Can do helpless sinners good.”

“He saved us.” In the past tense. The work is done; the salvation of God's people is complete. “He hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” – 2 Tim. i. 9. Many there are in these days of delusion and anti-christian rant, who say, “Truly the Lord saves us; there is salvation nowhere else; but” – but what? “God works by the use of means. We are not machines; we must use the means of grace; we must give up our hearts to God; we must sit on an anxious bench; or we must do something else, and then we must say that God has done it all.” That must be, at best, but a lying system which requires that we should tell lies even in what is called *getting religion*, and it must certainly be a lie, if e we have done anything in the work if salvation, to say that God has done it all.

But while we are upon this point, let us inquire a moment into New School consistency. They tell us there is something for the sinner to do; if we wait for God to work we shall die in our sins; they ridicule the doctrine of man's entire impotency and helpless condition, and command him to be up and doing; they tell him that the provisions of the gospel are such that if any sinner chooses he can secure an interest in the salvation of the Lord. With this theory for their platform, they hold protracted meetings, erect anxious benches, and perform many wonderful feats, and declare to the unregenerate that God is now offering them salvation, is knocking at the door of their hearts, wooing and beseeching them to comply with the terms of the gospel. They tell sinners, in so many words, if they will do these things they shall be saved; but if they refuse they shall be damned. Suppose the sinner should be kind enough to consent to be saved, and to perform the pre-requisites as instructed by

these teachers, if by these means they obtain salvation, they are saved according to their works. These works are either works of righteousness or works of unrighteousness; if of righteousness, they cannot contribute towards the salvation of those by whom they are performed; and if of unrighteousness, they are sinful, and can only expose their performers to the curses of the law. Not by works of righteousness which we have done; and as in the parallel, "Not according to our works," and again" Not of works, lest any man should boast; not of yourselves, it is the gift of God." – Eph. ii. 8, 9. If by grace, it is no more of works, otherwise grace is no more grace. The man who, in opposition to this array of scriptural testimony, would dare proclaim salvation as depending in part or entirely on works, whether good or bad, is an enemy to God and a base deceiver. Of all such men it is written, "Their judgment now of a long time lingereth not, and their damnation slumbereth not."

Having shown, negatively, that salvation is not according to our works, and consequently that the doctrine of all Arminian workmongers is false, we pass to notice how this salvation is brought home experimentally to the heirs of promise. "By the washing of regeneration and renewing of the Holy Ghost; and according to his mercy." By the *washing of regeneration*we understand the cleansing operation of the Holy Spirit in the work of regeneration. We have attempted to show, when dwelling on the subject of regeneration, that as the effect of being quickened into life we are brought to realize ourselves vile and polluted, and, as no unclean thing can enter the kingdom of God, we require to be washed; and as no blood of goats, or other Jewish sacrifices, can cleanse from sin, we require a washing of far superior efficacy. Connected with regeneration there is a fountain opened for the house of David and for the inhabitants of Jerusalem, for sin and uncleanness; and when the sinner is brought, by the Spirit,

to the fountain of that blood, that speaketh better things than the blood of Abel, he finds that the blood of Christ cleanseth from all sin; his heart is sprinkled from an evil conscience, and his body is prepared to be washed in pure water. The *renewing of the Holy Ghost* is that work by which a new principle is implanted, and incorruptible seed by which old things are passed away, and all things become new. All this work of the Spirit is wrought in the saints accordance with a fixed and immutable standard. “According to his mercy, not according to our works.” But brother Fox may inquire concerning the character of this standard. His mercy it is sovereign. “For he will have mercy on whom he will have mercy, and whom he will he hardeneth.” Such is the mercy of God, sovereign, discriminating, immutable, and his own. It is according to his own purpose and grace which was given us in Christ Jesus before the world began.

Elder Gilbert Beebe
New Vernon, N. Y.,
August 2, 1841.

Editorials Volume 1
Pages 704-707

# WASHING THE SAINTS' FEET.

We have been called on for an expression of our views on the subject of washing the saints' feet, but we confess our inability to do justice to the subject, especially when we find a discrepance in the views of those whom we have a right to esteem much better than ourseif. Our brethren in the southern and south-western States, so far as we are informed, generally practice literally the service of washing each other's feet, but do not make it a test of fellowship; while those at the north who do not practice it, do not disallow or disfellowship those who from conscientious motives do so practice.

We have thought much on the subject, and while we disclaim any desire to dictate to others, have no objection to give such views as we entertain on the subject. It is very clearly evident that our Lord on one occasion did literally wash the feet of his disciples, and on that occasion told them they ought to wash one another's feet. This example and admonition would with us forever settle the matter beyond all cavil or contradiction if nothing more had been on that occasion said by our Lord. But the matter did not rest there, for he said to Peter, in the presence of the other disciples, "What I do thou knowest not now, but thou shalt know hereafter." - John xiii. 7. We have many evidences in the Scriptures that as an act of humility and hospitality, the washing of feet was a common practice in that eastern country, from the days of Abraham, and very common among the Jews with whom Peter had been brought up; so that it is unnatural to think that our Lord designed to say that Peter or the other disciples did not understand the literal service, which was so common. But there was something signified by our Lord's condescending to wash the disciples' feet, more than what was intended by the same service when performed

as had been customary as an act of hospitality, for the comfort of the weary pilgrim. Whatever it was which Peter did not then comprehend, must be worthy of our devout research, as christians even in this day. Some light in regard to it may be gained from what Jesus farther said to Peter: “If I wash thee not, thou hast no part with me;” and again, “He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.” Making an exception of him who was to betray him, and signifying that Judas had not been cleansed by him, as had been the other disciples. What Peter was to know subsequently was what was signified by being washed and made perfectly clean by his divine Lord and Master.

In connection with this view, remember that in the commission given to Peter and the other apostles, they were commanded to teach baptized believers “to observe all things whatsoever I have commanded you.” That is, all that Christ had commanded the apostles, the apostles were commanded to teach those converts to observe, who should believe and be by them baptized. If only the common hospitality of washing feet literally was intended or commanded, it would seem from all that we can find in the written word, that the holy apostles of the Lamb failed to obey their commission; for not one word is recorded by any one of those whose feet were literally washed, by way of enjoining it on the disciples to observe it as an institution. The only mention subsequently made of washing the saints’ feet being by Paul, who was not present when Jesus washed the disciples’ feet, and by him not mentioned as a church ordinance, but classified with bringing up children, entertaining strangers, &c. Now from all the foregoing considerations, it does appear to us that what was signified by Christ’s washing the disciples’ feet, which Peter did not then, but did afterwards understand, was what they (the apostle Peter included) were to teach, and what they did teach baptized believers to

observe. This washing signified a cleansing, and as performed by Christ on all who have any part in him, is a perfect cleansing from all pollution, guilt and shame, making them clean every whit; for his blood cleanseth from all guilt, and all the saints are washed and made white in the blood of the Lamb.

But if the cleansing from sin and uncleanness by the blood of Jesus was signified by his washing their feet, how shall we understand that the saints ought to wash each other? Certainly not in a sacrificial or propitiatory sense, for there remaineth no more sacrifices for sin, and Christ alone is our Advocate with the Father, and he is the propitiation for our sins; but still there is a solemn charge given to the saints to watch over each other, and not to suffer sin to rest on each other. The feet of the saints are those members of our earthly bodies which come in connection with the earth when we travel; and in regard to our spiritual travel, we are commanded, "Keep thy feet when thou goest into the house of the Lord." And the disciples were commanded to shake off the dust of their feet as a witness against those who received them not. From all of which it does appear to us that the washing of the saints' feet, as afterwards understood by Peter, and as plainly taught to all the saints by the apostles in the New Testament, is done by a faithful application of the discipline of the gospel, by watching over and praying for each other, by exhorting, admonishing, and if needs be, rebuking one another. As the washing of one another's feet shows humility, condescension and readiness to perform any justifiable act, however menial, for the comfort or benefit of each other, whether it be in literally washing their feet, ministering to their necessities, forbearing to eat meat if by eating we make a brother to offend, and by a careful and sacred regard for the reputation of the saints, a readiness to defend them from the unjust aspersions of professed friends or avowed enemies; in all these things we ought to wash

each other’s feet. As to the literal performance of washing the saints’ feet, so long as the spirit of the precept and example is obeyed, we feel no disposition to dictate, but prefer that each saint and every church should search and be fully persuaded in their own mind. We see no reason why one should fall out with another on the subject.

Such was the amazing condescension of our Lord and Master, that he to wash and cleanse his people, came down from heaven, and although he thought it not robbery to be equal with God, for our sake became poor, took on him the form of a servant, and was made sin for us, who knew no sin, that he might wash and cleanse us, and that we might be made the righteousness of God in him. Let that mind then which was in him be in us, and will we not be inclined to do or suffer all that in us lies for the general good of the brethren? Admonish, exhort and rebuke, with all longsuffering and doctrine; cherish a kind, constant, tender and sacred regard for the purity of ourselves and brethren, in all things; and that the feet of those who bring good tidings may appear beautiful upon the mountains of Zion, and that the feet of all the saints may be clean from the pollution of disobedience in straying into forbidden paths of sin and folly, and well shod with the preparation of the gospel of Christ. Thus shall we manifest towards each other something of what was signified by our Lord’s washing his disciples’ feet. If we as disciples come in contact with the earth, shall we not need that our feet should often be cleansed from the dust and filth of the world, by the faithful and brotherly watchcare and admonitions of the saints’?

These views are humbly submitted for the consideration of the saints. Let them be carefully tested by the Scriptures, for we have no desire that they should be adopted any further than they are sustained by the word and Spirit of the Lord.

Middletown, N. Y.
October 15, 1858.

Elder Gilbert Beebe
Editorials Volume 4
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# THE WATER OF LIFE

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:14

This text presents a part of what our Lord said to the woman of Samaria, and like all the words which proceeded from his mouth, is full of interest and instruction to those who are divinely prepared to understand and appreciate the doctrine which he taught. The circumstances attending this interview are calculated to impress the mind with a sense of the perfection of the divine arrangement in the counsel of God, and the connection of his providence with the purpose of his grace. In the execution of the great work assigned our Redeemer when here in the flesh, he had occasion to go from place to place, and many circumstances which to the natural mind might seem trifling or accidental, are shown to be of vital importance, and highly essential to the accomplishment of the work which as the Mediator was given him to do. Such was the case in this instance; he had departed from Judea to go into Galilee, and he must needs go through Samaria. We are not informed of any other reason for this necessity or needs-be, but what appears in the circumstance of his meeting the woman at Jacob's well, the interview and conversation which took place, the effect produced on the woman, and also on the citizens of Samaria, who came out to see him, and who professed faith in him as the true Messiah. As he must needs go through Samaria, this woman must needs come out of the city at that very time to draw water, and every other incident recorded was equally important. And thus we believe in every instance of the calling, quickening and conversion of the children of the kingdom, the special providence of God may be clearly traced. God has

appointed the bounds of our habitation, so that we cannot pass them.

"His decree who formed the earth,
Fixed our first and second birth;
Parents, native place and time,
All appointed were by him."

By a well directed train of providential events, we find the Redeemer in conversation with the woman of Samaria. He asks of her drink from her pitcher; she expresses her surprise that he, being a Jew, should ask drink of a woman of Samaria, as the Jews and Samaritans had no dealings together. "Jesus answered and said unto her, If thou knowest the gift of God, and who it is that saith to thee, Give me to drink- thou wouldest have asked of him, and he would have given thee living water." The woman, like all the Arminian world, entertained the false impression that God is as dependent on means and instrumentalities for the accomplishment of his purposes, as we are, for she knew not the gift of God, nor the Son of God, whom to know is eternal life, therefore she betrayed her ignorance of both by saying to him, "Sir, thou hast nothing to draw with, and the well is deep." This is a prevalent delusion among all will-worshipers and workmongrel religionists, that God is dependent on his creatures to furnish him with means and instruments with which to supply the waters of life. Sinners are now represented as sinking by thousands into hell, not because they are sinners, but for the want of means, men, money, tracts, schools, or something to draw with, and it is published far and wide that if men would be more active and liberal in supplying the Lord with something to draw with, multitudes would be converted, and the earth would soon be all evangelized. Whence, thought this ignorant woman, can he supply the water of life of which he speaks, unless he draw it from the well, and as the well is deep, how can he draw it

thence without means? “Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again.” And it is even so with all whom drink, religiously, of the religious systems, doctrines, works and inventions of men, which result from their popular means using machinery, who for the time being feel their natural passions of fear, remorse and terror somewhat allayed, but surely as there is a God in heaven, they shall thirst again. Their hopes which are predicated on their works and instrumentalities will fail them, when God shall execute the words recorded, Isaiah xxviii. 17, 18. Like the waters of earthly fountains, which may satisfy our natural thirst for a time but the draught must be repeated as often as the thirst recurs; so with false religious impressions, they only satisfy a carnal, depraved propensity which will recur from time to time as their fleshly passions are excited, and their natural fears disturbed; but in all such cases a revival, through the agency of a protracted meeting, exciting preaching, or some other instrumentality to draw with, is required at short intervals, to prevent their falling from what they call grace, and losing their religion; for they shall thirst again.

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” On this part of the subject our views are called for, and while we cheerfully give them, we will remark that our views, or the views of any other person, are of little worth except so far as they are sustained by the word of the Lord. Whatever views may be entertained on the Scriptures, cannot change the truth which they express. From what we have written, the reader will perceive that we understand our Lord to draw a striking contrast between the earthly fountains, which are relied upon for salvation, and which are only available by the use of humanly devised means and instrumentalities to draw with, and his own method of salvation by grace, which is

altogether superior to and independent of the agencies, means and instrumentalities of either good or bad men.

Three propositions are suggested. **First,** the figurative import of the water, which Jesus gives. **Second,** his purpose to give it to some, but not to all of the human family. And **third**, the lasting and blessed effects of the water of life resulting to those unto whom Christ shall give it.

**First,** the water, and what is figuratively signified by it. It is here called, in distinction from that drawn by instrumentalities from earthly fountains, living water; and it is elsewhere called the water of life, clear as crystal, proceeding out of the throne of God and the Lamb; and, as defined on the last day of the feast of tabernacles, it signifies that Spirit which they that believe shall receive, (John viii,37-39). Having reference to that Spirit which he promised to send resurrection, Even the Spirit of truth whom the world cannot receive, because it seeth him not neither knoweth him, but ye know him, because he dwelleth with you and shall be in you. (John xiv. 17.) Hence, when preaching the doctrine of the now and spiritual birth, he said to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” - John iii. 5. Our natural birth, by which we are made manifest as the members of the old Adam, is of the flesh, and the life developed in that fleshly birth is not abiding, it is mortal and transitory, like the waters drawn from Jacob's well. But that which is born of the Spirit is spirit, and it is life, and unlike our natural life, it is spiritual, immortal and eternal. Those who are born of it, receive it, are sealed by it, as the Holy Spirit of promise, and they are sealed unto the day of redemption, that is the day of the redemption of our body. (Eph. i. 13,14; Rom. viii. 23.) This Spirit of life and immortality which is called the law of the Spirit of life in Christ Jesus, (Rom. viii. 2,) and which is not the spirit of bondage, again to fear, like the spirit of

willworship, instrumentalities, bondage and fear, but it is the Spirit of him that raised up Jesus from the dead, and which shall in due time also quicken the mortal bodies of all who possess it, by the spirit that dwelleth in them. (Rom. viii. 11) This Spirit of life and immortality is the Spirit of Christ, and if any man have it not, he is none of his; and it is Christ, as the apostle declares, "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness." - Rom. viii. 8-10.

From these, with numerous other Scriptures, it is clearly demonstrated that the living water which Christ giveth, is the Spirit of life and immortality, the Spirit of holiness, the Spirt of adoption whereby we cry, Abba Father. Water is an appropriate and instructive figure of the Spirit of life, and he fitness of the emblem may be contemplated in the following particulars.

**1.** Water is an indispensable element; natural life cannot be sustained without it. So in the absence of this spiritual life, we are represented as being in a pit wherein is no water, (Zech. ix 11). And the fruitless inventions of the carnal Israelites, in working for life and salvation by their own carnal works and instrumentalities, are charged with having committed two horrible tings, for says God, They have forsaken me, the fountain of living waters, and hewed out cisterns, broken cisterns that can hold no water. (Jer. 12-13). Likewise the presumptuous wretches who are offering salvation to sinners, pretending to be commissioned to aid in the conversion of sinners, are by the apostle Jude denominated, "Clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." - Jude 12. Being twice dead, they cannot

contain any of the water of life which they pretend to offer to their deluded hearers. Peter says of them, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." - 2 Peter ii. 17. When the children of Israel were in the wilderness and without water, they were in a dying condition, until God commanded, and Moses smote the rock which was in Horeb; thence from the rock the water flowed in streams of salvation. In this figure, Paul says, “And that Rock was Christ." God, according to what we have quoted from Jeremiah, is the Fountain of living water, and God was manifest in the flesh of Christ, when he was smitten by the rod of Moses, and the waters of salvation broke forth, to follow all his redeemed family to their journey's end. Isaiah says of Zion, the city of our solemnities, But there, [in Zion] the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, [or instruments] to draw with neither shall gallant ship pass thereby.” - Isaiah xxxiii. 21. This is that river of which David sung, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. (Psalm xlvi. 4) It was seen by Ezekiel, proceeding from the threshold of the sanctuary of God, of which God said to the prophet, “And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come shall live,” Ezek. xlvii. 1-9. John also had a pleasing view of it “And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” - Rev. xxii. 1. Of these waters God has said, “The beasts of the field shall honor me; the dragons and the owls, because I give waters in the wilderness, and rivers in the desert; to give drink to my people my chosen.” - Isaiah xliii. 20. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the

wilderness a pool of water, and the dry land springs of water." - Isaiah xli. 17, 18. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be." - Zech.xiv. 8.

**2.** We may also speak of the cleansing quality of water as applicable to the washing of regeneration, and the renewing of the Holy Ghost. Although the carnal, depraved nature of man remains in his flesh, and keeps up a perpetual warfare in the children of grace, between the flesh and. Spirit, the old man and the new man; yet it is certain that the grace of God, developed in his children, will produce a reformation. They cease to fight against the truth, and they no longer feel opposed to God's people, to his method of grace and salvation, but the things which they once hated they are made to love, and the society in which they had no pleasure or interest, now becomes the society of their choice.

**3.** The harmonizing, mingling, or unity of waters, is well calculated to set forth the unity of the Spirit as it is manifested in the saints of God. Let two who are born of the water and of the Spirit, come together, the one from Hindostan or Africa, and the other from a more refined part of the world, however hostile to each other in their natural prejudices as soon as they pronounce the Shibboleth, or manifest that they have both drank of that living water which is in them as wells of water, springing up into everlasting life, all their prejudices melt away, and they come together as two drops of water, and are of one heart and mind.

**Second**, we propose to notice the purposes of God, as implied in our text to give this water to some, but not to all the sons of men. The words, he that drinketh of the water that I shall give him shall never thirst, fully imply that there are those unto whom he will give it. But we do not depend

upon any logical deductions, or mere inferences however clearly deduced, but on the most positive and emphatic declarations of the word of God. First we will present the testimony of the Redeemer himself, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” - John v. 25. This passage most positively declares not only a fixed and irrevocable purpose, but also a pledge in which the veracity of Christ is involved, that some who are dead shall hear his voice and live, but whether all the dead or only some of the dead are included, must be ascertained from other portions of the word. To determine this matter, turn to the tenth chapter, twenty-seventh and twenty-eighth verses, and there we are informed who of the dead shall so hear and live. “MY sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.” But perhaps a more direct declaration could not be expressed in our language, than that found in the appeal made by our Lord, to the Father, when he “lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” - John xvii. 1-3. But to settle the matter forever beyond all cavil, turn to his words in John vi. 37, 44, 45, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out”. “No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath learned of the Father, cometh unto me.” As the water which Christ shall give, is the water of life, or living water, we see that those that those only are partakers of it, who are drawn by the Father, taught by God,

quickened by the voice of the Son of God, and these being quickened, are qualified to appreciate the waters of life, because they, and only they, are capable of thirsting for living water. And the thirsty only are called to the waters. “Ho, every one that thirsteth, come ye to the waters,” cries the inspired Isaiah. (lv. 1.) To which Christ himself responds, “If any man thirst, let him come unto me, and drink.” As none but quickened sinners are thirsty, none but the thirsty are called, and as none but such as are drawn by the Father can come to the place of these “broad rivers and streams,” so all who are so drawn shall come, shall live, shall in no wise be cast out, but shall be raised up at the last day. All therefore who know the gift of God, and who the Savior is, will ask of him, for they being taught of God, have learned that God alone is in Christ, and that all the waters of life are in him, therefore it is that they shall come to him, and that they shall ask for him, and he shall give, not offer, to them the waters of life freely, not conditionally, and the water which he shall give them shall be in them. We now come to our last general proposition, which is,

**Thirdly**, to speak of the lasting and blessed effects of this living water to all those unto whom Christ shall give it. He shall never thirst, but it shall be in him a well of living water springing up unto everlasting life. That he shall never thirst, does not mean that Christians do not thirst after God, holiness, happiness, &c., in the sense in which the psalmist expressed in Psalm xlii. 12, “My soul thirsteth for God, for the living God,” also Psalm cxliii., “I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land.” But the peculiar sense in which the figure is employed in our text, is that they who receive from Christ the water of life which he shall give them, shall never be deprived of it, for it shall be in them a well of water springing up to everlasting life. Christ, who is the fountain, is himself in them and from that living fountain the waters of life shall be ever springing up. Of

this life which is called water it is said “God hath given us eternal life and the life is in his Son. he that hath the Son hath life hath life, and he that hath not the of God has not” - I John V. 12. Hence Paul, in describing the difference between this living water and that which hath to be DRAWN with human instrumentalities, says, “But the righteousness which of faith speaketh on this wise Say not in thine heart who shall ascend up into heaven that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach.” - Rom. x. 6-8. This well being in them, and the waters of life springing up in their hearts, moves their lips to proclaim his goodness, and to talk of his power. Water may be conducted by pipes to any depth and then elevated to a level with its fountain head; but, without some other power or agency, it can never rise above its own level or fountain. Hence the water, or life, which may be obtained by workmongers who fancy that they have something to draw with, will never elevate them above themselves, as the fountain from whence they draw the life of their religion, is in the passions, will, resolutions and determinations of their own carnal nature, it will rise no higher than themselves. But the water of life which Jesus gives, is clear as crystal, and proceeds forth from the throne of God and the Lamb, it therefore is springing up into everlasting life. However dark and disconsolate the children of God may feel, all their trials are wisely appointed for the trial of their faith, and in every other respect, for their good and the glory of God, and the more they are exercised by the springing up of these living waters within them, the more they may expect to see and feel, and mourn their own carnal, depraved nature, and the more they may expect to be tempted by the adversary. But rather this proves the existence in them of the well of water, than otherwise. But it is consoling to be assured by our Lord Jesus that all unto

whom this water is given. are secured forever and shall never be deprived of that life he gives to them, and which he is in them. They shall in that sense never thirst, because he has given them eternal life and they shall never perish.

What we have written we cheerfully submit to the criticism of all who wish to criticize, as we have no motive other than the advancement of the truth; if anything shall be found in our views which is not fully sustained by the Scriptures, let it be rejected. Prove all things, and hold fast only to that which is good.

Elder Gilbert Beebe
Signs of the Times
March 1, 1858.

# “THE WAY TO MAKE ERROR THRIVE.”

“CAMPBELLISM and Anti-Mission Baptists increase by opposition, and the *Religious Herald* very justly observes that the best course is to let them alone. The best defence of those christians who are engaged in the great works of benevolence is to point to the results of their labors in the four quarters of the world. How many missionaries have the Hickory and Infidel Baptists sent forth to preach *their own* iron-bound system?” —*Baptist Repository.*

On as much of the above article as relates to *Anti-Mission, Hickory* and *Infidel* Baptists, together with their *iron-bound system,* we have somewhat to remark, leaving Mr. Campbell or his followers to defend their own cause in their own way, as we know of no connection between Campbellism and that class of Baptists which Mr. Crosby in the exuberance of his modesty has denominated *Anti-Mission, Hickory* and *Infidel.*

In prosecuting our present object we shall in the first place attempt an explanation of the terms brought into requisition by the learned editors of the *Religious Herald* and the *Baptist Repository* to designate that class of Baptists to which they allude.

*Second.* We shall notice their *best* method of treating those Baptists, and why the proposed course is the best.

*Third.* We shall answer as much of their inquiry as relates to us.

First we attempt an explanation of the terms used. We only promise an attempt; we may fail; the fact must not be disguised; our information is too limited fully to explain the

etymology of these terms in such a manner as to harmonize with the use to which the learned editors have applied. them. Anti-mission, according to the modern use of the term, may be used to designate that sect, which have been, and still are, everywhere spoken against; that cold-hearted set of Baptists, a regular succession of whom from the days of John the Baptist have been upon the earth, and who are so bigoted, or *iron bound,* as to be opposed to the popular scheme of making and employing missionaries. For the better illustration of the subject, we will give some account of this wicked sect.

The Anti-Mission Baptists, as they are now called, made their first appearance in the land of Judah about eighteen hundred years ago; their appearing made a great disturbance among the pious missionary pharisees, who were at that time making powerful efforts in their missionary cause, "compassing sea and land, to make proselytes; for this sect declared that there was another King, one Jesus; and they were forbidden to preach in any other place or manner than that he directed; and they chose rather to obey their Lord and Master than to follow the more popular schemes of men; for, strange as it may seem at this day of religious enterprize, they verily believed that it was their duty to obey God rather than men. it must be confessed, there was one member in this community who was not so anti-mission as the rest. We allude to the one who carried the *bag.* He was very much concerned about the Lord's treasury, and was very much hurt to see the waste of a box of ointment on the person of his professed Master - he thought it might have been sold, and the money put into the bag, *(for he was a thief)* Our readers will recollect that this distinguished individual went on a mission, (without divine authority,) to the high priests, to collect funds, &c., and he was too zealous in his calling to leave an opportunity unimproved, when he could collect thirty pieces of silver, though it was the price of his Master.

But Judas was an exception; the rest of them were Anti-Mission Baptists. It was not uncommon in those by-gone times for Baptist preachers to be found without a sixpence in their pockets, as witness the case of Peter and John, “at the beautiful gate.” “Silver and gold we have none.” Witness also, when it was necessary for Jesus and Peter to pay tribute; and when the disciples were sent out to preach they were charged to provide “neither gold nor silver, nor brass in their purses.” It is true, this sect were not only anti-missionary, but they were also anti-popular, and they rejoiced in this; and were exceeding glad when they were persecuted; yea, they thanked God when they were accounted worthy to suffer shame and reproach for his name’s sake; his sect were so *iron-bound* in their views, of the necessity of their obedience to Jesus as their only King, that nothing could break the bands. The tongue of slander, the whip, the prison, and death itself; were all employed (by those who were not anti-missionary) to rend these *iron bands,* but all these experiments failed - they could not be prevailed on to give up their unpopular notions. for the more popular doctrines of Judaism, or Paganism. They were even so obstinate as peremptorily to refuse to sell any of the gifts of the Holy Ghost for money. They had no idea that souls could be redeemed with such corruptible things as silver and gold, nor was it discovered that money had any such power until the days of his holiness, the Pope; the apostle Paul, with all his erudition, was so far from this secret that he even said that the love of money was the root of all evil; the craftsmen of Ephesus, however, were not of Paul’s opinion on this subject; they believed in gold and silver, for it was by that they had their wealth. The term “Anti-Mission Baptist” has been applied to the Elders and brethren who met last fall at Black Rock, and to all others. who refuse to join in the new order of things, such as forming Missionary Societies, uniting the church and the world together, selling memberships, directorships, &c., for money to put into the

missionary *bag,* with a view of helping God. If we are to understand the words in their simple signification, *i. e., anti* against *mission,* commission or legation; *Missionary,* one sent of God to preach the gospel; the terms anti-mission or anti-missionary will not apply to us. it is only in the modern use, or rather abuse, of the words that they can apply to the church of Christ. Our constant supplication has been unto the "Lord of the harvest," to raise up,. qualify and send forth faithful laborers; and when it has been his pleasure to grant our petitions we have ever been ready to communicate to them of our earthly substance. According to the simple meaning of the terms, the conductors of the *Herald* and *Repository* are a fair specimen of the anti-missionary spirit, as the whole drift of their publications are devoted to the promotion of the' various popular institutions of men, which in our judgment are hostile to the mission instituted' by our Lord Jesus Christ, and practiced lay the apostles.

The next *New School word* to be noticed is *Hickory.* This word is the name of a particular species of wood. It has been used by politicians in reference to the Chief Magistrate of the United States. But the precise meaning of the word, in its application to religious concerns, we have yet to learn we presume, however, it has been brought into requisition by way of reproach. For further particulars concerning the term we would refer to the letter of our "Correspondent Obscuratus," published on our 102d page.

The word *Infidel* has been in use from the apostolic age, and the meaning of it has been definitely fixed. It was used to denote all those who denied the faith once delivered to the saints, whether Jew or Pagan, Pharisee or Workmonger, of that age; nor does it apply with less force at the present day, to all such as deny the faith of God's elect, either directly, like Thomas Payne, in his "Age of Reason," or indirectly, by

setting aside the only rule of faith and practice God has ever given to the saints, and substituting in the stead thereof the clumsy contrivances of *men,* who teach for doctrines the commandments of *men,* making void the law of God by the traditions of *men,* after the manner of certain editors in the city of New York, and elsewhere. But this term cannot apply to that *iron-bound* sect who would sooner die than to depart from the gospel rule of faith and practice.

The infidel is certainly a very bad character, yet there is a worse spoken of in the New Testament, viz: "He that will not provide for his own, especially they of his own household," &c. In this latter class may be numbered the following: Those paupers who are supported in idleness at the Theological Seminaries. Those who give to the various institutions of priesteraft that which should be applied to the payment of their debts, or laid out for the comfort of their families. And such as are slothful in business, and do not discharge that obligation to their families, which many infidels do to theirs. Such principles of *worse than infidelity* are advocated by the editor of the *Repository.* As Mr. Crosby has insinuated that to be an anti-missionary is to be an infidel, he is challenged to support his insinuation, and show in what particular that class of Baptists have departed from, or denied the faith of the bible.

But second, we will notice their proposed method of treating that class of Baptists who are called, by way of reproach, *"Anti-Mission, Hickory, Infidel,"* &c. Mr. Crosby and the editor of the *Religious Herald* are of opinion "that the best course is to let them alone." Truly we honor their judgment in this particular; various experiments have been tried upon them, at sundry times, and in divers places, but their enemies have uniformly found that the best course after all was *to let them alone.* When Pharaoh, with his magicians and counselors, thought to prevent the increase of the

Hebrew's seed, they oppressed them, but this only made them the more fruitful, and their increase the more abundant. Their next experiment was to slay all the male children of the Hebrews, but this only brought Moses into the king's house. Again,. they determined not to let them go out of Egypt; but in this. they also failed, and brought upon themselves the judgments. of God, until Pharaoh was of the opinion, too, "*that his best course was to let them alone."* The Philistines, after taking captive the ark of the Lord, were presently forced to the same opinion expressed by the *Herald* and *Repository;* they sent back the ark, and concluded *to let Israel alone.* Goliath of Gath came in contact with the stripling David; he soon found that *his better course would hare been to let David alone.* And when the prophets of Baal came in collision with a prophet of the Lord, better had it been for them to *let the Lord's prophets alone.* Haman also found, after attempting the destruction of the Jews, that it would have been *better to hare let them alone.* The Scribes, Pharisees, Saducees, lawyers, doctors and priests found that it was not a light matter for them to exterminate the disciples of Christ from among them. When they thought by persecution to prevent Christ's ministers preaching the gospel, they found that *the better course was to let them alone;* for they were scattered by persecution, and being scattered, went everywhere preaching the word. The old mother of abominations has witnessed that God could raise from the ashes, as it were, of his martyred servants two for one, to stand in the testimony of the truth, so their best course is *to let them alone.*

The mortified Arminians, Unitarians, Socinians, Arians and Pedo-Baptists, in general, when vanquished from the field of combat, by the sword of the Spirit, which is the word of God, have always been, at such times, of opinion *that their best course was to let this sect alone.* And finally the advocates of the mongrel systems of church and world policy, after raging

blasphemy, and heaping on those who stand fast in the apostles' doctrine, all the calumny, abuse, and ridicule they are capable of, (which is considerable), have at last concluded, with their ancient predecessors, *that their best course is to let them alone.*

Third, why is this the best course? The reasons are as obvious as the sun in the heavens. Almost six thousand years the enemies of God and truth have been engaged in warfare against the cause and people of God, but in, what single instance have they ever been victorious? Not one! Hence the gloomy prospects of the *Herald* and *Repository* presents one good reason for their adopting this course. "Every one that (beth truth cometh to the light, that his deeds may be made manifest that they are wrought in God," so instead of the saints being discouraged or daunted by the tumult of their enemies, they court, and even challenge, investigation. This, then, is another good reason why Mr. Crosby & Co. should withdraw from the field.

Last, but not least, the bulwark of the popular system being darkness, they can bear anything else rather than the light of truth. They can confidently appeal to depraved human reason; and they will tell us plainly that their *"best defence"* is to point to the results of their labors in the four quarters of the world, where we are informed the fool's eyes are. Let it be remembered that this is *their best defence;* but we thank God, christians have a much better defence than this; their place of defence is the invincible munition of rocks. The God of Jeshurun rideth upon the heavens in their help, and in his excellency on the sky. The eternal God is their refuge, and underneath them are his everlasting arms. Hence it is wisdom in these editors to let this *iron-bound sect alone.*

In closing our protracted remarks, let us attend a moment to the exulting interrogatory with which our extract concludes.

"How many missionaries have the Hickory and Infidel Baptists sent forth to preach their own *iron-bound system*?" Receiving, as we do, these scurrilous names as the dying groans of exhausted argument, of course the inquiry relates to us. We answer. It is not our method of defence to point to the world for testimony. If we were of the world, the world would hear us, and the world would give testimony in our behalf; but this is not the case. We look for nothing in this world but what our divine Master has taught us to expect from it. His words are, "In the world ye shall have tribulation," &c. We ask not for the witness of the world. No, sirs, we scorn the armor of which you make your boast, as we do the system for which you contend, and instead of looking or pointing to the world as our defence, we make our appeal to the word of God which liveth and abideth forever. The world, and the fulness thereof, is to pass away, the elements to melt with fervent heat, and then, gentlemen, your witness will be no more. But then, even then, amidst "the wreck of nature, and the crash of worlds," will the saints with joy lift up their heads and rejoice, for their Eternal Rock abideth. Yes, sirs," Walk round Zion, tell her towers, consider her palaces, mark well her bulwarks," and forever remember that God will appoint salvation for her walls and bulwarks. These *are our best, our only defence.* What think ye of such fortifications? Do ye ask, "How many missionaries *we* have sent forth to preach *our iron-bound system*?" We answer, "The Lord gave the word; great was the company of them that published it." We do not arrogate to ourselves the right to make and employ missionaries. The king, in whose service we delight, has ever attended to that department of his government himself. He has directed us to pray him to send more laborers into the harvest, and we obey him; the system of the gospel may in some respects be figuratively considered an "*iron-bound system*" on account of its superior strength and security, and of the impossibility of uniting it with clay, or the muddy systems which are set forth in the columns of

the *Herald, Repository,* &c. Yet as the term is not bible, we feel inclined to let our opponents have the exclusive use of it.

And now a word to the editor of the *Repository.* You, sir, commenced your attack on our publication, even before it came into being. You told your readers that it was an anti-gospel publication but, as soon as you discovered that your scurrilous attempts to injure us were turned to our advantage, you concluded that your best way would be to *let us alone.* You will recollect that we requested you in our first number to point out any error you might have discovered in our publication; but this you have not done. We now call on you, as a professed christian, Baptist, minister of the gospel, or even as a gentleman, to come to the light with your insinuations, and make a fair exposure of such errors as you have discovered. If you have no regard for us to prompt you to this measure, consider the hundreds who are receiving our publication as truth, and show them wherein they err. We assure you that it is not our intention to advance or support error. We are, however, a fallible creature, and liable to err, but we stand open to conviction, and when you will bring from the book of God a "Thus saith the Lord," to convict us, we promise, as soon as we shall be so convicted, to retract what we have stated amiss.

Think not to secure yourself in ambush to deal out your bitterness against the truth. Come boldly to the light of truth, or else have the honesty to tell your readers that you dread the contest; that yours is a system of darkness, and that it will not bear the light. But if; after all, you still continue to throw out your wicked insinuations, and then in a cowardly manner retreat to your *best course,* be assured we will not follow you example, but we will continue to circumambulate your battlements, and disturb your repose, as with the sound of "ram's horns." You will find it quite too late to pretend that we are unworthy of your notice, for you have already noticed

us, you have already put on the armor and boasted, therefore, for your own credit’s sake, let the public know that you have not boasted in vain.

New Vernon, N. Y.,
March 13, 1833.

Elder Gilbert Beebe
Editorials Volume 1
Pages 39 - 48

# WHAT ADAM WAS, AND WHAT HE LOST BY THE FALL.

We feel a pleasure when we are enabled to help the mind of any brother or sister, on any subject of divine revelation on which they may be laboring in searching after the truth as it is in Jesus, but we have not the vanity to believe that we are able to meet and put to silence all the cavils and vain speculations which may be presented against what we honestly understand to be the plain and obvious testimony of the Scriptures of truth. We do not mean, however, to denounce as speculative what may be presented in opposition to our views, nor those as cavilers who object to what we firmly believe to be the testimony of the word, for brethren may honestly and conscientiously differ with us. We feel a consciousness that we are, at least, as liable to err as our brethren are. But when a plain, emphatic declaration of the Scriptures is found recorded on any subject, it ought to settle the point with us, and when any arise and contradict such plain declarations of the word, we can but regard them as cavilers.

The question proposed by brother Sears, and on which we have before given our views, was whether Adam, in his first estate, was a spiritual man or not? We, considering this matter settled by the express declaration of an inspired apostle, have given his declaration in reply. “And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy, and as *is* the heavenly, such *are* they also that are heavenly.” - 1

Cor. xv. 45-48. In copying this passage we have *italicized* the supplied words, that its full and proper force may be seen, in its bearing on the subject. To our mind, if there were no other Scripture testimony in point to be found, this passage would be amply sufficient to prove beyond all successful contradiction that Adam was not in his first estate a spiritual man. The text expressly declares that he was not: and this should be with us an end of all controversy. The ancient record of the origin of man, is thus given, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." - Gen. v. 1, 2. We can go back no farther in the history of man than the day of his creation. The state he occupied "in the day when they were created," most undoubted presented Adam in his first estate, for he existed in no estate prior to that day. Had the Lord deferred to give him a name until the next day, we might have been involved in some doubt whether the name given was indicative of the state he was in on the day of creation, as he might have changed; for we are not informed how long it was after his creation before he fell. But the name was given him before he fell, or could have changed. And the name *Adam* signifies *earthy man,* or *red earth.* This is in perfect harmony with what we have quoted from 1 Cor. xv. 45-48. He was not spiritual, but natural. He was not a quickening spirit, but a living soul. He was not heavenly, but of the earth earthy. This matter is settled, so that no man without controverting what God has said, can say that Adam was a spiritual man. God called his name earthy, and Paul, by inspiration of the Holy Ghost, says, he was not spiritual. But, on presenting this direct and incontrovertible testimony, it is demanded that we must show what Adam lost by the fall, &c. This demand is altogether gratuitous, for it does not follow because that we set to our seal that God is true in what he has said to us of the first estate of Adam, that we are

thereby bound to obviate any other question whatever, or to meet the cavils of those who dispute what God has said. A "thus saith the Lord," is valid testimony with all who fear the Lord and tremble at his word.

On what those brethren, referred to by brother Sears, predicate their doctrine that the first Adam was spiritual, we do not know, consequently we are not prepared to estimate their argument, but from the questions by brother Sears, and from positions which have been taken by some with whom we have had some knowledge, we presume they claim that Adam was a spiritual man, because it is said, "In the likeness of God, made he him," from which they infer that God being a Spirit, it was in that respect man was created in the likeness of God. But such a supposition cannot be entertained without violence to the divine testimony, and to all our conceptions of God. Even if it were established that Adam was a spiritual man, his history, his mutability and his fall, would prove that as a spirit he was not like that Spirit which is infinite, eternal, immutable, omniscient and omnipresent; therefore, it is very evident that it was not in that sense he was created in the image and likeness of God. But we are told in what this likeness consisted. Paul says, speaking of Adam, "Who is the figure of him that was to come." - Rom. v. 14. A figure is an image or likeness, and an image or likeness is a figure; and hence the apostle shows wherein the likeness is preceptable. The first Adam, though earthly and natural, is the figure of the Lord from heaven, the second Adam, and this likeness is explained to us, first, in that "Male and female created he them." So when God was pleased to inform us that he had made man in his likeness, he told us also wherein this likeness consisted; for in the formation of man of the dust of the earth, he was the embodiment of his bride which was to be developed and made manifest, and who should be called woman, because she was taken out of man. (Gen. ii. 24.) Thus presenting in a figure, the bride, the

Lamb's wife, which should afterwards be revealed as coming down from God out of heaven, prepared as a bride adorned for her husband. (Rev. xxi. 2.) In his creation all his progeny, all the human family, was created in him, and all the spiritual seed of Christ were also created in that Adam which is the Lord from heaven. (Eph. ii. 10.) The name Adam was given to man as he embraced his bride, and all his posterity; so that God called their name Adam, in the day when they were created. So, also, the whole of the spiritual family are named in Jesus Christ. (Eph. iii. 15.) "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." - Eph. v. 30-32. We may trace many particulars where Adam is the figure of him that was to come, but in no particular is the figurative analogy more strongly marked, or more largely defined and elucidated by inspired writers, than in the progenitive headship of Adam, setting forth the important doctrine that Christ is the Head, Fountain and Source, of all spiritual' life to his seed. This was one of Paul's sublimest themes, and one on which he seemed to dwell with great delight; showing that as all the natural family of mankind lived in the natural or earthly Adam before they were made manifest by natural generations, so all the spiritual and eternal life of the children of God was given them in Christ before the world began, and is made manifest in them at the proper time, by regeneration. But while the apostle dwells so clearly on this subject, he is careful to inform us that the figure is not the thing prefigured, the shadow is not the substance. Adam, the figure, was not spiritual, but Christ the antitype, is spiritual. As the natural creation is used as a figure of the new or spiritual creation, so the natural, earthly Adam, was and is the figure of the spiritual Adam. How any candid and intelligent christian can read the apostle's explanation of this subject and still fail to discover the

difference between the two distinct heads, of the two distinct bodies, is hard for us to imagine.

Paul says that the first, or natural Adam, was made a living soul. From this expression some have inferred that he was made a spiritual being. But in that sense all men possess living souls; but all men are not spiritual, in the sense in which Paul says, “There is a spiritual body, and there is a natural body.” Adam’s soul was a natural soul, and totally destitute of that principle of immortality which our Redeemer denominates “eternal life,” which is born immediately of God, when we are regenerated. The Bible informs us that our Lord Jesus Christ, who is the second Adam, the Lord from heaven, is the only and blessed Potentate, who only hath immortality, dwelling in the light, and we can only be partakers of that immortality by being partakers of Christ himself. He is the way and the truth and the life, hence said Paul, “For me to live is Christ.” When Christ, who is your life, shall appear, we shall appear with him in glory. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Therefore, we see that all the life, soul or spirit that Adam possessed, did not constitute him a spiritual man, in that sense in which we are made spiritual by vital union with that Adam which is the Lord from heaven.

But still the question is raised by the advocates of the doctrine that Adam was a spiritual man, What, say they, did Adam lose by the fall? We are not prepared to say what Adam lost, any farther than what the Scriptures inform us; and that is about as much as we wish to say on the subject. He lost his sinless innocence, by transgression; lost his primitive liberty, and residence in the garden of Eden. He was driven out of Paradise, fell under the sentence of death, and plunged himself and all the posterity which he embodied in guilt and condemnation, from which neither he nor any of his sons or daughters have ever been able to extricate

themselves. But he did not cease to be the figure of him that was to come, for in following his bride into the transgression, with a full understanding of the consequence of doing so, was one important incident in which he was a figure. For Adam was not deceived, but the woman being deceived was in the transgression. By his fall or transgression he lost his life, for in the day he ate of the fruit of the tree of knowledge of good and evil, death passed on him and on all his posterity, but if he lost any spirituality, we have not been informed of it.

Middletown, N. Y.
August 1, 1856.

Elder Gilbert Beebe
Editorials Volume 3
Pages 358 - 363

# WHAT BAPTISM IS VALID.

**QUERY.** – "I wish you to give me information through the "Signs of the Times" what course is proper for Old School Baptists to pursue when people come to our churches to join us that have joined the missionaries since we separated from them. Understand me, I wish your views."

**REPLY:** - IF such persons have been baptized by New School administrators since the separation took place, we think they should renounce it, as it would not in our estimation be valid. If, after doing this, they give satisfactory evidence of repentance towards God and faith in our Lord Jesus Christ, bringing forth fruits meet for repentance, they should be received on the same principle as though they had never been connected with such anti-christian bodies; and when on profession of faith they are duly baptized in the fellowship of a gospel church, they should be considered entitled to all the privileges of Zion so long as they walk uprightly in faith and practice.

The custom of some churches that we have heard of is evidently wrong, viz: requiring a written or verbal acknowledgment of the good character of the applicant. This is wrong, as we thereby acknowledge the currency of their paper amongst us, and as the professed design is to avoid persecution. We as Christians should give no occasion to Jew or Greek to reproach us, but we are to make no treaty of peace with them to avoid the offense of the cross.

The reason we renounce, as Christian baptism, immersion from the hands of New School preachers, is, that such preachers are out of the fellowship of a gospel church at the time of administering. Many of our brethren now in good standing amongst us were baptized by unsound men – by men who are now in connection of the New School, but who

at the time of administering the ordinance were standing in connection with the gospel church and acted as her servants: such we consider valid baptism.

But the question relates to cases since the connection was dissolved. We are to hold all New School Baptist churches as we hold all other anti-christian bodies, as having nothing to do with the affairs of Zion.

If we have withdrawn our fellowship from them because we could not walk with them, we must also renounce their ministrations and be entirely distinct from them, as we profess to be from the pagans; but if we can consistently walk with them as administrators of gospel ordinances, we ought not to separate ourselves from them.

NEW VERNON, N.Y.
November 1, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 639 - 640

# “WHAT CAN I DO FOR THE HEATHEN?”

"Do you wish for an answer to this question, my dear children? Are you really anxious to do what you can for the souls of those who ever heard of a Savior? Do you long to assist in sending to them the word of God and christian teachers? You can do something towards it, and perhaps more than you suppose. Now what can you do? Think for a moment. *Do you ever have any money?* I dare say you have sometimes: very likely not a large sum: you may have but a few pence; or, if a very poor child, may have only a half-penny, and even that not very often. Only suppose that .Jesus Christ were upon earth at this time, and were to say to you, Will you give me that half-penny?' Would you refuse to do so? I think not: and if you would give it to him, surely you will give it to promote his cause. He will then look upon it as given to himself, if you give it from love to him. "I do not think he will not accept so small an offering. He will receive it, and will love you and bless you, and perhaps when he sees you are a good steward of so small a sum, he will entrust you with more." - *American Messenger, (the organ of the Tract Society-printed by its funds.)*

The scriptures inform us that, "If a man would give all the substance of his house for love it would utterly be condemned." - Cant. viii. 7: but the Tract society teaches a very different doctrine. Half a penny will, in their estimation, purchase the love of God. And they represent the love of God as a mere commodity in the market, and the agents of their society as merchantmen, to vend it in large or small quantities to suit purchasers. And poor, starving children are swindled out of their last half-penny, under the notion that it will not only procure for themselves the love of God, but also

for the heathen the salvation of their souls; as though the heathen could be redeemed with such corruptible things as silver and gold.

We look around in vain to find examples of such cool, calculating knavery among infidels, skeptics and heathen, as the pious leaders of these popular institutions evince at every step. To work up the feelings of poor ignorant children to the giving point, the most base and dishonorable tricks are played upon their credulity. "Do you ever have any money?" That is the great *sine que non.* "You may have but a few pence, or if a very poor child, may only have a halfpenny." Even the half-penny of the very poor child is coveted by the purse-proud religious aristocracy of the present corrupted age, and their wits are taxed to contrive some plausible means by which to rob the *very poor child* of his last half-penny. "Suppose that Jesus Christ were upon earth at this time and were to say to you, Will you give me that half-penny? would you refuse to do so ?" Thus endeavoring to inveigle the poor child with the notion that the Savior of sinners, if he were upon the earth, would be engaged in begging half-pennies from very poor children! Here is an implied libel, a base slander upon the Son of God! Did Jesus while in the flesh ever ask for money from the rich or from the poor? Never: nor has he ever authorized any one to beg for him. God has told us in his word of his independence, and that if he were hungry he would not tell us; and he hates robbery for burnt offerings. But suppose it were even as stated, that Jesus would, if opportunity served him, beg the poor child's half penny away from him, would that authorize any mortal to beg money for him without his special orders? By no means. Yet these greedy dogs, as Isaiah calls them, have constituted themselves receivers in his name, and assure the very poor child that Christ will look upon the half-penny as given to himself if it be given into their hands, and he will love and bless the poor child for giving it; and as a

still greater inducement to urge the very poor child to give the only half-penny, they will suggest to the child that the giving of so small a sum may be the means of inducing Christ to entrust him as a steward with larger amounts of money, to be disposed of in the same way.

The above is a fair specimen of the religion of the popular religious institutions of this century. "Be astonished, O heavens, at this! and be horribly afraid, and be ye very desolate, saith the Lord." - Jer. ii. 12. All this is done under the cloak of religion, and is done under the plausible pretext of doing something for the heathen! But in what dark corner of the earth shall a people be found to whom the cognomen more properly belongs than to the leading spirits of the tract societies, and their kindred swindling institutions? It is difficult for us to determine which are the more ignorant of God and salvation by grace, this description of money beggars, or those from whom they beg. The beggars, however, manifest more shrewdness than those from whom they filch the lucre; for having begged millions from the public, they are enabled to so appropriate their plunder as to fare sumptuously every day.

If there remained in them one particle of sincerity, one drop of the milk of human kindness, one spark of moral honesty, would they - could they allow themselves to roll in luxury, and possess their thousands if they really believed the Lord required the last half-penny from very poor children, to enable him to save the perishing heathen from the quenchless fires of hell?

New Vernon, N. Y.,
June 1,1843.

Elder Gilbert Beebe
Editorials Volume 2

# WHAT EARLY CHRISTIANS BELIEVED

{Keep in mind that when you read this article that it was written back in 1855. But also think about how many modern day "professors of Christianity" say pretty much the same thing but in different words. TA}

Brother Wm. Batting has sent us some paragraphs clipped from the New York Chronicle, for which he will please receive our thanks.

The sentiments expressed by the editor of that journal, although blasphemously contradictory to the inspired Scriptures, are harmonious with the popular doctrine of New School Baptists, and of all Arminian will-worshipers of the present age. The assertion of the Chronicle, that, "The early Christians believed that they could conquer the world to Christ," is a slander on the primitive saints; but probably true in reference to the modern nominal professors of Christianity. The missionary stock-jobbers, and probably all other workmongers, act upon the principle that they could greatly enlarge, and essentially improve the kingdom of Christ, by their exertions and treasures, and their belief of that falsehood, is the grand principle of all their unscriptural operations. But the primitive saints held sentiments diametrically opposite. Instead of believing that they could in any sense, conquer the world to Christ, they believed that Christ could conquer the world unto them, and all the victory that ever had expected or desired was that which God giveth them through our Lord Jesus Christ. They believed that Christ could make them more than conquerors; but they never had the vanity to believe that they could make Christ a conqueror by anything in their power; for well they knew the truth of the Savior’s words, that without him they could do nothing.

The apostle John testifies that "*Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*" – 1 John v. 4,5. This is a very different thing from the saints conquering, or subduing the world to Christ. "*Whatsoever is born of God,*" had its existence in God before its birth, and therefore is not of the flesh. The power then by which the saints triumph over the world, is of God, and not of even the saints. "This is the victory that overcometh the world, even our faith." This declaration, read in connection with the first clause of the text, "*Whatsoever is born of God, overcometh the world,*" shows that the faith of God's elect is born of God, and not a thing of earthly or human origin. By grace you are saved, through faith, and that not of yourselves; it is the gift of God. Paul says, The life which I now live in the flesh, I live by the faith of the Son of God, who has loved me and given himself for me. Of this faith which overcometh the world, Jesus Christ is both the Author and Finisher. – Heb. xii. 2. And for the examplifications of faith's victories over the world, read the eleventh chapter to the Hebrews.

The sense in which the editor of the Chronicle uses his extravagant language, was not, as he would not pretend, in reference to the triumphs of faith in Christians over the lust of the world, the lust of the eyes, and the pride of life, according to 1 John ii. 16, for he made the declaration in connection with his boasting assumption, that the weakest possessor of a Christian hope, "believes that he can bring sinners, as trophies to his Master. He believes that the worst of men may be converted, and goes at the work with the assurance that he shall succeed"; then follow the words quoted and commented upon. "The early Christians believed that they could conquer the world to Christ."

Being called on, in a subsequent number of their Chronicle, by a writer over the signature "C. S." to prove by Scripture testimony, that the early Christians believed that they could conquer the world to Christ, and after proving they so believed, prove by the same authority that they were correct in so believing, and if they believed so, and were correct in so believing, to show why they did not arise in their might, and do it; they attempt very adroitly to back out of their position, by saying, "We did not mean that they believed that they could conquer the world in the sense of bringing every man it, or even the great majority, to be true Christians; but only that they could vanquish the enemies of their personal holiness, and also succeed in the face of all opposition, to establish the kingdom of God in the world, and could multiply its subjects in all lands," &c. Well, how much will this subtetfuge avail? Pray, Mr. Chronicle, tell us, if Christians can convert the worst of sinners to Christ, why they cannot with equal ease and expedition convert the better class, and so save them all? Is the machinery so geared, that it will only take in the worst? You say, "The weakest possessor of Christian hope believes that the worst of men may be converted, and goes at the work with the assurances that he shall succeed." Now if the weakest Christian can succeed in converting the worst of men, and bring them in, as you say, as trophies to Christ, why, in wonder, cannot the stronger Christians, the Sampsons, for instance, manage to convert the better portion of mankind, and so subdue the whole human family as trophies to Christ? Is it possible that he worst of men are so much easier converted, that the weakest saints can manage them, while the very best of men, are more than a match for your Sampsons? But, "You only mean they can vanquish the enemies of their personal holiness, and succeed in the face of all opposition in establishing the kingdom of God in the world, and can multiply subjects in all lands." Did the primitive saints believe even this? Did Paul believe that he had power to vanquish the law in his

members, which warred against his soul, and brought him into captivity to the law of sin? Did he believe that he was able to vanquish the body of this death, that made him cry out, "*O wretched man that I am*?" Did he and his brethren really believe that they were going shortly to bruise Satan under the feet of Messiah? Or, did they not feel encouraged in the thought that God would shortly bruise Satan under their feet, and give them victory over sin, death and hell, through Jesus Christ their Lord?

Again, Mr. Chronicle, How do you ascertain that the early Christians possessed power, or that they believed themselves able to establish the kingdom of God in the world? Christ has testified that the kingdom of God was prepared for the saints from the foundation of the world. Daniel, by the Spirit testified that, "In the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and shall consume all these kingdoms, [which were indicated by the image in Nebuchadnezzaar's vision], and shall stand forever." Pray, where did you learn that the early, or the latter Christians, were to do this? Is the kingdom of our Lord, and of his Christ, a house made with hands? a building of men, set up, or established by men? When the eternal Jehovah said, "*I have set my king upon my holy hill of Zion.*" – Psalm ii. 6. When, "*Unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*" – Heb. i. 8. "*When he spake in vision to his Holy One, and said, I have laid help on one that is mighty; I have exalted one chosen out of the people: I have found David my servant; with my holy oil I anointed him: with whom my hand shall be established; mine arm also with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague*

*them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers, he shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.*" – Psalm lxxxix. 19-29. Was all this designed to teach us that the kingdom was to be established by men, or that the trophies to Christ were to be gained by the zeal and labor of his disciples? Was it said that Jesus should ask of his early or later saints, and they would give him the heathen for his inheritance, and the uttermost parts of the earth for his possession? Or, did his people say unto him, Sit thou at our right hand, and we will subdue all things unto thee? We will procure thy trophies? We will make thine enemies thy footstool, and we will establish thy kingdom? Where shall we find a record of anything of this kind? Why, in the New York Chronicle; but not in the Bible.

Nor less fallacious are the assumptions of the Chronicle in regard to the subject of Christ's kingdom being either multiplied, or diminished, by the Christians, early or late. "*Except a man be born again he cannot see the kingdom of God.*" Those who are born again, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Such, and no others, are subjects of the heavenly kingdom; for them exclusively, the kingdom was prepared before the foundation of the world. It is the good pleasure of God that such, and only such, shall inherit the kingdom. Christ will gather all such with his arm, and carry them in his bosom. He shall say to the north, Give up, and to the South, Keep not back, bring my sons from far, and my daughters from the ends of the world; even every one that is called by my name, for I have created him for my glory. "*All that he Father giveth*

*me, shall come unto me, and he that cometh, I will in no wise cast out.*" "*No man can come unto me, except my Father which sent me, draw him.*" It does not depend on the mission efforts of men, but the sovereign power and purpose of the unchanging God. Christ, the good Shepherd, putteth forth his own sheep, and goeth before them, and they follow him, and he giveth them eternal life, and they shall never perish, neither shall any pluck them out of his hand.

In conclusion, we will say to the Solons of the Chronicle, Cease your ravings, at least until you issue your new Bible. We do not wonder that you desire a new translation of the Scriptures; for it must be hard for you to kick against the pricks.

Middletown, N. Y.
May 1, 1855

Elder Gilbert Beebe

# WHAT IS AN EVANGELICAL CALL TO THE MINISTRY?

ELDER G. BEEBE: – I have been reading religious trash for several years, and now I want something pure and devotional. My dear and venerable man of God, if it will not be taxing you too much, please write on what is an evangelical call to the ministry, as many are anxious to see it. Different ones of the Missionaries have been called on to write on it, but they defer it from one to another, apparently not willing to undertake it. Whether it is because they have not experienced it, I know not. I feel certain you will have no dread to engage in it, and I do hope, for the gratification of many, that we will see it in the SIGNS OF THE TIMES.

A. J. GUYTON.
Cottonplant, Miss.

On page 615 of the first volume of the Editorials, those who have access to that work will find an article contrasting the evidence of the divine calling to the ministry of the gospel with the popular calling to minister to the gratification of the devotees of falsehood. But as the subject here proposed is not fully discussed in that article, we submit the following remarks for the consideration of our readers generally, and of our friend Guyton in particular.

It is unquestionably true that the answer to this inquiry is included in the perfect record of the inspired rule, and therefore it is important that we should diligently examine ourselves by that rule whether in this particular we be in the faith. Clearly, none can minister to the comfort and profit of the children of God without personal and experimental participation in the truth ministered. – 2 Cor. i. 4. Therefore it may be safely assumed that none are called of God to that

work but such as are subjects of divine grace in the pardon of their sins, and have been made to trust in that salvation which is of God by grace through the mercy that was given to the saints in Jesus Christ before the world began. No careful training or diligent study can obviate the necessity of this first qualification, without which the natural man has no capacity to receive the things of the Spirit of God. Then there are particular qualifications specified by the divine rule, all of which are highly important to the subjects of this calling. Some particular instruction on this point may be found in the letters of Paul to Timothy and Titus, and in his solemn charge to the elders of Ephesus, as recorded in Acts xx. 17-35. Any one seeking to understand the solemn order on this point which bears the seal of infallible truth, cannot do better than carefully to examine the standard as there recorded, remembering that whatever may be the decision of men esteemed good or great, this inspired word is the final authority in that kingdom which ruleth over all. Hence, "an evangelical call to the ministry" is a call to proclaim the truth as it is in Jesus; and the calling of God to this great work always qualifies the subject so called to render the service required. It would imply the same charge against the King in Zion, which was preferred against his lord by the slothful servant in the parable (Matt. xxv. 14-30), if it were said that he called one to a work for which he failed to give the ability requisite to its performance. It is very certain that the Lord knows too well what is in man to require of any poor, weak child anything but what he himself bestows. So that if in any case there is no gift bestowed, it is safe to infer that the Lord has not required of that one to labor in the exercise of that ability which he has not given. Otherwise, the glory would not be due to the name of the Lord, but to the ability and industry of the minister. But the word still further gives instruction that the one who is called of God to speak is not authorized to judge of his own message. "Let the prophets speak two or three, and let the other judge." – 1 Cor. xiv. 29.

This is alike safe to determine when we should speak or when we should be silent. It is still true as written by Solomon, "A man's gift maketh room for him, and bringeth him before great men." – Prov. xviii. 16. The ways of the Lord are equal. When he calls and qualifies one of his servants to preach the truth of the glorious gospel, he has a people prepared to hear that truth and to be profited therein. It may be that the gift is to serve in another field, and that those among whom it is first developed are not to receive the benefit of its exercise; but if there are none of the people of God prepared to hear any one preach, the indication is that he is not called of God to serve in that capacity.

"There are diversities of gifts, but the same Spirit." Some churches, ignoring this truth, may have erred in deciding that gifts developed among them are ministerial gifts, for no better reason than the ability to *talk indefinitely* as to time or ideas. The consequence of such indiscreet (not to say unfaithful) action is sometimes extremely annoying, and an unprofitable waste of time in the meetings of the church; or what is still more deplorable, one so encouraged will perhaps urge himself upon the churches abroad, and even manage to secure the formal indorsement of his gift by a presbytery, who may without due consideration ordain him as a minister fully authorized to take the care of churches and administer the ordinances, in direct conflict with the law of the Lord, as stated by the apostle from the throne of judgment, not applying the inspired test or inquiring for the qualifications defined. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride,

he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil?" – 1 Tim. iii. 2-7. "If any be blameless, the husband of one wife, having faithful children not accursed of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and ton convince the gainsayers." – Titus i. 6-9.

In view of such explicit direction from the Holy Spirit on this subject, it may seem strange that churches, and presbyteries in council, should ever err in their action in this very important matter; and indeed it is difficult to imagine any apology or excuse for carelessness or inadvertency in any action so solemn as the indorsement of a man for so sacred a calling as that of the "evangelical ministry," that is, the ministry of the gospel of our Lord and Savior Jesus Christ. That such an error ever should occur can only be attributed to the frailty of our finite minds and the darkness of our limited judgment. The law of the Lord observed in its spirit would effectually exclude the possibility of error, and result in that *peace* which is the fruit of the Spirit. All confusion, discord and strife comes from the source declared by the apostle, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" – James iv. 1. When the children of God are led by the carnal mind they sow to the flesh, and of the flesh they shall reap corruption. All the perplexity and confusion of the efforts of brethren to preach without the ability to minister to the comfort and edification of those who hear, may be safely ascribed to disregarding the inspired rule in authorizing those to minister in this work whom the Lord has neither called nor qualified. Cases are too common in which

churches have failed to wait for the leading of the Spirit in this matter, and the consequence has been realized in the inquiry of the member thus placed in a position to which he has not been called of God, and the churches have suffered from their own error. Where such a mistake has been made it is not easy to suggest a remedy applicable in every case; but as we are commanded to "lie not one to another," we should deal honestly and in love with the brother whom we have so wronged, and let him know the conviction of our mind, confessing our fault is the case, and if the spirit of Christ rule in us, this will be done in love.

"And evangelical call to the ministry" must be a call to minister or serve the church of Christ; and consequently the subject of such a call is not a dictator or lord over the saints to whom he ministers, but is the servant of all in the truth for the love of Christ Jesus. Hence it is indispensable that the qualification specified in Titus should be strictly observed, "*not self-willed*." This is an inseparable accompaniment of heavenly wisdom. "But the wisdom that is from above is first pure, then peaceable, gentle, and *easy to be entreated*, full of mercy and good fruits, without partiality, and without hypocrisy." – James iii. 17. This is very distinctly different from that (worldly) knowledge which puffeth up. While the effect of this wisdom is seen in humility, and readiness to yield to the judgment of the brethren in all things where personal opinion or interests alone are involved, it never leads to the sacrificing of any point of truth where the clear record of the scriptures must be discredited. The minister of Christ must never be so pliant as to sacrifice any point of divine truth, for that is not his own; but whatever of his own interests or preferences he may yield to the demands of the brethren, is acceptable service to the Lord whom he serves. Too much importance cannot be attached to this obligation of the ministry, and consequently this qualification cannot be too firmly required in any candidate whose case is under

consideration. No natural amiability of temper should be mistaken for this self-denying grace of the spirit of Christ. While the servant of Christ is bold as a lion in contending for the faith once delivered to the saints, and unyielding in maintaining the order and discipline established by divine authority, he must be qualified to endure hardness as a good soldier, and bear all things with the patience of the well-trained ox, in dealing gently with the tender lambs, and enduring "all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." – 2 Tim. ii. 10. This gentleness will invariably result from the loving interest in the prosperity of the saints to whom he ministers, which must be felt by every one who is of God qualified to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre [or selfish desire for gain either in wealth or honor], but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." – 1 Peter v. 2, 3. "An evangelical call to the ministry" certainly requires obedience to this solemn charge; and any one failing to observe these requirements in any particular, while assuming to occupy the place of a minister in the church of Christ, may with reason tremble to hear his awful declaration, "If any man defile the temple of God, him shall God destroy." Well might the apostle ask, in consideration of this deeply serious obligation, "And who is sufficient for these things?" – 2 Cor. ii. 16. No man whom God has called, and impressed with the true responsibility of the work, would dare to attempt it without the assurance written by the same apostle in the next chapter: "But our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Inconsiderate personal ambition may urge some presumptuously to aspire to this work without the command of the Lord; but the truly called minister of God will always find his own utter incompentency seriously

impeding his progress in the work, and causing him to tremble at ever step in view of the serious responsibility involved. “To feed the church of God, which he hath purchased with his own blood,” is not a work of little importance, to be attempted for the gratification of aspiring pride; the love of Christ must constrain to the willing service, and then the ample reward is received in the answer of a good conscience toward God, and the joy of witnessing the development of growth in grace on the part of those ministered unto. This may seem to be a small reward to such as seek personal gain or preferment; but to the minister whose call to the works is of God, it is all above all price, and there is nothing which can be compared in value with it. With this incentive he can endure afflictions, do the work of an evangelist or of a pastor, make full proof of his ministry, in the face of persecutions and malicious slanders, feeling, with Paul, that “None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” – Acts xx. 24. “An evangelical cal to the ministry” will so effectually subdue selfishness as to produce the mind which is here expressed.

In this connection it is appropriate to refer to the diversities of gifts by the same Spirit spoken of by Paul (1 Cor. xii.), in which he says, “The manifestation of the Spirit is given to every man to profit withal.” None of these gifts can be justly depreciated. Each is very valuable to the church in its own place and for its own use; so that “The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.” Yet each of these members misplaced in the body would be useless, and deform the body. The hand would be a useless monstrosity placed in the body as an eye; and the feet would be of no service if placed on the neck. So the gifts in the church, if misplaced, lose

their usefulness, and deform the symmetry and perfect order which called forth the rapturous admiration of David, "Behold how good and how pleasant it is for brethren to dwell together in unity." – Psalm cxxxiii. 1. The gifts in the church harmonize so perfectly as to present not merely *union* of materials having no affinity for each other, but *unity*, in which each is inseparable from all the others, and all harmonize in one perfect whole body, with nothing lacking, and with no redundancy.

Solomon says, "A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth." – Prov. xvii. 8. Or, as rendered in the margin, "a stone of grace," "*whithersoever it turneth*," not where it is violently turned by the mistaken zeal of those who presume to distort it from the place by grace assigned it. Each gift bestowed upon the church of Christ is essential to the prosperity of the whole body "to profit withal;" but if perverted from its appropriate place, it is thereby distorted, as a member of the natural body disjointed, and its usefulness is thereby impaired. It is not an uncommon ting to see gifts which are "stones of grace" in the place where they belong, and have prospered whithersoever they turned, when transposed to gratify the natural whim "of him that hath it," or the presumptuous meddling of such as imagine they know where they should turn such gifts, instead of prospering, become painfully annoying obstructions to the prosperity of the church, and are unprofitable to those to whom they are given. It should always be the desire of all the church to know whither every gift bestowed upon them in each member turneth, and the prayer of faith will ever be that the Lord would direct its turning to prosperity. It is sure to prosper *whithersoever it turneth;* but if some presumptuous Uzzah attempt to direct its course as human wisdom would turn it, the consequence is to be expected in death and sorrow. The gift does not prosper, and the church suffers

darkness, and the cold stupor of death in a certain degree is experienced. It should never be forgotten that the help of the church is all in the Lord; and when gifts are wanted for our prosperity we are to pray the Lord for them, and not attempt to improve upon his work by transforming such as he has given into such as we may think would be more profitable. Hearing what the Lord will say with submissive obedience, we should wait on him at all times. He knows all our needs, and no good thing will he withhold from them that walk uprightly. The church need never fear that he will fail to bestow every gift which is profitable for her good and the declarative glory of his own name; and no one who has received a spiritual gift from the Lord need fear but that it will turn in the channel where the Lord has ordered for it to prosper. It may be that human reason would not choose that way; but the gift turneth as the Lord directs, and that must be the right way. Whether it leads Joseph into the bondage of Egypt, Daniel into the den of lions, or the three children of faith into the seven times heated furnace, there the Lord commands the blessing, even life forevermore; there the gift prospereth.

As already stated, the Lord works consistently in calling his servants to the ministry of his gospel. It may well be doubted whether the Lord has called one to that work if there is no corresponding impression given to lovers of truth to receive his ministry; and it is very injudicious for a church to authorize a member to preach when they are unwilling themselves to receive his ministry. On the other hand, it is presumptuous to allow personal prejudice to influence the action of the church in refusing to recognize a gift which the Lord has bestowed. Proper attention to the order authorized by the apostolic rule will give ample opportunity to the church to judge the gift of every member. All are at liberty to speak freely as their minds are led, only observing the decent order of speaking one at a time, that all tings may be done unto edifying. “For ye may all prophesy one by one,

that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets." – 1 Cor. xiv. 31, 32. Each member speaking thus freely, all are qualified to judge the gift of each one; and if any gift developed is to edification, it is the privilege and duty of such as are edified or profited to let their judgment be known. It is sometimes suggested that we should be very reticent in this particular, lest by expressing our judgment the speaker should be puffed up with pride in our approval, or too much embarrassed by our adverse judgment. Close examination of the inspired rule giving no such caution, it is evidently only the dictate of human prudence, and as such will fail to improve upon the inspired guidance of the scriptural rule. No dishonesty, either in silent or expressed falsehood, is authorized or permitted by the divine standard. We are forbidden to lie one to another (Col. iii. 9), and this prohibition applies to the willful expression of falsehood by silence, as well as to the utterance of that which is false. Dealing candidly and honestly with each other in love, we shall enjoy mutual confidence, and feel the strength of unity sustaining us together in the truth. The gift of judgment in regard to what is spoken, is as much to profit with all as is the gift of speaking; and the same rule which would authorize the reserving of the judgment to the one to whom it is given would equally authorize the speaker to retire to some private place and speak where none could hear.

If the speaker is governed by the spirit of Christ, he will be thankful to the hearer who expresses honestly his judgment of his message. If in approval, he is thereby sustained in the truth of his position; if in disapproval, he will be influenced to examine more carefully the subject by the infallible standard; and in either event he is profited. "An evangelical call to the ministry" should produce an honest desire to present nothing but that which will bear the test of scriptural investigation.

Perhaps this manner of discussing the subject may not have touched the particular point desired by our friend Guyton. The subject is too extensive to admit of ever point being treated upon in the limits of an article of reasonable length. The specific limitation of his inquiry to “an evangelical call to the ministry,” of course relieved us of the necessity of referring to the financial call to the ministry of antichrist. That is something entirely foreign to the subject proposed, and indeed, outside of the object contemplated in our paper. We might with as much propriety enter upon the discussion of the ritual of Paganism, as to attempt to suggest reformation in the humanly devised religious religious systems of modern invention called “christian.” But briefly we may say that as they represent their own position, the call to their ministry seems to be the covetous desire in the carnal mind of young men, who are led by zeal for fame and wealth to pant for that service.

Elder Gilbert Beebe,
Middletown, N. Y.

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# WHAT IS FAITH?

Webster defines the word as signifying "Belief; assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence." And what he denominates *Evangelical faith, justifying and saving faith*, he says is the "assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will, or approbation of the heart." And this definition is established by the colleges and universities of our country generally, and indorsed by all Arminians and legalists everywhere. But the definition of the term as used in the Scriptures, as defined by the inspired apostles, differs very widely from the popularly received definitions of men. The apostle John speaks of it as a child from heaven, born of God, and inspired with heavenly life, and triumphing over the world. "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world: even our faith." That faith which is the creature of the carnal mind of man, the mere assent of the judgment of our fleshly mind, although cordially received and confidently relied upon, is but, at best, a creature of our own, born of the flesh, and can no more overcome the world, than can the flesh itself; because no stream can rise above its fountain. Differing then, in parentage and birth as widely as the distance between earth and heaven, these two kinds of faith have no vital relationship with each other. The faith produced by the convictions of our natural judgment, however cordially assented to or indorsed by the will of man, is nevertheless a child of earth, which, could it overcome the world, would overcome itself, as it is an element of the world. But that faith which is of God, and in God, is the faith of the Son of God, and the Lord Jesus Christ is himself the author and the finisher of it. This is the faith of God's elect. By it, all the saints are distinguished from the world, as none can

possess it unless they be born of God, and as without it no man can please God. We do not understand that the birth of faith is distinct from the birth of the saints; but an element of the new, heavenly and spiritual birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God; that birth which is of an incorruptible seed, by the word of God which liveth and abideth forever; and, therefore, unlike the flesh, which is grass, and the goodliness thereof, which is the flower of grass, for they must wither and fall away; but the word of the Lord, the source, fountain and origin of true faith, liveth and abideth forever. This true and living faith is, then, an element of the heaven-born child of God, and only by it can we overcome the world, the flesh and the devil; only by it can we approach the throne of grace, draw nigh unto God, or cry Abba, Father. For he that cometh unto God must believe that he is, and the belief in God's being and perfections is the act of vital faith.

This heaven-begotten and heaven-born faith, is *the substance of things hoped for, and the evidence of things not seen*. It is more than a shadow, for a shadow is not the substance of anything, though shadows do prove the existence of substances which cast them, and to some extent may portray the outline or shape of the substance of which they are the shadows, yet they have no substance in themselves. Thus in the ceremonial law, the meats, drinks, sabbath days and new moons were the shadow of good things to come; but the body, or substance, is Christ. And as the faith of the gospel is the faith of Jesus Christ, and as the righteousness which alone can justify us before God is by the faith of the Son of God, who hath loved us and given himself for us, so it must be a substance, in distinction from all shadows, passions or exercises of the natural mind, or energies of unrenewed men. The christian's faith and hope are inseparably associated, and must operate together in the spiritual exercises of the saints while in their pilgrimage

state. Faith is not the substance of hope, but it is the substance of the things hoped for, by the christian. The things hoped for by the new man are spiritual, heavenly and eternal, for it enters within the veil, and is fixed on things which are not seen by the natural perceptions of men. Nothing short of the faith of the Son of God can make real, or give substance to, the things thus hoped for. Eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him; but he hath revealed them unto us by his Spirit; and all the revelations of the Spirit to us are made to our faith. Hypocrites may hope, but their hope shall perish; for it is ideal, having no substance. But the hope of the christian is a reality, and faith points to Christ as the Hope of Israel, and the Savior thereof, and gives reality to the things hoped for; and until hope shall yield to fruition, it is the substance of the things hoped for, as well as the evidence of things not seen; of eternal things, which are imperceptible to the eye or intelligence of unregenerated men. "While," says Paul, "we look not on the things which are seen; but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal." We could not hope, in a gospel sense, for spiritual and eternal things which are not seen, if faith did not present them; hence faith is the substance on which hope is sustained, and just in proportion to the development of faith in us, will be the steadfastness of our hope, so far as christian experience is concerned. When our faith is not in manifest exercise in our hearts, our hope flags, and we approach the borders of despair, and in great anxiety cry out, My hope is perished from the Lord! But the renewed manifestation of our faith, obtaining a victory over the world, says, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." The faith that is born of God will lay hold of and indorse no other doctrine

than that of God our Savior; it will point out no other path for the saints to walk in but that which Christ has marked out by his precepts and examples, and it will admit as genuine, no other experience than that which is led by the Spirit of God. And while all other kinds of faith may be attainable by the powers of the flesh, and when attained, can join affinity with other kinds of the faith, that of which we speak can only come from God, and never can be known or felt by any while in an unquickened state, and when implanted in the heart, will not amalgamate with the faith of men nor of devils.

Another peculiarity of this faith is that it will endure trials of the greatest severity, and God has ordained that it shall be tried. All the sore afflictions, tribulations, persecutions and temptations to which the saints of God are subject, are designed for the trial of their faith, and when it shall be sufficiently tried, they who possess it shall come forth as gold, purified and refined. The power of faith shall be known by all the saints, in its victories over the world, the flesh and the devil. It shall triumph over death, and vanquish the gloom and terror of the grave. As in times past it has quenched the violence of fire, escaped the edge of the sword, out of weakness made strong, caused the saints to wax valiant in fight, turned to flight the armies of the aliens, women receiving their dead raised to life again, and others were tortured, not accepting deliverance, that they might receive a better resurrection, others had trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins, and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. And what shall we more say? for time would fail to tell of Gideon, of Barak, and of Sampson, and of Jepthae, of David also, and Samuel, and of the prophets. This invincible, almighty faith by which all these victories were gained is directly ascribed,

in this very connection, to our Lord Jesus Christ, who is the author and the finisher of it. Into the unity of this faith all the saints of God thus far developed have come; and into it all the redeemed of the Lord shall ultimately be brought; for, There is one faith, even as there is one Lord, one baptism, one God and Father of all, one body, one Spirit and one hope of our calling.

Having briefly treated on the nature, the origin, the peculiarities, the power and vitality of this faith, and labored to discriminate between it and all other kinds of faith, we will close by inquiring whether we, dear brethren, are in possession of it, and by pointing out some of the reliable evidences of its existence in our hearts.

The apostle has said, "Examine yourselves whether ye be in the faith." How important is this investigation; in nothing can we be more deeply interested. Without this faith, we may please men, we may gain the applause of the world, we may gratify the lusts of our carnal nature; but without it we cannot please God. In its absence we cannot know God nor approach him. Only by it can we rest upon the provisions and gracious promises of the gospel, find access to the throne of grace, understand the truth, endure the trials of the way, quench the fiery darts of Satan, overcome the world, have communion with God, fellowship with his saints, or finally pass the chilling terrors of death and the grave without fear or dread. What are the evidences of its existence in our hearts? Of the many which God has graciously given, we can at this time only mention a few:

**First.** The faith of the Son of God in our hearts is always associated with hope and charity. Now abideth faith, hope and charity these three. If, then, we have the faith, just as its power is manifested in us, to the same extent will our hope be established in God, and our charity, or love, flow to

God and to all who bear his image. The love of God shed abroad in our hearts will centre in God as its author and source, in his people, his truth, his government, his laws, his ordinances, and all the privileges of his church.
**Second.** Having this faith we have peace with God through our Lord Jesus Christ, or, in other words, are reconciled to God, rejoice that he is God, that he has all power in heaven and in earth; that he reigns supreme over all beings, all worlds, and all events, that he has numbered the hairs of our head, and will not suffer one of them to fall unbidden of him to the ground.
**Third.** If we have this faith, we shall learn by experience that we cannot control it, exercise or enlarge it; but on the contrary, it will assuredly control, exercise and govern us.
**Fourth.** Having this faith, we shall assuredly also have doubts, fears, trials, temptations and great conflicts with the world, the flesh and Satan, for our faith must be tried, that its power may be understood and appreciated.
**Fifth.** If our faith be of the operation of God, it will give us such views of the perfections, power and majesty of God, that we shall abhor ourselves, in dust and ashes, while we admire, gaze and wonder at the amazing power and grace displayed in our salvation.
**Sixth.** This faith will lead us to trust alone in God for our eternal salvation, and for the salvation of all his redeemed family, while it will effectually destroy in us all confidence in the flesh. The more we know of God, by faith, the greater will be our confidence to resign our present interest and our eternal destiny to his hands, and beg that we may not be left to be filled like Ephraim, with our own ways.

In proportion as we feel the reigning power of this faith in our hearts, we shall be ready, willing and anxious to honor, praise, revere, obey and glorify God. It will lead us to love the assembling of the saints, to frequent the house of prayer, to pray for the prosperity of Zion, and to follow after those

things which make for peace, and things whereby one may edify another. And under its power each of its recipients will be led to esteem others better than himself. And although we may feel poor, and weak, and altogether unworthy of a place or name among the children of God, we shall feel an irresistible drawing of heart and soul to be in their company and fellowship.

Middletown, N. Y.,
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Elder Gilbert Beebe

# WHAT IS THE GOSPEL AND TO WHOM IS IT ADDRESSED?

There is, and long has been, much controversy between legalists and the disciples of our Lord Jesus Christ, not only as to what the gospel is, but also in regard to whom it is or should be addressed. If all the parties engaged in the controversy could understand the scriptural signification of the word, those who are now zealously contending for a universal application of it to all mankind indiscriminately, would desire rather to restrict than to extend its application, as they have ever exerted themselves to suppress its publication. What they call gospel differs very widely from what Christ and the holy apostles proclaimed in the primitive days of the gospel church. Our Redeemer encountered the same class of zealous fanatics, who compassed sea and land to disseminate their false gospel, but a perversion of the gospel of Christ; and exposing and denouncing their hypocrisy charged them with teaching for doctrines, the commandments of men. The voluntary religious institutions originated and enjoined by men without any divine authority from God are now very widely taught and greedily received by graceless men, and such teaching is by them dignified with the name of gospel. Their preachers may entertain conflicting opinions in regard to what is contained in the Scriptures, for the doctrine of the Bible and the laws and institutions of Christ are regarded by them as minor points, while opposite sects can freely unite in opposing the doctrine of Christ, and in the propagation of any or all of the inventions of men. They can and do, with much seeming cordiality, take each other by the hand, and with wonderful reciprocity compliment each other as "truly evangelical," while in truth there are but two points in which they are really agreed among themselves; the one is that salvation is

attainable by works, and the other is in denouncing the Old Primitive order of Baptists. As to precisely what works will secure salvation, and by what mode of warfare they should fight the Old Baptists, they may differ widely without interruption of fellowship. What they call gospel may be obtained in any quantity from the schools of men, in which every man is engaged in teaching his brother and neighbor, saying, "Know the Lord." From Infant and Sabbath Schools, and Bible Classes, as well as from Theological Seminaries; from books and tracts, and various other sources, they can procure all of that kind of delusion which they call gospel in indefinite quantities. We would by no means misrepresent them; but we have failed to understand their language, if what they call gospel is not with them an article of commerce. Do they not propose to send it to the heathen; to Burma, Hindostan, and to all the distant islands where they can find a profitable market? They gravely tell us, in a business way, what amount of capital must be invested, what number of men and amount of money, how many ships and seamen must be employed, and how long it will take to supply the world.

What of their falsely called gospel they retain for home consumption, if we may judge from ruling prices, ought to be superior to what they ship to foreign markets, as those who retail it from their pulpits at home frequently amass large sums by this traffic.

To make their false gospel salable, they must, of course, adapt it to the taste of all. Those who have no ears to hear what the Spirit saith to the churches, have no difficulty in hearing the doctrines of men; hence there is a great cry about preaching to sinners. Their doctrine is precisely what unconverted sinners can feast upon; for instead of being told that they are condemned already and the wrath of God abideth on them, they are told that they are probationers,

free agents, and have ability to move by their prayers the power that moves the world. Instead of being told that "No man can come to the Father but by Christ," and that "No man can come to Christ except the Father draw him," they are told that they can do a great deal for the Lord. And this is profanely called preaching the gospel to sinners. While with an air of affected superiority, they charge the Old order of Baptists, that we do not preach the gospel to sinners, while they themselves do not preach a word of gospel to saints or sinners. It is not gospel to utter falsehood in the name of the Lord; there is no gospel in telling men what they can and must do, or be damned. To call on dead sinners to repent and believe the gospel implies ability in them to do so, whereas the gospel proclaims that Christ is exalted to be a Prince and a Savior, to give repentance to Israel and the forgiveness of sins. It is as exclusively the work of our exalted Savior to give repentance as it is to forgive sins, and the dead sinner can no more do the one than the other. True repentance which is unto life and needeth not to be repented of, must proceed from life. If the repentance be spiritual it proceeds from a spiritual source, and must be preceded by the quickening Spirit of God. The sorrow of the world worketh death; but godly sorrow worketh repentance unto life; and to be godly, in distinction from the sorrow of the world, it must come from God, it must be given by the exalted Prince and Savior. Faith is also the gift of God, Jesus Christ is the author and finisher of it, if it be genuine; for it is not the faith of the creature, but it is the faith of the Son of God, and without it no man can please God. Paul says, It is not of yourselves; it is the gift of God; not of works, lest any man should boast. To preach the opposite to what the inspired Scriptures teach, is not preaching the gospel to saints, nor to sinners.

But we propose to show how the Scriptures define the word gospel. Compare Isaiah 61:1, with Luke 4:18, and you will see that what is by the prophet called good tidings, is by our

Lord rendered gospel, and to prevent any caviling, the good tidings in the prophecy, and the gospel in its fulfillment, are defined to mean, good tidings to the meek - "to bind up the broken hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Observe who these meek, poor, broken-hearted, prisoners are, and what gospel is preached to them. The Spirit of the Lord God qualifies those on whom it is poured, to follow the blessed Savior in preaching good tidings, or gospel, to the meek; not to the proud, haughty, and self-righteous. It proclaims liberty, not to free agents who were never in bondage, who have all the religion they live for, and could have as much more if they pleased to work for it. The poor broken hearted, helpless prisoner hails with joy the tidings that proclaims his release from prison. But how could the same tidings be joyful, or gospel, to those who are not poor, nor captive, nor broken hearted, nor meek? When Jesus said to the poor dying thief, "This day thou shalt be with me in Paradise," we cannot doubt it was good tidings to him. But would the same words, if spoken to his murderers who were reviling him, been appreciated as gospel tidings? The gospel is discriminating; it finds out the "humbled sinner in whose breast a thousand thoughts revolve." You who complain of the Old Baptists, that we do not preach the gospel to sinners, would you have us, if we meet a band of robbers, pirates or murderers, say to them, in gospel terms, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom?" Or to a company of Atheists, "Let not your heart be troubled; ye believe in God, believe also in Jesus?" If this is not what they mean by preaching the gospel to sinners,

how far short of this do they come, when they address the most blessed and sacred assurances which Christ gave to the meek, the poor in spirit, the pure in heart, the peace makers, and the persecuted saints, to unconverted sinners, as an inducement to them to "get religion," saying to them, Seek, and ye shall find; Knock, and it shall be opened unto you; Ask, and it shall be given to you? Not one of these gracious promises were ever addressed by our Lord or any minister of his to any but to quickened subjects of his saving grace. Instead then of preaching the gospel to saints or sinners, they pervert the gospel, in attempting to give the children's bread unto dogs, in direct defiance of the special command of Jesus Christ, who positively forbid that that which is holy should be given to the dogs. By their artful misapplication of the Scriptures, they are charged by an apostle with "turning the truth of God into a lie," by making the Scriptures seem to say what they do not say; and so by handling the word of God deceitfully, they not only lead the blind into the ditch, but frequently perplex and worry many of the unsuspecting honest hearted enquirers after truth. We have at this moment a case before us that is in point. An esteemed and dear friend who has long been held in captivity among the New School Baptists, has recently withdrawn from their communion, writes us that there is still one point of difference in which she cannot yet feel satisfied that the Old order of Baptists are right, and that is the point which we are now discussing; namely, that our pastors confine their addresses to the churches, or in other words, do not preach the gospel to sinners, and she refers us to the parable of the king's son as favoring her position, or as being in the way of her accepting the views supposed to be held by us.

Without digression from the theme of this article, we will examine the objection to what is supposed to be our views, and the bearing of the parable upon the subject.

First, we will correct a misapprehension of the position and practice of the ministers of our order. While we believe and preach the gospel, as Christ and his apostles did, wherever a door is open for that purpose, openly addressing our preaching to every one within the sound of our voice, the gospel which we preach discriminates between the living and the dead. It is a savor of life unto life, to those who are quickened by the Holy Ghost, and a savor of death unto death, to them that perish. It is "to the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." And if our preaching is not a savor of death unto death to the ungodly, and a stumbling block to the Jews, and foolishness to the Greeks, and if it be not a savor of life to the quickened, and if it be not to them that are called, Christ the power of God and the wisdom of God, then it is not apostolic preaching. Who ever knew an Old School Baptist to refuse to preach the gospel to any but saints? We cannot search the hearts or try the reins of those to whom we preach; but the word which we preach makes the discrimination; for it is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Hebrews 4:12,13. The gospel which we preach is good tidings to the meek; but if any part of our audience are not meek, it is not gospel, or good tidings to them. All who have an ear to hear, are more than welcome to hear what the Spirit saith unto the churches. But if any have not hearing ears, the preachers cannot supply them; for the hearing ear and understanding heart are of the Lord. The Son of God alone has power to cause the dead to hear his voice and live; for the words which he speaks to them, they are spirit, and they are life. Therefore his sheep hear his voice,

and he knows them, and they follow him; for he gives to them eternal life, and they shall never perish. He, and he alone has power over all flesh that he should give eternal life to as many as the Father has given him. All this the Old Baptists preach to every creature. But we do not give the children's bread to any but the children, nor do we give what belongs to the dogs to the children.

But let us examine the parable of the marriage of the king's son. Matthew 22:1-14. Unto whom, and for what purpose was it spoken by our Lord, and why spoken in parable? The context will show that it was addressed to the Jews, including the Pharisees, who were so much enraged on hearing it, that they went and took counsel how they might entangle him in his talk. See verse 15. As whatsoever God speaks is certain to secure the object for which it is spoken, see Isaiah 55:11. What was accomplished by this parable shows conclusively for what purpose it was spoken. And the reason why he spake to all but his saints in parables, is given in his own words to his disciples, in Luke 8:10. "And his disciples asked him, saying, What might this parable be?" Alluding to the parable of a sower, "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." We must reject Christ's own explanation of his reason for using parables, or admit that this parable was spoken expressly to discriminate between his disciples to whom was given to know the mysteries of the kingdom of God, and all others from whom that gift was withheld, and by the inscrutable purpose of God all but the disciples, in seeing should not see, and hearing should not understand. Instead of his parables being used to elucidate, illustrate, and make the mysteries of the kingdom of God clear and plain to the understanding of the ungodly, they were designed to make them the more obscure, that they might be a stumbling block to the Jews, and folly to the

Greeks. "Therefore Jesus rejoiced in spirit, when he said, I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemeth good in thy sight." Perhaps our esteemed friend will perceive that neither this nor any other parable, correctly understood, will sustain the position taken, that the address of the ministers of Christ should be indiscriminate. The same gospel preaching which elucidates the mysteries to the saints on whom the heavenly gift is bestowed, involves them in parabolic obscurity to all but such. Still the question may return, What does the parable mean? We have already shown that it was intended like all the parables to baffle the wisdom of the scribes, pharisees and work mongers of that and of all subsequent ages, and bring down their lofty imagination, humble the pride of man, and cause that none should glory, only in the Lord. It was nevertheless full of wholesome instruction to those to whom it was given to know the mysteries of the kingdom. The kingdom of God, which in this parable or similitude is compared to a king who made a marriage for his son, embraces Christ and his people in both the legal and then prospective dispensations. The marriage of the king's son represents the public espousal, and marriage of Christ and his bride, the church, which was then about to be consummated, according to prophecy. The oxen and fatlings, representing all the sacrifices under the law, had been killed, and the Bridegroom had come to redeem his bride from under the law, that she might be identified with him in his resurrection from the dead. The marriage festivities, or feast, was now about to be spread, in the opening of the gospel dispensation. The Jews, as a nation or people, had been notified and bidden to the marriage by the prophets, and they had professed to be anxiously awaiting the coming of the Bridegroom and announcement of the feast. "The law and the prophets were until John." John the Baptist had announced the advent of Christ as the

Bridegroom, saying, "He that hath the bride, is the Bridegroom; but the friend of the Bridegroom rejoiceth because of the Bridegroom's voice: thus my joy is fulfilled." John's mission was to make ready a people prepared of the Lord. Seventy servants had been sent to announce to the commonwealth of Israel that the feast was prepared; but they were not ready to leave Judaism, nor had they any disposition to embrace Christianity. These servants had been forbidden to go with this proclamation to any but those Jews which had been bidden by the prophets. "Go ye not in the way of the Gentiles," nor into any city, even of the Samaritans were they not to enter, but to go exclusively to the lost sheep of the house of Israel. "But they made light of it." He came to his own, and his own received him not. He grew up among them as a tender plant, and as a root out of dry ground; he hath no form, nor comeliness; and when they saw him there was no beauty or attraction for them to desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Isaiah 53:1-3. Again other servants, the apostles, were sent out, with the same charge to go only to the Jews which were bidden; but they made no serious matter of it; and they slew the servants. This was literally true of the disciples and apostles which were sent with this message to the Jews; they not only rejected their message, but put the messengers to death. All this preceded the wrath which was brought upon the Jewish nation, when nationally they were destroyed, and Jerusalem and other cities were terribly destroyed.

Then said the king to his servants, or ministers: The wedding is ready, but they which were bidden, the carnal Israelites, were not worthy. The law could make nothing perfect. Their legal self-righteousness was but filthy rags, and would not answer for a wedding garment. They with all their filthy rags, or legal works, were now utterly rejected, and the decree of

the king is published, that none of them which were bidden, or to whom the prophets had been sent, should taste of the supper, the gospel feast. And now the servants are sent forth to the Gentiles, who had not been bidden to the feast as were the Jews. Comparing the version of Luke 16 of this same parable with that of Matthew, we perceive that when those who were whole had declined the feast, the servants were instructed to gather from the streets and lanes of Jerusalem, or Israel, the poor, the maimed, the halt and the blind; quite a different description of guests; yet the very description to whom the gospel is good tidings; and of this description there were gathered by the apostles from the secluded lanes and streets of Israel all the original constituent members of the gospel organization. And the apostles reported to their Lord, saying, "It is done as thou hast commanded, and yet there is room." Poor, helpless, halt and blind sinners who felt their poverty, and had no works or merits of their own to plead, were gathered to the gospel feast; but those of that character called from the Jews did not exhaust the provisions of grace, and the gospel proclamation is by divine command extended to the high-way and hedges of the Gentile world. "Go ye," the ministers of the everlasting gospel, who had received a "Go ye" from their King, "and as many as ye shall find bid to the marriage." Certainly not as many of the self-righteous work-mongers, but as many as they should find of the character already gathered into the marriage, of the poor, lame, broken hearted, helpless and guilt-stricken; bid them welcome, in the name of the King to the marriage. But none others should partake of the feast, as we see how he fared who came in not having on the wedding garment. The broad phylacteries of self-righteous pharisees would not do; the guest must be clothed with garments of salvation, as sinners saved by grace alone, and covered with the robe of Christ's own righteousness, that is the wedding dress; and a profession of religion without it will avail nothing. All who

come in without God's grace will be thrust out without his favor.

Again, permit us to ask, What is there in this parable that can be justly construed to favor an indiscriminate address of the gospel ministry to all mankind?

The work of the gospel ministry is very clearly and fully stated in the words of our risen Savior to the apostles immediately before he ascended to heaven. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." This is a most vitally important introduction to their commission. If there are any sinners who have power to resist his will, or to secure their own salvation, or to prevent their own salvation, then all power in earth is not in him. If ministers have power to save souls, to quicken dead sinners, or to prevent their quickening and salvation, then there is power besides what is vested in him. Or if Theological Schools have power to prepare men for the gospel ministry, or Mission Boards have power to commission men to preach, then that power is not exclusively found in him. The fact is not only in itself important, but it is also important that all who are called by him to the work should know it; for it is upon this very therefore that they are commanded to go. Go ye therefore, or from this consideration. It does not allow the alternative, to them to tarry at home, and send somebody else. "Go ye therefore." And what? "Teach all nations." He who is the blessed and only Potentate, the King of kings, and Lord of lords, having all power in both worlds, has a right to send them over every state, territory, and division of the universe; and no king, potentate or ruler of the earth has any legitimate right to forbid, or throw impediments in their way. All nations. The command of Christ is no longer restricted to the Jews; now the middle wall of partition is taken down, and the messengers of Christ are commanded to go into all the

world, and preach the gospel to every creature. For God has a people in every tribe and nation, and his gospel shall search and find them out, and call them out; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. That is as was understood and practiced by the apostles, baptizing all who gladly receive the word, and who believe with all their heart on the Lord Jesus Christ. Thus by baptism adding them manifestively to the apostles, and to the apostolic church. "Teaching them." They need instruction, and Christ has by his supreme authority authorized this manner of instruction, by and through the diversified gifts which he has received for and given to them. But what are they to teach them? Not the arts and sciences of this world; for in the knowledge of them the ministers of Christ are generally quite limited themselves. But the orders of the King are very plain and definite. "Teaching them to observe all things whatsoever I have commanded you." No new lessons that Jesus has not commanded the apostles. No progression beyond the commands of Christ. Nothing that he has commanded may be omitted. Nothing that he has not commanded may be added. If any man shall add to the words of the book of this prophecy, or instruction, God shall add to him the plagues written in this book; and if any man shall take from the words of his instructions, he shall be expelled from the church of God, the communion of the saints, and from the privileges of the Holy City, New Jerusalem. But, "Blessed and happy are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs."

We have been the more particular in showing what the gospel is, by whom, and to whom Christ has commanded it be preached, that not only our friend, but all who read may see that very much of what passes currently for gospel at our day, is but the teaching for doctrines the commandments and

institutions of men, instead of the all things whatsoever Christ commanded his apostles to teach. In conclusion of this extended article we wish to add a few words in regard to the object and utility of the gospel ministry. The apostle, who is commanded to teach us, defines it thus: "Feed the flock of God, which he has purchased with his own blood." Jesus commanded Peter, saying, Feed my sheep, and feed my lambs. None but the flock of God can feed upon the gospel; none but they can live on every word that proceedeth out of the mouth of God. The beloved disciple and inspired apostle John says, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." I John 4:4-6. Finally, as the sun in the heavens can only be seen in its own light, so the light and glory of the everlasting gospel can only be discerned in its own divine radiance. Until God who commanded the light to shine out of darkness, shines in our hearts, we cannot comprehend the light of the knowledge of the glory of God shining in the face of our Lord Jesus Christ.

Elder Gilbert Beebe
Signs of the Times - February 15, 1869.

# WHAT IS PRAYER?

In the preceding number of the SIGNS, sister Gentry asked for our opinion and for the views, of others, on the subject of prayer. The subject of prayer has occasioned us much reflection at times, for the last forty-five years, and yet we have been so dull a scholar in the school of Christ, if indeed we are a pupil of his school, that after almost half a century's tuition on the subject, we have now to confess the humiliating truth, that we often ask and receive not, because we ask amiss; and to this day we know not how to pray as we ought. In the year 1811, when but young in our profession, we resolved to be much engaged in prayer, and, as we had read somewhere that,

"Satan trembles when he sees
The weakest saint upon his knees,"

We were fully resolved to make him tremble continually. We supposed then that prayer consisted in periodical forms, in which we were required to humble ourselves before God, and ask of him whatever we were in need of. To our inexperienced mind there was much virtue in prayer, that is, in the form and language of prayer, and it was our impression that the poet was right when he said,

"Restraining prayer we cease to fight;
Prayer makes the christian's armor bright,"

And we verily thought, by our constant praying, we should avoid temptation, and live above doubts and fears. We should keep the old tempter so terrified with our devotions, that he would not dare assail us with any wicked suggestions. But we soon learned that our prayers were not the right kind to keep Satan at bay, for it was not long before it really appeared to us that we were much more annoyed

with his company when performing our solemn devotions, than at any other time. Often, when the hour of prayer, which we had set, came, we were either inflated with pride that we were so devout, or crushed down with such a sense of our sinfulness that it seemed wicked and presumptuous to call upon the name of the Lord. Sometimes, when about to rush into the presence of the Lord like the unthinking horse into battle, we found our thoughts, like the fool's eyes, were wandering to the ends of the earth, and we have been unable sometimes to utter one word of supplication. Self-abased before the Lord, we have risen up from our knees, and left the place, concluding that we could not pray, and perhaps in reality praying, or breathing forth the heart-felt and heaven-inspired desire of our inmost soul, that God would manifest himself as our God and portion and give us grace whereby we might serve him acceptably with reverence and godly fear.

These earnest desires breathed forth to God, we hardly dared to call them prayer, for we had imbibed the idea that prayer must have more formality about it, that we must go into some closet, or secret place, literally, and fall on our knees, or prostrate our body before the Lord, and then and there utter our prayers in an appropriate utterance of words. Often like sister Gentry, we have been in great heaviness, because we could not pray, or rather because we were unable to satisfy ourself that we had prayed. But we are now led to believe that the most fervent prayers we have ever offered to God, were indicted by groanings which we could not utter. There have been times when it has really seemed to us that the Spirit truly helped our infirmities, and made intercession for us in that way, and we were made more sensible of our entire dependence on God, than we could have been if we had believed that we had ability to pray when and as we pleased.

Volumes might be written in reply to the inquiry of our sister, "What is prayer?" without exhausting the subject. But in this short article, we can only touch briefly upon the subject. Secret prayer, or that prayer of the saint which is poured forth as a communion between God and the individual worshiper, we believe is often made when we may be in the open field, on the public highway, or when lying upon our bed, but it is always when none but God, who seeth in secret, knows the emotions of the suppliant's heart. And this is what we understand to be entering into our closet and shutting the door; here it becomes a matter between the God of heaven and that saint on whom God has graciously poured the spirit of prayer and of supplication.

Social prayer is that in which a number of christians are led by the same spirit to call upon the name of the Lord, and in which one is mouth for them all; such praying must necessarily e audibly uttered, so that all who are present may understandingly unite in the prayer. This public or social devotion is as important in its place as the secret aspirations of the praying saint in the closet. But all vain show and ostentatious parade should be avoided. We are to remember that God is in heaven, and we are on his footstool, and it is becoming that our words should be few, for his people are not heard for their much speaking, nor for their words of prayer are uttered. In the public assemblies of the saints, we do not find that every praying soul has been distinguished with the gift to be mouth for the church, but all the saints are blessed with the gift of prayer, whereby they may unite in the petitions offered, so far as they are indicted by the Spirit of God.

In regard to the answers of prayer, we are not to expect that there is either power, merit or efficacy in our prayers, in themselves considered, to entitle us to the things which we pray for. God, who has all things needful for us, either for

time or eternity, in store, gives the spirit of prayer to his children, and that spirit searches all things, even the deep things of God; it knoweth what is the will of God, and it indicts within us the desire for what God designs to bestow in answer to prayer. So, instead of our bringing the Lord under obligation to bestow blessings on us for our prayers, here is an additional dependence on God, not only for the things that we need, but also for the spirit to ask hi for them. And when we speak of our children and neighbors being quickened and born of God, in answer to our prayers, we mean to be understood that god has not only made bare his holy arm, and revealed his salvation in the conversion of sinners, and in reviving his church, but that he has made his children desire, and by the spirit of supplication, has led them to pray for the accomplishment of all these things. There are many things connected with this subject, on which, at this time, we cannot dwell. Among others, faith is indispensable. Not a faith of human origin, that we can create or exercise, but that faith which is the fruit of the Spirit and the gift of God; that faith of which Christ is the author and the finisher, and which is called the faith of Jesus Christ, by which we live spiritually, and that faith which is of the operation of God. He that cometh unto God must believe that he is. How can we devoutly pray to a God, the existence of whom we doubt or disbelieve? And if we believe there is a God, how can we ask of him for blessings, unless we have faith to assure us that God has them in store for us, and that he will freely bestow them upon us through Jesus Christ our Lord? Without faith it is impossible to please God. Faith lays hold on his promises, and gives us confidence that they shall all be fulfilled. Faith looks to Jesus as the only medium through whom we may approach the Father; for he says, "*No man cometh unto the Father but by me.*" He is also the only medium through which spiritual blessings are sent down from heaven upon the saints. God has blessed his children with all spiritual blessing in heavenly places in Christ Jesus, according as he hath

chosen us in him before the foundation of the world; so we have no reason to expect any spiritual blessing out of Christ, or in any other way than according as he hath chosen us in Christ before the foundation of the world.

Middletown, N.Y.,
April 1, 1856

Elder Gilbert Beebe

# WHAT IS TRUTH?

## [EXTRACT OF A LETTER FROM A FRIEND AT THE EAST.]

"THERE are things in which I am more interested than in any pecuniary consideration, and they may be implied from the following interrogatories, viz: What is truth? and, what is duty? A general answer may be given to the first in which all professed christians will agree, viz: The bible or word of God; but of the doctrines and duties which that word teaches and enjoins there is a great variety of interpretations or opinions. This difference of understanding exists not only between the saint and sinner, the elect and reprobate, but also among the saints themselves, or good men. These, to a great extent result from early impressions and prejudices, and from varied temperaments, &c. But to be definite, permit me to ask of you, what is truth in relation to the perpetuity of the Sabbath? taking into consideration the course pursued by those friends of Christ who after attending to his burial returned to their homes, "and kept holy the seventh day according to the commandment;" and also the direction given by the Savior to his disciples in regard to the destruction of Jerusalem, when he said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." To what extent is the moral law, so called, binding? I saw in the SIGNS some time since, an article on this subject [the Sabbath,] by S. Trott, and recently another on the subject of the moral law. But I should think they did not perfectly harmonize. I wish for light.

"Again: What is Truth in relation to the decrees of God? Did He ordain all events that have taken place, and are to take place? And as many or most things occur or eventuate through a course of means, did he also ordain the means? Do

means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God? If Tyre and Sidon would have repented had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some who are now in the darkness of heathenism, might exercise the same kind of repentance, if the law of God, by which is the knowledge of sin, and the truths of the New Testament, through which God commandeth all men everywhere to repent, were declared unto them? And after determining what is truth in regard to these things, let me ask, what is duty in reference to the same?

"I ask not these questions to elicit a discussion, for I have neither disposition or competency to do so; I am no sage, but as a sincere inquirer after TRUTH."

IT is at all times a pleasure to communicate what light we have to those who sincerely inquire after truth; but it is not unfrequently the case that those who inquire "What is Truth?" like Pilate, when he made this important inquiry of our Lord, turn away without waiting for an answer.

Our young friend is right in his conclusion that the testimony of the scriptures is truth; but the bare testimony of the bible does not fully embrace all that the question implies. Christ is emphatically **The Truth,** and he is that truth of which the scriptures are a faithful record. The inquiry then, "What is Truth?" amounts to the same, when thus proposed to our fellow-creatures, as that expressed in the words, what think ye of Christ? We cannot give a full, appropriate answer to the one question, that will not with equal propriety apply to both. In reply, therefore, we say to our friend, it is our firm conviction and settled faith, that Christ is essentially the Truth of God, "the way, the truth, and the life." "The faithful and true witness; the eternal *Logos* or Word, which was with

God and was God; the Word which was made flesh and dwelt among us; in whom was light, and that Light was the life of men." As the Word of God, he is the Truth of God, and that Word by which regeneration is effected, by the communication made to them by the Spirit of that light which was in him, and which was the life of men.

The second inquiry is, "What is Duty?" We answer, to "fear God and keep his commandments is the whole duty of man." In confirmation of this decision read Eccl. xii. 13. In point of duty, then, it will be discovered that all mankind are delinquents when measured by the commandments of God, which are exceeding broad; for in our depraved state it is written, "there is no fear of God before their eyes." And again, "all have sinned;" and "by the deeds of the law no flesh shall be justified." Consequently there can be no just grounds to hope for acceptance with God upon the performance of duties.

"No works, no duties of our own,
Can for the smallest sins atone;
The robes which nature may provide,
Cannot our deep pollution hide."

It is true, as our friend remarks, there is much difference even among professors of religion in regard to duty, as well as in relation to the doctrine of the scriptures; but every soul that is born of God, is led by the unerring Spirit of Truth to see himself a poor, lost, guilty, perishing, and helpless sinner, cut off from all prospect of salvation by any power or exertion which he can possibly make. His former system of duty religion can avail him nothing while under such circumstances. Duty faith, duty repentance, duty prayers, and duty works, all serve only to press him down to the gates of death. In short, he may labor and toil for a law righteousness until the commandment slays him at the feet

of Sovereign Mercy, where his legal hopes all yield up the ghost, and there he is made acquainted with Christ as the resurrection and the life, the way, and the truth. Christ's blood is applied for the remission of his sins, and his perfect righteousness is applied for the justification of his soul, and he finds with joy and ecstacy of soul that transforming grace which

"Changes a slave into a child,
And duty into choice."

At this important crisis of his experience, he loses his burden and guilt, for all his sins and all his duties, and his own righteousness roll with Bunyan's pilgrim's burden into the sepulchre, to return to him no more. Now old things with him are passed away, and all things have become new. He is now delivered from the law, and there is, therefore, now no condemnation to him, for he is now experimentally in Christ Jesus, and walks no more after the flesh, but after the Spirit; for the law of the spirit of life, in Christ Jesus his Lord, has made him free from the law of sin, and whom the Son maketh free is free indeed. The difference between the former and present condition is, formerly he was under a law that convicted him of sin and guilt, which required everything of him, but furnished him with nothing; but now he is brought under the gospel, which requires nothing as a condition, but furnishes everything that his poor soul could want to make him perfectly happy and perfectly secure. His whole soul is now made to rejoice in Christ whose love is richly shed abroad in him. Nothing can to him now appear so lovely as his blessed Savior; nothing so desirable as to be found glorifying him in the soul and body which are his. He cannot now be deterred from following Jesus. He is not inclined now to study how to pervert his examples, or to evade his commands; he desires not to shun the reproaches

of the cross, for he esteems them better than all the treasures of Egypt.

"Through floods and flames, if Jesus leads,
He'll follow where he goes.
'Hinder me not' will be his cry.
Though earth and hell oppose."

"My sheep hear my voice," says Jesus, "and I know them, and they follow me." "A stranger they will not follow, for they know not the voice of strangers." In allegiance with Jesus as his King, it is his highest privilege to observe all things whatsoever he has commanded, and to walk in all his ordinances blameless, as did Zacharias and Elizabeth.

But to come to these particular points upon which light is sought by our inquiring friend. "What is truth in relation to the perpetuity of the Sabbath," &c? In all candor we reply, the Sabbath in the letter or legal observance of it, as it was obligatory upon Israel under the legal dispensation, is abrogated, and with all other hand-writing of ordinances was nailed with the great law fulfiller to the cross; blotted out and done away, so that the apostle Paul commands the church of God, "Let no man, therefore, judge you in meats, or in drinks, or in respect of a holy day; or of the new moon, or of the Sabbath days; which are a shadow of good things to come, but the body is of Christ." "Touch not, taste not, handle not." - Col. ii. 14, 16, 17, & 21. But in relation to the spirit, or body, or substance, of which the legal Sabbath was a shadow, it is perpetual. It consists not, however, in the seventh day, or a first day cessation from the ordinary pursuits of life, but in a complete cessation from all the servile works of the law, and entrance into rest. The law dispensation was the six days in which men were commanded to labor and do all their work; but the gospel dispensation is the Sabbath of the Lord our God, and in it the

saints are to cease from all their own works as God ceased from all the works which he had made, when he rested on the seventh day and hallowed it, and as Christ also, when he had fulfilled the law, finished transgression and made an end of sin, rested from his own works as God did from the works of creation when he had finished them. As under the abrogated law men were not permitted to gather sticks, kindle fire, or perform any kind of labor, or think their own thoughts, or speak their own words, so under the gospel, those who believe and have entered into rest, according to Hebrews iv. 3, are not suffered to gather sticks and kindle fires; or, as your eastern people would say, make use of means to get up a revival of religion, or by a system of duty religion, to warm themselves into happy frames, or religious exercises. No manner of work shall be done, no burdens shall be borne upon the Sabbath day. Works are excluded, the saints are to live by faith upon the Son of God; rest on him, rest upon his promises, his grace, his blood and righteousness. This glorious rest remaineth, or is perpetuated for the people of God; but God has sworn that those workmongers who hold on to the observance of blotted out hand-writings, and ordinances, nailed to the cross, they shall not enter into rest. They are like the troubled sea, they cannot rest, they cannot cease from their own works. It is impossible to rest in Jesus, unless we believe in him; and faith is the gift of God. Arminians cannot rest; for the very faith which they profess to have, according to their own description of it, allows them no time to rest; they must work with might and main to get it, and then they must work to keep it; and while they have it in possession, it is as inanimate as one of your Yankee spinning jennies; it can affect nothing for you except you exercise it! But O how different with that faith of which Christ is the author and finisher! It works by love; instead of its being exercised by us, it exercises us, lays hold of the promises for us, overcomes the world for us, enters within the veil for us, and

subdues kingdoms, works righteousness, obtains promises, stops the mouths of lions, quenches the violence of fire, delivers from the edge of the sword, out of weakness makes us strong, waxing valiant in fight, and turns to flight the armies of the aliens. What shall we say more? Time would fail to tell of Gideon, and of Barak, and of Sampson, and of Jephthae, of David also, and Samuel, and of the prophets. Such is the vitality and power of the faith of God's elect; having this faith in us we have confidence in God; we trust in him and are as Mount Zion which cannot be moved, but abideth forever. Without this faith none can know the blessed privilege of a gospel Sabbath, this Sabbath of the Lord our God; this day which the Lord has made, this Lord's day, this glorious and perpetual Sabbath of rest unto all that have the faith which was once delivered to the saints. But we are requested to notice the Sabbath in connection with the circumstances of the saints observing the seventh day Sabbath, after the burial of the crucified body of our Lord, and of Christ's direction to the saints to pray that their flight should not be on the Sabbath day, &c. In regard to the first circumstance, we would remark that the disciples were not delivered from the obligation to keep the law of Moses, until the resurrection of Christ; for although he had fulfilled every precept, and borne its penalty in his death, put away sin, and made an end of transgression, &c., yet he must rise again from the dead for their justification. As they were buried with him by baptism (immersion) into death, and after the similitude of baptism raised with him, through the faith of the operation of God, who hath raised him from the dead. Christ suffered for his people as their Head, and in that relation to them, they, in regard to the demands of law and justice, suffered and were dead and buried with or in him, so that when he was raised up by the glory of the Father, they were raised *with him* to newness of life. No longer to serve under the letter of the law, but to worship God in - the newness of the spirit. It must be borne in mind that Christ came to

redeem them that were under the law, and to this end came himself under the law, and remained under the law until the resurrection from the dead. This accounts satisfactorily, we would think, for the disciples' keeping the Sabbath day, which elapsed while Christ was in the tomb, according to the commandment of Moses, which was still binding upon them, at that time.

The instruction to the disciples to pray that their flight from the fearful calamities of Jerusalem might not take place upon the Sabbath day, is urged by the advocates of a perpetual obligation to keep a seventh day Sabbath, as evidence that our Lord taught the perpetuity of that obligation after he had nailed the hand-writing of ordinances to his cross. But on examination other sufficient cause will be found to warrant that admonition. It was named incidentally with some other things, which might be serious hindrances to their precipitate flight, in which any hindrance might involve them in the most dreadful calamities. This admonition no more implies that their flight on the Sabbath day would be a violation of the law, than the other circumstances named in verses 19 and 20 of Matt. xxiv.; but because, like the other difficulties named, this, should it so occur, might prove a serious hindrance to their flight. Indeed, the reason is assigned by our Lord in the very next verse: "For then shall be great tribulation, such as was not since the beginning of the world" up to that date, and hence the necessity that they should be prepared instantly, at the signal which he would give them to take their flight. If any were circumstanced so as to prevent immediate flight, though this would violate no precept of the law, yet at that moment it would involve them in woe. Or if the flight should be in the winter, which of course could not be overruled by them, it would make it difficult for them to speed their flight; or if on the Sabbath day, the seventh day of the week, which the Jews were at that time very tenacious for the sanctity of, should they attempt a flight, they would

subject themselves to an arrest by legal administrators of the Jewish law, according to the usage of the Jews at that time. Up to the very day in which Jerusalem was overthrown, the Pharisees sat in Moses' seat, and enjoined a strict observance of the seventh day Sabbath, and would arrest any offender, just as the authorities of Connecticut formerly did those whom they caught traveling on the first day, which they said had, by some means or other, taken the place of the seventh; and thus it would prove a serious hindrance to their flight.

Is it not astonishing that the aversion of the hearts of men who profess to be the followers of Christ, should be so great to the plain declarations of the scriptures, as to lead them to pervert such passages as these, so as to make them seem to conflict with the testimony of the inspired apostles of Jesus Christ, who by the immediate inspiration of the Holy Ghost declared that the ordinances of Sabbath days were blotted out and nailed to the cross, as shadows of which Christ was the body or substance. As to the day being changed from the seventh to the first, there is not the least shadow or trace of authority for such a change in the bible. If, as some have contended, the obligation was moral and not ceremonial, and therefore perpetual, the same argument, if it could be established, would also forbid the change, for moral statutes are as immutable as they are perpetual, and therefore they cannot change.

As to what appeared to our correspondent as a discrepancy in brother Trott's communication on the Sabbath and then on the law, perhaps the further development of his views in this and the last number of the SIGNS, may obviate the difficulty; but if not, he will please hereafter state particularly wherein he apprehended a want of harmony.

“Again: What is truth in relation to the decrees of God?” We reply, in our opinion all that God has said upon this subject, as well as all that he has said upon all other subjects, is truth; and he has declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; (Isa. xlvi. 10) and that he “worketh all things after the counsel of his own will.” - Eph. i. 11. These scriptures are sufficient to establish the point, that God governs and controls all things, and that his government of all events and things is in strict accordance with his fixed, immutable and eternal purpose, counsel or decree, from the flight of a sparrow, the falling of a hair from our head, up to the most important events which involve the destiny of kingdoms and worlds.

“Did he ordain all events that have taken place, and are to take place?” Yes, as certain as it is that he is God. If an event has ever transpired over which he had no government, then other such events may also yet take place independently of his government; and if one such event can or has taken place, millions may follow, and by such an admission we should be hurled into absolute atheism; for if he is God, he is just such a God as he has declared himself to be, and has all power in heaven and on earth, governs and controls all beings, all destinies and all events, and causes the wrath of man to praise him, and the remainder of wrath he restrains. He forms the light and creates darkness, makes peace and creates evil; for he has said, “I the Lord do all these things.” And all the things which he does, he works according to the counsel or decree of his own will, as we have already proved.

“And as many or most things occur or eventuate through a course of means, did he also ordain the means?” Things which are brought about in the providence of God, or by virtue of his universal government, bear an intimate relation to and are connected with each other, like the revolving

wheels in a complicated machine; and to the imperfect vision of poor finite mortals, these revolutions may seem to conflict, yet in the wisdom of God they work together in harmony. Those which to us seem most trivial, are with God as important as any other of the events connected in the system of government; and he who is the Maker and Builder of all things, who has declared the end or issue of all things, has secured, by immutable decree, a revenue of glory in the result of all things, which he will not give to another, nor his praise unto graven images. What we call *means* are *things,* and belong to and are embraced in the *all things* which he governs and controls. Hence what we may call means are the result of the decrees of God, as well as those things that are effected by them. For instance, the death of Christ was an event which, for magnitude, challenges a comparison with all other events. It took place according to the decree of God, as all are compelled to admit, and yet that very death was a means connected with other events to be effected by it. “That by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal life.” - Heb. ix. 15. The treachery of Joseph’s brethren was a means to induce them to murder him; their avarice, and the providential appearance of the Ishmaelites, were the means which induced them to change their purpose and sell him; this sale was the means of his going down to Egypt; the wickedness of Potiphar’s wife was the means of Joseph’s imprisonment; his imprisonment was the means of procuring an opportunity of interpreting the dreams of the butler and baker; and this was in turn the means of his appearing before Pharaoh, which was the means of his promotion, which was the means of laying tip corn, and this was the means ultimately of bringing about the interpretation of Joseph’s dreams, which had been the means of first moving the enmity of his brethren against him, and all this was the means of preserving Jacob’s family alive through

the famine; and that preservation was connected as a means of a Savior's visit to the world, for out of Judah came forth a Deliverer, to turn away ungodliness from Jacob. Can our correspondent, or can any other being, tell which of these events were unimportant, or which, if any of them, might have been dispensed with without breaking the chain of causes and results of means of ends to be accomplished? If the results were ordained, of course the means were also equally ordained as the result of other means or causes which produced them.

"Do means or conditions appointed by God, and by him associated with the result in man, leave events necessarily unfixed or uncertain with God?" Certainly not. But why associate means and conditions in the statement of the question? there is no great affinity between them. Every event that has ever occurred, from the creation of the world to the present day, has been an ordained means of bringing about other events, which, in their turn, are also means bearing upon others; but conditions are very different things. When God sent Moses and Aaron with conditions of peace to Pharaoh, saying, "Let my people Israel go" and threatening with judgments if those terms were not promptly complied with, he told Moses that he would harden Pharaoh's heart, so that he would not let Israel go until he should execute his judgments on Egypt. So the statement of conditions in his case did not hide from his eye the end or result.

And when God gave a conditional covenant to the nation of Israel, embracing temporal blessings and curses on condition of obedience or disobedience, if we admit that God is Omniscient, we must admit that he knew precisely how these conditions would be treated by, and what effect they would have upon those unto whom they were given; consequently it was impossible they should render the result indefinite or uncertain with him. But let it be distinctly understood, that

although the covenant which is now abrogated, which was typical, and which provided only for temporal blessings and curses, was conditional, that the covenant of salvation is ordered in *all things* and sure;
not *yea* and *nay,* but *yea* and *amen,* to the glory of God by us. There is not a condition stated or intimated in all the scriptures, either directly or indirectly, expressed or implied, wherein God has offered, proffered, or proposed to save a sinner from the condemnation of the law, or from the just penalty thereof, upon any condition, of any kind whatever; for all that are saved, or ever were or ever shall be delivered from the wrath and condemnation, are "saved, and called with a holy calling; not according to their works, but according to his own purpose and grace, which was given to them in Christ Jesus before the world began." They are blessed with all spiritual blessings according as God has chosen them in Christ Jesus, before the foundation of the world; and he has predestinated them unto the adoption of children, by Jesus Christ, unto himself according to the good pleasure of his will, wherein he has made us accepted in the Beloved.

"If Tyre and Sidon would have repented, had they seen the mighty works which were done in Chorazin and Bethsaida, is it not possible that some who are now in the darkness of heathenism, might exercise the same kind of repentance, if the law of God, by which is the knowledge of sin, and the truths of the New Testament, through which God commands all men everywhere to repent, were declared unto them?"

If things were otherwise than what they are, we confess our utter inability to say what they would be; but of this we are fully satisfied, if one link of the chain of cause and effects, which God in infinite wisdom has linked together, could possibly be broken, we should be in a deplorable condition; results unlooked for and unprovided for might then surprise

God himself, and world on world might clash, until all would sink to utter ruin. The supreme theme of our devoutest joy is that the Lord reigns; but if we, or any combination of power in heaven, earth, or hell, could, by sending a bible or a missionary, or any thing else, into heathen lands, (if indeed there be any other land to which that designation more appropriately belongs than it does to this land of bibles and of boasted light,) could bring about the accomplishment of any event that was not provided for in the eternal, unchangeable, and invincible decrees of God, by the accomplishment of such a work, we would disprove all the record God has given of himself. Why did not the same cause which would have produced repentance in Tyre and Sidon, produce that effect on the cities where it existed? And why was it not employed in those cities which for the absence of it were destroyed? Or is it proper for us to inquire why God has made one vessel unto honor and another unto dishonor? Can our correspondent tell?

It is truly by the law that a knowledge of sin is sent home to the conviction of quickened souls; but if a knowledge of the mere letter or reading of the precepts of the Old Testament could effect that conviction, why was Saul of Tarsus without such conviction until he undertook his journey or mission to the city of Damascus? And why are not American sinners. who abound in bibles, convinced of sin? That very bible of which we speak declares the reason; because. that it should be the peculiar work, not of the bible simply, but of that spirit which Jesus should send, to convince of sin, of righteousness, and of judgment to come; and when the Spirit executes this work, he employs the law, and brings the commandment home to the sinner’s heart in its spirituality, and sin revives, and the sinner is slain.

If it were the purpose or pleasure of God that those regions of the earth which are called heathen, should have that kind

of repentance which Tyre and Sidon would have had, if God had been pleased to give it to them, or any other kind of repentance, they would assuredly have it; for he doeth his pleasure in heaven, and among the inhabitants of the earth; he taketh up an island as a very little thing, and nations before him are as the drop of the bucket. None can stay his hand; he speaketh the word and it stands fast; he commandeth and it is done.

"And after determining 'What is Truth' in regard to these things, let me ask, What is duty in reference to the same?" In consideration of all the grand, magnificent and sublime things contemplated in the foregoing questions and replies, it is certainly becoming that we should "be still and know that he is God." "What the law saith, it saith to them that are under the law," and we conclude, therefore, that it is the duty of those who are under the law, and the delightful and inexpressible privilege of those who are delivered from the curse and bondage of the law, and brought into the glorious liberty of the sons of God, to *believe* all that God has said to them respectively, and to obey all that he commands; and, as we have said before, this comprehends *the whole duty of man.*

New Vernon, N. Y.,
Sept. 1, 1844.

Elder Gilbert Beebe
Editorials Volume 2
Pages 485-498

# WHAT OR WHO IS IT THAT IS BORN AGAIN?

Ogden, MD.
March 2, 1868.

**Brother Beebe:** - I do not wish to add much to your heavy labors, for I know that you have a great deal to bear; but in your editorial reply to brother Vanmeter, in the last number of the "Signs", my mind is still confused on one point, on which I simply want a direct answer, affirmatively or negatively, in few words.

In the new birth, do you intend to convey the idea that there is another man born, or that it is the same man born again?

I think that some of our brethren have ventured too far, in reasoning beyond revelation on this mysteriously wonderful and important subject, as though we could solve by reason the works of the infinite God, and declare the way of his Spirit. But in this we will deceive ourselves, for secret things belong to God; and when we reflect, we are constrained to cry out with the apostle, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Therefore we ought to confine ourselves strictly to the word of the revelation given for our use, and profitable and full instruction in all things. But if we conclude or act as though we had concluded there were not words enough in the revelation made by the Spirit of eternal wisdom, or that they are not full enough of meaning to convey what was intended by that Spirit, as clearly and fully as it can be done, are we not following in this practice the very course of the Arminian world of building on, I think, I believe, or I infer, that

revelation means more than it says, or that it does not mean just what it does say.

And now, brother Beebe, as I desire the success and prosperity of the "Signs", and knowing that there is a wide-spread dissatisfaction among the Old School Baptists who have to battle against the Arminian world, to find a similar practice springing up among them, I do think that it ought to be carefully guarded against, and that we try to constantly follow the practice of the servants of God of old, saying, "Thus saith the Lord God." Then there will be unity among the brethren. For then "the watchman shall lift up the voice together; with the voice they shall sing, for they shall see eye to eye, when the Lord shall bring again Zion." Therefore we ought to speak, "not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth; comparing spiritual things with spiritual," and not with *natural,* and be willing to "become fools for Christ's sake, that we may be wise." For "He is of God made unto us wisdom." Therefore, "Let us gird on the sword of the Spirit, which is the word of truth." For "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." Then we shall not exalt nor manifest ourselves and our opinions, but the Lord and his word, that we may be found standing in his strength, and not in our own. Then the Lord shall be our strength and our song. Then Zion shall have peace, and feel safe under the shadow of the Almighty, and her humble watchmen shall stand upon her walls to declare that "salvation will God appoint for walls and bulwarks." "Open ye the gates, that the righteous nations which keepeth the truth may enter in."

And now, hoping that all God's servants may in meekness speak just as the oracles of God, and that peace may

abound, and brotherly love continue, I will now close this, with the earnest desire that the power of the Almighty may strengthen you in all your numerous conflicts, and his peace comfort you in all your afflictions, for Jesus sake.

Harvey Wright.

**Reply:** - We are pleased with the kind, brotherly tone of brother Wright's inquiries, and as far as we are able, we will comply with his request; and in as brief, direct and unequivocal a manner as we can. He has failed to understand our position, and therefore asks for a direct answer, affirmatively or negatively to the question, in a few words. Brother Wright should remember that all have not the talent for condensing their thoughts into a small compass; we have long felt the need, and ardently desired the gift; but after all our efforts, we are still obliged to present such views as we have, in our own imperfect way. Trusting however that he will bear with our lack of perspicuity and brevity, we will do the best we can. The question is, "Do we intend to convey the idea that there is another man born? Or that it is the same man, born again?" We apprehend that inasmuch as the question stated contains two distinct and entirely opposite propositions, a direct affirmative or negative answer would not be appropriate. Indeed we could not clearly express our understanding of the words spoken by our Lord to Nicodemus, as recorded in the third chapter of John, by a direct "yes" or "no" to either of the two propositions of his inquiry. It is our desire to take the words of our blessed Lord precisely as he has spoken them, and to understand them in the exact sense that he used them on that occasion. When Jesus said to Nicodemus, "Except a man be born again," etc., the mental powers of that learned rabbi could conceive of no other way for a man to be born again than that the same natural man should be born again, by entering his mother's womb, and being born a second time. It is presumable that

Nicodemus took what might be called a *common sense* view of the words used by the Lord, or such a view as human reason, and human intelligence would naturally take, and we may infer that the true import of our Savior's words can only be correctly understood by the teaching of the Holy Spirit; that they were not to be literally construed.

We have inferred from our Savior's words of explanation to Nicodemus that if a man should be born over again, in the manner suggested by Nicodemus, that he would be still but a fleshly man, as a birth cannot change the nature of the thing that is born; and that therefore the same man that has been born of the flesh, and is flesh, before he can see or enter the spiritual kingdom of God, must be born again of the Spirit. This view, in our mind, is strengthened by the declaration of Paul, that "flesh and blood cannot inherit the kingdom of God." The new birth is not to qualify our fleshly nature to inherit the kingdom, or to comprehend the things of the Spirit of God; but rather to implant in the subjects of grace a life which was given them in Christ Jesus, before the foundation of the world, in which they are identified with Christ, as by their natural birth they are with the earthly Adam. Greatly desiring to be understood, allow us to presume that our esteemed brother Wright believes, as do all sound Old School Baptists, in the Bible doctrine of "eternal, personal election: that all the heirs of God were chosen of God in Christ Jesus, before the foundation of the world;" that as the elect of God they were all known, loved, and chosen in Christ, before they were born either of the flesh or of the Spirit. Are we right? If so, then the church, as chosen in Christ, stood in eternal, vital union with her glorious Head, before Adam's dust was fashioned to a man, her life was hidden with Christ in God. Is this speculation? We appeal to the record: "This is the record," as borne by "The Father, the Word and the Holy Ghost." What is the record? "That God hath given us eternal life and this life is in his Son (I John

5:7,11)." We cannot doubt that all who are taught of God to believe that the God and Father of our Lord Jesus Christ "hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world (Ephesians 1:3,4);" appointed, predestinated and ordained, that all those whom he had thus chosen, should in fullness of the dispensation of times, be personally developed as children of Adam, by a natural or fleshly birth; and afterwards by a spiritual birth as the children of God, and heirs of immortality. Was the poet right when he sang,

"His decree, who formed the earth,
Fixed my first and second birth;
Parents, native place, and time,
All appointed were by him!"

If so, every one of the election of grace was personally known, loved and called, with an holy calling, and blessed with all spiritual blessings, in Christ, before the foundation of the world, and consequently before they were born of the flesh or of the Spirit.

This then was the manifest order of God, that they should each and all of them be, in their manifestation, partakers, first of flesh and blood (Hebrews 2:14), and afterwards of the divine life; and that this development should be made through a first and a second Adam. "The first Adam being of the earth earthy, but the second Adam is the Lord from heaven. The first Adam was made a living soul, the last Adam was made a quickening Spirit." In the first Adam we all die, in the last Adam the saints are all quickened, or made alive spiritually. Here are, if we understand this sublime subject, two seminal or progenitive heads, a natural and a spiritual; one is of the earth earthy, and the other is from heaven, and is spiritual and divine. That was not spiritual

which was first, but natural; afterwards that which is spiritual. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly (I Corinthians 15). Through both the natural and the spiritual progenitors, God has ordained the development of his elect. In the earthly Adam was created the seed of all the human family, as such. In Christ was treasured all the spiritual seed. The seed of the natural man Adam is a corruptible seed, a natural seed, an earthly seed. But the seed that shall be counted to the Lord for a generation, according to Psalm 22:30, is an incorruptible seed, by the word of God, which liveth and abideth forever (I Peter 1:23). The difference between the earthy and the spiritual seed is as great as is the distance between earth and heaven. The earthly is called flesh. That which is born of the flesh is flesh. "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever (Isaiah 40:6-8)." The apostle Peter makes the same distinction, and repeats the same prophetic declaration, in discriminating between the natural and the spiritual births. The natural is like the grass, produced from the earth by corruptible seed, but the spiritual birth is "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever (I Peter 1:23)." The seed in either case must produce its own kind. The corruptible seed cannot bring forth incorruptible fruit; nor is it in the nature of the incorruptible seed to bring forth corruptible fruits. Neither the flesh, nor that which is born of the flesh, can bring forth incorruptible productions. And that which is born of God cannot commit sin; because his (God's) seed remaineth in him; and he cannot sin because he is born of God (I John 3:9).

Now let us return to the third of John and carefully, prayerfully, and with humble reverence examine the words of our Lord. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit (John 3:3-8)."

Nicodemus was not prepared to understand the necessity of a preparation for the kingdom that was not of the flesh. If another birth was indispensable, he supposed it must be a repetition of his natural birth of the flesh, or as Dr. Watts would express it, to

"Remodel all the carnal mind,
And form the man afresh."

But if it were possible for a man to be born of the flesh a thousand times, the result each time would only be a reproduction of the same earthly, sensual and depraved nature; each and every time born of corruptible seed, on which mortality is indelibly enstamped. Like all other natural religionists, he evidently thought that cause and effect must be within the sphere of human understanding. The clearest light we have upon the subject we derive from the explanatory words of our Lord, which we regard as the key to the subject. "That which is born of the flesh is flesh." Of this we, in common with all mankind ever yet developed, have in

ourselves the demonstration. Had we been born of angels, we would have been angels, but being born of flesh, we are flesh. Our flesh is corruptible and mortal; of the earth, and earthly. Now we submit to brother Wright, If this flesh were born again of the Spirit, what would it then be? Jesus says, "That which is born of the Spirit is spirit." Again we ask our brother Wright, or any other brother, Is that nature in you which was born of the flesh, and which before you were born again was flesh, is it still flesh, or has it become spirit? If it is really born of the Spirit, it must now be Spirit; or otherwise how shall we understand the declaration of our Lord?

That the new birth has brought forth, in us who have passed from death unto life, that spirit of immortality, which we were strangers to before we were quickened, and by which we can see the kingdom of God, and receive the things of the Spirit of God, and by which we love God, love Holiness, love the saints, the truth, and the ordinances of the kingdom of God, for which we had no love before, we all have reliable evidence. That by the divine implantation of the Holy Spirit in us, we who were dead in sin are quickened, having Christ, who is our spiritual life (as Adam was our natural life), in us, our hope of glory, and all that change is effected in us, of which we wrote more fully in our reply to brother Vanmeter, in the fourth number of the current volume. But if any are still in doubt whether their old Adamic natures are born again, let them examine whether their flesh has become spirit, and be careful and not contradict what Christ has said. That which is born of the Spirit is born of incorruptible seed. Has your earthly nature become incorruptible? Are all the seeds of mortality removed? Has your mortal yet put on immortality, and is your corruptible yet clothed in incorruptibility? That which is born of the Spirit, and is spirit, can feed only on spiritual food; it lives alone by faith upon the Son of God; it eats his flesh and drinks his blood, and has everlasting life, and shall not come into condemnation. This

is undoubtedly so in regard to that new life and spirit that is born of God, and now dwelleth in the saints; but is it so with your earthly nature? However this subject may be regarded by our brethren, we have many unmistakable evidences that we are yet in the flesh, and our fleshly nature is the very same it always has been; and on a strict examination we find that in it there dwells no good thing.

Our flesh still lusts against the spirit, and the spirit against the flesh, and these are contrary one from the other, so that we cannot do the things which we would. For to will is present with us, but how to perform the things we would, we find not; and when we would do good, evil is present, and we are obliged to believe there is something about this old vile nature that is not born of the Spirit, or, as Christ is true, it would be spirit. Something that is not born of God, or as John testified truth, it would not, *could not,* commit sin. We find, to our grief that there is yet in us something still bearing the image of the earthly Adam, and producing the works of the flesh, and bitterly opposing all the fruits of the spirit, causing us to feel continually to cry and groan, "Oh wretched man that I am; who shall deliver me from the body of this death?"

If that which is born of the Spirit, of which Jesus speaks in explanation of being born again, is spirit, then it follows unquestionably that if our fleshly natures are so born, they cease to be flesh, cease to require earthly food or medicine, cease to be corruptible, or capable of being corrupted, cease to be sinful or to have ability to sin, cease to produce the works of the flesh. For if it is not spirit, then it is not born of the Spirit, and if spirit it is no longer flesh. But where shall we find a Christian who does not find both natures still dwelling in him or her? The spirit is not the flesh, nor is the flesh the spirit; they are quite dissimilar; one is contrary to the other. The Christian is admonished to put off the one, and

to put on the other. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

While all the testimony of the Scriptures, and all the experience of the saints bear the clearest testimony that, while we are here in the flesh there is, and will continue to be, an irreconcilable warfare in every Christian between the flesh and the spirit, it is strange that any should be found to contend that in being born again our fleshly nature has become spiritual. What more do they, or can we look for in the final resurrection of the children of God? The apostle has assured us that these vile bodies shall then be changed, and fashioned like Christ's glorious body; but then he says, "It (the body of the Christian) is sown in corruption; it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit (I Corinthians 15:42-45)." Thus tracing our mortality to the first man, Adam, and our immortality to the Lord from heaven. Instead of our earthly bodies being from the time of our new birth spiritual, he consigns them to their graves as natural bodies, and in their resurrection, and not till then, does he declare them spiritual. Then, but not until then, shall these mortals put on immortality, and these corruptibles put on incorruption, and then, but not before, shall the saying be brought to pass that "death is swallowed up of victory."

The saints are spoken of in the Scriptures as having an existence in Christ before the foundation of the world (Ephesians 1:4), and as having an existence in Adam as early as the creation of man: Consequently they did exist and were identified in some sense, before they were born, either

of the flesh or of the Spirit. A birth gives no existence; it is the bringing into manifestation that which before existed. That which does not exist, cannot be born. Of the children of God, it was ordained of God that they should partake of flesh and blood (see Hebrews 3), for the accomplishment of which we were created in the earthly Adam, and that earthly or fleshly nature, by divine ordination was appointed to be made manifest in its proper time and place, by our being born of the flesh. And that having an existence in Christ, our spiritual life should be brought into manifestation by a spiritual birth, through the quickening power of the second Adam, the Lord from heaven, who is made a quickening Spirit.

The first birth is of the flesh, and that which is born of it is flesh, and only develops fleshly elements, adapted to an earthly state, and is incapable of producing any of the fruits of the Spirit of God. The second birth is of incorruptible seed, by the immortal Word of God; and being *incorruptible,* cannot sin, because *His* seed remaineth in him, and he cannot sin, because he is born of God.

Now the works of the flesh, to which we have already alluded, are manifest, which are such as the productions of an *incorruptible* seed cannot perform. If, therefore, it were true, as some have contended, that the fleshly nature which is born of the flesh, and consequently is flesh, is born again of the Spirit, then the man who is born again can no longer perform the works of the flesh; for having become spirit, by being born of the Spirit, he can only produce the fruits of the Spirit.

In conclusion, let us ask, Can that which is born of God, and consequently cannot sin, commit adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, murders, or

drunkenness? If that which is born of God can perform these works, how shall we understand I John 3:9? Or how can that of which they are born again be called an incorruptible seed, that liveth and abideth forever (I Peter 1:23)?

Again we ask those who are born again and have in them an incorruptible seed that cannot sin, if you do not find still remaining a fleshly nature, that is prone to sin, as the sparks fly upward; a nature lusting to do all the works of the flesh, and with a propensity so strongly inclined as to sometimes bring you into captivity to the law of sin which is in your fleshly members? If that is your case, as it was the case of Paul, how can you indulge the thought for a moment that your flesh, with all its carnal faculties and propensities, has been born again, and become spirit or spiritual?

If, as some have supposed, all our fleshly faculties are born again, and made spiritual, can they tell us, or can they tell themselves, how the fleshly bodies, in the absence of all but spiritual faculties, can do that which is evil, or sinful? Take from this mortal body the soul, the mind, the heart, the understanding, the strength, and all its natural faculties, and change them, purge out of them their carnality and corruptibility, and inspire them with the divine nature of a pure and heavenly vitality, separate them from all that is not of heavenly birth, can they then still perform what Paul has denominated the works of the flesh? Can the flesh with none but heaven-born faculties and powers which are born of God still lust against the Spirit, and cause the child of God to do the things which he would not? Is it true that all that is born of the Spirit is spirit? Or are we at liberty to say that our flesh, with all its faculties, may be born of the pure, incorruptible Spirit of the Living God, and still retain a liability to sin?

Our conviction is that the man who is born again was created and chosen in Christ Jesus before the foundation of the world; was in time born first of the flesh, and subsequently born again, of the Spirit; that that which is born of the flesh is flesh, is grass, is mortal, is corruptible, is depraved, is hostile to the spirit of holiness, and shall not be put off from us, until this corruptible shall put on incorruption, and this mortal shall put on immortality. And that that which is born of the Spirit only, is spiritual, pure and holy, and after God, is created in righteousness and true holiness. Its fruits are such, and only such, as are named by the apostle in Galatians 5:22-23. It is known in distinction from the flesh, as the *new man,*the *inner man,* the spiritual man, etc.

We have no desire to press our views upon others who cannot see scriptural authority for them; nor strive for the mastery in a protracted controversy; for we know the time of our mortal sojourn is drawing to a close, and we feel happy in the hope that shortly we shall realize in a resurrected immortal state, what some of our brethren profess to have already received, a spiritual body with only spiritual faculties, attuned to the songs of the redeemed, when free from the conflicts and pollutions of the flesh under which we now groan, earnestly desiring to be clothed upon with our house which is from heaven, we shall see even as we are seen, and know as we are known.

If brother Wright will pardon us for using so many words in communicating so little light, we will submit what we have written, until called on for further explanations of our views.

Middletown, N.Y.
April 1, 1868.

Elder Gilbert Beebe
Editorials Volume 7
Pages 162 - 172

# WHAT OUR FATHERS HAVE TOLD US.

"In the reign of William and Mary, as early as 1699, the Baptist ministers of England signed a call for a convention to be held in London for the following objects: For aid to help feeble churches pay their ministers; to send preachers. into destitute places; and to afford young men designed for the ministry, facilities for obtaining an education. What will the *anties,* the *sound-asleep* doctrine brethren say to this? Should they not at once, in memory of former favors, cry aloud, "We have heard with our ears, O God, our fathers have told us *what work*thou didst in their days, in the times. of old; now "Thou makest us a by-word, a shaking of 'the head among the people." "Arise for our help, and redeem us, for thy mercie's *sake." - Baptist Record.*

# REMARKS.

INURED as we are to the Ishmaelitish mockings of the leaders of New Schoolism, we are at no loss to determine who are by them intended by the *anties,* the *sound-asleep doctrine brethren, fr.* We know of no order of people - Turk, Jew, Christian, Pagan, Papal or Protestant, that they will speak of with so much bitterness as when they allude to the disciples of the Lamb of God, those who are known by way of distinction as Old School Baptists. With the exception of the last appellation (brethren) we can bear all the opprobrious epithets they can coin for our use; but we beg them to omit that of *brethren;* in it there is so much apparent hypocrisy. How often have the New School teachers exultingly referred us to some corruptions which had obtained among the Baptists in some parts of Europe, some one, two or three centuries ago; and in reply how often have we assured them

that the year 1699 is not the age to which the Old School Baptists look for precedent; nor is the reign of William and Mary that to which we have sworn allegiance. If it will answer for the New School, it will not for us. We still insist upon apostolic purity in doctrine and practice; and we regard it preferable to be *sound asleep* in the arms of our Redeemer, in the love of his truth, in subjection to his government, than to be awake and as full of zeal as were those who turned the temple of the Lord into a den of thieves.

Truly, the Old School Baptists can and do say, "We have heard with our ears, O God; our fathers have told us what work thou didst in their days, in times of old." We have heard of the popularity of the army of Midian, when encamped against Israel, and what work God did in giving them into the hand of Gideon and his little despised band. We have heard of *what*work God performed in the case of the new order of priests and service in the day of Korah, Dathan and Abiram, of what he did in regard to the prophets of Ahab and Jezebel - of Baal. We have also heard of one hundred and twenty-seven provinces unitedly prostrating themselves before the image that Nebuchadnezzar, the king, had set up, and of the small invincible fire-proof, lion-proof captive Hebrews, which were about that time a by-word and a shaking of the head among the worshipers of the popular deity of the plains of Dura. And if not mistaken, our fathers, the apostles and primitive saints, have told us that our divine Lord and Master, Jesus Christ, was made a by-word, and the popular religionists of that time shook or wagged their heads at him. Truly, the remembrance of what our fathers have told us of the sufferings of our blessed Redeemer, the shame and scandal heaped on him, and the persecutions of all his dear disciples who lived godly, gives us great comfort, to find ourselves thrown into such illustrious company, accounted worthy to suffer for his name's sake, and to realize that those things done now in the dry tree are none other than such as

were done in the green tree, and to have the point conceded to us by our enemies themselves, that we are the very characters.

NEW VERNON, N. Y.,
July 15, 1840.

Elder Gilbert Beebe
Editorials Volume 1
Pages 629 – 631

# WHAT PART OF MAN IS QUICKENED INTO LIFE?

Reply to Brother Bradbury.

"What part of man is quickened into life?" We object to the form of the question; for we are no where informed that *any part* of man is quickened *into life.* God's people which were dead in sins, has God quickened, according to his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Paul addressed this epistle to the saints which were at Ephesus, and to the faithful in Christ Jesus; and the faithful in Christ Jesus, including the saints at Ephesus, are the fulness of the body, of which Christ is the Head. Those who are in him are members, or partides, of that body which has many members, which members being many are one body, even so is Christ. They are the fulness of Christ, as a perfectly organized body, and he as their Head presides over them all, and as their life and immortality, he fills them all, and is all, in all his members. As the constituents of his body or church, they were all chosen in him before the foundation of the world, and predestinated to the adoption of children, and to be made acceptable to God in the Beloved, in Christ, in the body of Christ, as members of his body, of his flesh and of his bones. When that body was demanded by the law, and was delivered up to die, and died, then were all his members buried with him by baptism into death, and each member of his body can say, as the

writer of our text has said, “I am crucified with Christ.” “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died and rose again. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more. “Therefore if any man be in Christ he is a new creature,” or new creation. II Corinthians 5:14-17. If any man be in him, he is in him as a member of his body. Not in the body of the sins of the flesh, which is put away by the circumcision of Christ, but in the resurrection power and regeneration of the whole body, or church, from a carnal, or fleshly, to a quickened, spiritual, regenerated newness of life. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God,” which kingdom is the church and body of Christ. “Neither doth corruption inherit incorruption.” I Corinthians 15:50.

Those who are quickened by the resurrection life and immortality of him who is given to be their Head and their all, were in their earthly natures, or by that nature, children of wrath even as others, and walked according to the course of this world, and according to the prince of the power of the air, or elements of that nature, and were all of them dead in sins. But the apostle is treating upon what is the hope of the calling of the saints, and the riches of the glory of Christ’s inheritance in his saints, and of the exceeding greatness of God’s power to usward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead. It will not be disputed by brethren that it is the same power that quickened and raised up from the dead the crucified body of Christ, that quickens the saints and makes them believers; hence it is said, “to usward who believe according to his mighty power which he wrought in Christ, when he raised him from the dead.” But that the

church, the body of Christ, were all quickened in him, and with him, when he arose from the dead, is not so clear to the minds of all the brethren. Brother Bradbury quotes Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins." Who does the apostle mean by *you?* This personal pronoun has for its antecedent, the saints which are, or were, at Ephesus, and the faithful in Christ Jesus, including all who are and were in him before the foundation of the world, and who are in the verse immediately preceding this text defined to be Christ's body, and the fulness of the body to whom the risen Savior is given to be the Head. If it does not mean all who compose the body of Christ, let those who are wise above what is written, tell who they are who are quickened. If the *you* addressed does not mean all the members of Christ's body, which make up the entire fulness of it according to the verse next preceding, and the whole chapter preceding, will somebody tell us who of all that were chosen in him before the foundation of the world are left out, and not included in the *you* who are quickened?

But when were they quickened? Let the same apostle tell. In the connection immediately following, he does tell in as clear and definite words as our language affords. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Then, not only the body and members were quickened, but Christ who was raised from the dead by the glory of the Father, was also quickened. And this quickening of the head and body, and all the members, was *together,* or simultaneous.

To make the matter still more clear and plain, the apostle continues, "And hath *raised us up together,* and made us *sit together* in heavenly places in Christ Jesus." We do not understand the apostle to say or to mean that all the

members which compose the body and fulness of Christ, were at that time brought forth in manifest development, but that the spiritual and immortal life which quickens all the church or body of Christ was then and there, at the resurrection of Christ, given to every member in him who is their Head; according to the record of I John 5:11,12. "And this is the record, that God hath given us eternal life, and this life is in his Son." "He asked life of thee, and thou gayest it him, even length of days forever and ever." Psalm 21:4. This must relate to his Mediatorial intercession for his church and body, for in no other sense can we conceive of his asking for life. This life is figuratively set forth, by the exceedingly precious ointment in the consecration to the priesthood, which was poured on Aaron's head, and ran down his beard, and descended to the skirts of his garments. Psalm 133:2. So Christ is to his church a priest forever, by the power of an endless life. "The Spirit of the Lord God is upon him," and that spirit is life, and through him as the head all the body has its anointing. "Ye have an unction from the Holy One." "The anointing which ye have received of him abideth in you." I John 2:20 & 27. We have no difficulty in understanding that natural life was given to all the family of mankind when God breathed in Adam the breath of life, and man became a living soul. The book of the generations of Adam was complete, in the day that God created man, and called *their* name Adam, which was a hundred and thirty years before Seth was born. Genesis 5:1-3. This Adam is the figure of him that was to come. Romans 5:14. The last Adam was made a quickening spirit. The first man is of the earth, earthy; the second man is the Lord from heaven. I Corinthians 15:45 & 47. The Lord from heaven was made flesh and dwelt among us; he took on him the seed of Abraham; took part of the same flesh and blood that his children were partakers of, that through death he might destroy death. As in the first Adam, we all die, by Christ's death for us he has redeemed us from death, from our

earthy relations to the law of sin and death, redeemed us from the kindreds of the earth, so that, being redeemed, his kingdom is not of the earth, we are no more known in the flesh, this relation to the earth being annulled by the death of Christ, we henceforth, or from the time of the death of Christ, as members of Christ's resurrected body, know no man after the flesh. The body of the sins of the flesh is put off by this circumcision of Christ, wherein he was put to death in the flesh, but quickened in the Spirit; so that we are dead to the law by his body, that we might be lawfully married to him that is risen from the dead, and identified with him in his resurrection life and immortality, and made manifest in due time as his body, his flesh and his bones. By his death we are buried with him by baptism into death, and are dead, and our life is hid with him in God.

Now, to return to the apostle's testimony in Ephesians 2, we observe that as he had shown the exceeding greatness of the mighty power of God in the resurrection of Christ from the dead, and in that resurrection the quickening of the church which is his body, and the raising up of that body from under the law, and from sin and death, and from the kindreds of mankind, what he has secured. "That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us in Christ Jesus." Ages to come, after the redemption of the church, in her resurrection in Christ from the dead, to develop all his members, and bring them manifestively and experimentally into the grace wherein we now stand and rejoice in hope of the glory of God. As all the ages of the existence of this world are required for the manifest development of that natural life which was breathed by the Creator into the nostrils of Adam, in the day that he was created, so all the ages to come, from the resurrection of Christ from the dead, are required for the development of the generation of Jesus Christ, the Second Adam, and the Lord from heaven. To develop in the posterity of the earthy

Adam that life which was given them in him in the day they were created, they must all of them be born of the flesh, and in their fleshly nature fill their day and generation, according to the decree of God, so to bring into manifestation all the members of Christ in the regeneration, all his chosen generation must be born again of his spirit, and receive personally the quickening power of his resurrection life and immortality.

In this quickening or spiritual birth of the members of Christ, we do not understand that some particular part of those who are the subjects of it are *quickened into life;* but rather as the apostle has shown, divine, spiritual, resurrection life is given to them who were dead in sins, and entirely destitute of it by their earthly nature. The life is one thing, and that, or they who are quickened by it, is quite another. When that body of Adam which God had formed of the dust of the ground was quickened, and man became a living soul, Adam could say, I live; but he could not say, *I am life.* He was not quickened or converted into life, but life was put in him. And to show that his quickened and animated dust was not life, though living, it was afterwards taken from him, and the dust returned to dust, and the life which had animated it returned to God who gave it. So they who are quickened by the Spirit possess life, and are quickened, though they were before being quickened, dead in sins; but the life is Christ in them the hope of glory; no part of what they were before becomes *life,* though quickened; for to quicken is to communicate life to that which was destitute of life. God has given eternal life to his children; but his children are the recipients, and not the gift. Paul could say in truth, “I live.” But none but Jesus could say, I am life. Hence Paul said, “The life which I live in the flesh, I live by the faith of the Son of God, who hath loved me and given himself for me.” Yea, he is still more plain. “I live, yet not I, but Christ liveth in me.” Galatians 2:20. For him to live was Christ. “The body is dead

because of sin," even after we are born of the Spirit; but the spirit, which is born of God, is life because of righteousness. Our mortal has not put on immortality, although Christ our life dwells in us, and we live this life in the flesh; still our flesh itself is corruptible, and in it, its element, is found no good thing. Our mortal must put off mortality, and put on immortality, before death in us shall be swallowed up of victory. So it is as difficult or impossible for us, as it is for brother Bradbury, to find any part of our old sinful and depraved nature that has become life. But with Job, we will wait all our appointed time till our change come.

Middletown, N.Y.
June 15, 1869.

Elder Gilbert Beebe
Editorials Volume 7
Pages 435 – 439

# WHAT WILL THEY SAY?

MR. STEVENS, of the *Cross and Journal*, after giving some late account of baptisms among the Karens, in which Mr. Vinton says, "The christians do not recognize any as disciples who have not abandoned all kinds of *nat Worship*, and the use of intoxicating liquor, and do keep the Sabbath, and pray in their families," enquires thus: "Whose rule will be most likely to be approved before the tribunal of Jehovah, at the last day, the rule that rejects idolators, drinkers of ardent spirits, Sabbath breakers, and prayerless persons, or the rule that rejects such as labor to spread the gospel - the rule of the newly converted Karens in Asia, or the Old School Baptists in America?" And in his remarks on the recent division of Mad River, (Ohio) Association, he reiterates Mr. Waller's challenge to the Old School *men* of Kentucky, to show that any such creatures were in being, prior to thirty years ago; and then concludes with the interrogeration at the head of this article.

In regard to the rule to be approved at the last great day, we, the Old School Baptists, have no idea that any humanly invented rule will then, or does now, meet the divine approbation. The rule which God has spread open before his children, and which is given in the scriptures of truth, will most assuredly stand approved by him who changes not, seeing that it emanated from him as the immutable God, while neither the rule of newly converted Karens, nor *his version* of the Old School rule, will stand the test. But we, with all other Old School Baptists, disclaim all knowledge of any such rule among us. The New Testament is the only Old School Baptist rule we have among us; and that rule does not reject such laborers as the Lord of the harvest has put into the work of the gospel ministry; it only rejects all the inventions of men in religious matters, and among the rest,

those for the professed object of converting the world and evangelizing the heathen; and because the bible rule does not authorize or countenance them, the Old School Baptists also reject them.

To give Mr. Vinton's description of the Karen converts, all the consideration which it deserves, we would respectfully enquire, If the rejection of *nat worship,* and the *use* of intoxicating liquors - the keeping of a legal Sabbath, and a formal saying of prayers in their families, are the best, evidences which can be produced in proof of the christianity of these Karens? Is this what is required by the Old School Baptists' bible Rule? The old Phairisees did not worship nats; and by their rejecting our Savior as a *wine-bibber,* we conclude they as piously rejected the use of all intoxicating liquors, as do the Karens in question; they certainly were so strict in keeping the Sabbath, that they were grieved to see the Old School Baptists pluck and eat the ears of corn on the Sabbath clay; and as to praying in their families, they were not charged with any deficiency on that account; they certainly prayed much in the streets, market places, &c., and on the whole, had all the negative and positive evidences of christianity which Mr. Vinton and Mr. Stevens can give us of the Karens. Now, we ask, were the Pharisees genuine converts to christianity, or not? If not, it follows, neither are the Karens. And if they were, why did our Lord reject them as serpents and vipers? If Mr. Vinton or Mr. Stevens can muster any better evidences of the real christianity of their Karen proselytes, than we can produce in behalf of their brethren, the Pharisees of old, why do they trifle with us?

In regard to Waller's challenge, endorsed by the editor of the *Cross,* it requires a very low stoop indeed, to notice it at all. We cannot view Mr. Waller as a responsible man; he is very apt to challenge, but that is all; he dare not meet the Old School in the open field, for a discussion of the subject

on which he is at issue with them. But Mr. Stevens seems to imagine that this challenge is rather smart, and wonders what the Old School will do with it. We will, therefore, for the information of Mr. Stevens, remark that there has ever been, from the days of John the Baptist, and that there is now, and until the end of all things will continue to be on the earth, a regular succession of Old School Baptists, holding inviolably the very sentiments which the Old School Baptists of our day are contending for; and these have ever rejected all the inventions of men, in matters of religion, as we now do. They have been designated by various epithets, which have generally been applied to them by their enemies. There has not, for the last century, been any occasion for distinguishing the discip1es of Christ from a new school of Baptists, until within the last thirty or forty years; at no period prior to that have the Baptists harbored among them a school of men who teach for doctrines the commandments of men, and who make void the law of Christ by their traditions. There was no place found in the Baptist churches for Sabbath Schools, Mission, Temperance, Tract, Seventh Commandment, Education and Rag Bag Societies, until a school was introduced into our midst, in an unguarded hour, composed of men who have more confidence in human inventions and human efforts than in the God of our salvation. this school has stolen our name, and professes to be Baptist. To avoid mixing with them, we are content to be known as the Old Fashioned order of Baptists; and if Mr. Stevens, or any other person, can show that we have departed from the principles held by the church in the apostolic age, we will readily surrender the name, and endeavor to find the ancient paths, and walk in them.

ALEXANDRIA, D. C.,
October 20, 1837.

Elder Gilbert Beebe
Editorials Volume 1
Pages 397 – 400

# WHERE IS THE CHURCH!

AN inspired writer has said, "As the lily among thorns, so is my love among the daughters." None who are born of God and taught by his Spirit can doubt that this figure is intended to describe the condition as well as the superior excellence of the church above the daughters. She is called the "Love, Dove, and Undefiled" of her Beloved. The figure of a *lily* not only describes the modest beauty of the church, but shows, according to the instructions of our Lord, that her exceeding glory, although surpassing that of the regal splendor of Solomon, is not the result of her own labor. She toils not to procure it, she spins nothing that would answer for warp or for woof; her life is derived from an invisible Root, and her head is bowed under the genial rays of the sun. But she is not only like the lily as that flower stands gracefully in the field, or among other beautiful flowers, but she is like the lily among thorns. How truly does the church of Christ answer to the figure in all its fullness of illustration! God has chosen her in a furnace of affliction, and she has ever, in her militant state, been among the rude briars and thorns. The earth, groaning under the curse of the righteous Creator, is destined to produce thorns and thistles, and while this world remains the temporary abode of the church she must encounter them. One of her most prominent sons prayed no less than three times that the thorn might be removed, but was referred to the sufficiency of the grace of God to sustain him and bear him through all the buffetings of Satan. To those who have discernment in spiritual things how admirably does the church contrast with that by which she is surrounded. All that the lily is of itself is merely grass of the field which today is, and tomorrow is cast into the oven, but God has so clothed her as to challenge comparison with the most exalted glory of the earth. All flesh is as grass, and all goodliness thereof [that is produced by human power, or the flesh, for

all that is born of the flesh, whether physical or mental, is flesh] is as the flower of the grass; the grass withereth, the flower thereof fadeth away, but the Word of the Lord abideth forever. While the flower thereof, that is, the goodliness of the flesh, or grass, may adorn the meadow, but, in common with the grass with which it is connected, it cannot survive the dissolution of the flesh, or grass; but God so clothes it (the church) in the garments of salvation as to secure the glory as an inheritance which is incorruptible, undefiled, and cannot fade away.

"Defiled and loathsome as we are,
He makes us white and calls us fair,
Adorns us with that heavenly dress,
His graces, and his righteousness.

Consequently the church is enabled through grace to sing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isa. xli. 10.) She "is all glorious within, her clothing is of wrought gold, she shall be brought unto the King in garments of fine needle-work." (Psalms xlv. 13.) All human beauty and creature excellency, compared with the church of the living God, which is the ground and pillar of the truth, is but as thorns. Zion is pronounced in the language of inspiration the perfection of beauty; it cannot, therefore, be improved. Earth has no colors, nor has creation charms to lend which would not obscure her beauty. And although her peculiar excellency appears not to the eyes of an adulterous generation, for except a man be born again he cannot see her, because the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned; still all her attractions

are clearly apprehended by those unto whom the Spirit of God reveals her. To them she appears as the New Jerusalem, descending from God out of heaven adorned as a bride for her husband. She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Understanding these to be some of the general characteristics of the church of God, may we not inquire, Where may she be found at this day? We cannot consistently believe that Christ has no church on earth at the present day; and if he has a church now upon earth she must bear the lineaments which are drawn in the New Testament. We shall not find her at the corners of the streets, in harlots' attire, seeking for lovers; from her lips will not be heard the silly boast, "I have peace offerings with me, this day have I paid my vows." (Prov. vii. 14.) She cannot be recognized in any other dress than the garments of salvation which her Lord has given her. The daughters spoken of, Isa. iii. 16-26, with their haughty carriage, stretched forth necks, wanton eyes, and mincing walk, making a tinkling with their feet, with their cauls, and their round-tires like the moon, their chains, and bracelets, and the mufflers, the bonnets, and the ornaments, and the head-bands, and the tablets, and the earrings, and the rings, and nose jewels, changeable suits of apparel, mantles, and wimples, and crisping pins, glasses, fine linen, hoods, and veils, are only the thorns by which the lily of the valley is surrounded. "There are threescore queens and fourscore concubines and virgins without number; my dove, my undefiled is but one, she is the only one of her mother, she is the choice one of her that bear her." - (Cant. vi. 8 & 9.)

In order to demonstrate the existence of the church of Christ on earth at the present day, we must find a community of saints corresponding to the primitive pattern, of eighteen hundred years ago - a people whose only beauty consists in the comeliness which Christ has put upon them - a people

saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them - (Deut. xxxiii. 29) - A people dwelling alone and not reckoned among the nations, with no governmental patronage from the powers of the world - a kingdom that is not of this world, nor visible to the world, because they are the sons of God; the world knoweth them not because it knew him not - A poor and afflicted people trusting in the name of the Lord - a persecuted people; for if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ's name sake. They are regarded as the offscouring of all things, accused and slandered in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry; if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some of the outlines of the church of Christ. She is also characterized by her *"one Lord, one faith, and one baptism."* Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and instructions of men. But blessed is she, for flesh and blood bath not revealed these things to her, but her heavenly Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the, blood of Jesus. Nothing short of the true Bread which came down from heaven, that kind which Moses never gave, can satisfy her; but her neighbors, or the thorns among which she is situated, do not see why the bread that Moses gave is not good enough.

Christ's church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven. And if there be any who have not passed from death unto life, who fancy that they can understand and lore the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of a man but the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and unconscious corpse remains,) neither knoweth any man the things of the Spirit but the Spirit. And unless we be born of the Spirit, and that Spirit abide in us, we are as dead to all spiritual things, as the human body is to natural life after the animal spirit has departed. It is, therefore, quite as practicable to teach the tenants of the tombs the English grammar, or any science, as to teach the things of the Spirit of God to unregenerate men. The church of God, if found at all, will be found in possession of doctrine which cannot be taught by every or any man to his neighbor, saying, Know the Lord; it cannot be taught nor learned in Sabbath schools, or what are called theological schools; nor can it be derived from reading the bible, or hearing it expounded, even if Paul himself were the expounder, for the natural man cannot receive it; it is spiritually discerned. Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow-men is a branch of anti-christ; and the nature and attainableness of their faith proves that they have not the faith of God's elect, and that their faith stands in the wisdom of men, and not in the power of God. See 1 Cor. ii. 5. The primitive church acknowledged Christ as the only spiritual King, the true and only Potentate, who only hath immortality dwelling in the light which no man can attain unto. That church cannot now be identified where

Christ is not so regarded; nor is he so regarded by any church, sect, or people who hold that there is spiritual life anywhere else, or that the light in which he dwelleth can be approached. To approach is to make some advance towards the object; but this no man can do, as the members of the church of Christ know right well. The true church now, as in her primitive days, depends on God to raise up, qualify, send forth, and sustain the ministers of the gospel. Those who heap to themselves teachers, having itching ears, are not the church of Christ. To him who ascended up on high, who led captivity captive, and received gifts for men, they look for all the gifts which the church can need, - to him who reigns, being exalted a Prince and a Savior, to give repentance to Israel and remission of sins, and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion with everlasting joy upon their heads. To him who opened the doors of death, and rode triumphantly from the grave, who conquered sin and hell, they look for support, comfort, deliverance and victory.

Finally, the church of our Redeemer is *the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*

NEW VERNON, N. Y.
June 15, 1845.

Elder Gilbert Beebe
Editorials Volume II
Pages 557-562

# WHO ARE DISCIPLES?

THIS is a question involving considerations of great importance to all those who profess to be the children of God. Our Lord has given us the rule (both negative and positive) by which we are to decide this important matter.

In offering our readers a few remarks on this subject, we will premise that we understand, in the scripture sense of the term, as used by Christ and his apostles, in reference to his followers, something more intended than an acknowledgment of their being the children of God, and consequently heirs of glory. All Old Testament saints, for instance, and the thief on the cross, were the children of God, and saved with an everlasting salvation; but they were not denominated disciples of Christ. Again, others were nominally called disciples, who evidently were not the children of God. There were some who followed our Lord because *they did eat of the loaves, and were filled;* who, when they heard Christ preach the distinguishing and fundamental principles of his doctrine, such as brought prominently to view the sovereignty, and eternal purpose of Jehovah, his electing love, his distinguishing grace bestowed exclusively on the election of grace, the utter impossibility of their being saved without coming to him, and the decree that all that the Father had given to him, should come to him, and that they shall not be cast out; and that all such should eat the bread which came down from heaven, even that which Moses or the law gave not to Israel in the wilderness; and finally when he infirmed them that all who had life in him, must eat his flesh and drink his blood, they being unable to bear the truth, went away, and walked no more with him.

Hence then, we discover that the scriptures inform us of two kinds of disciples. The one are the real heaven born, and

heaven bound souls, who follow the Lamb withersoever he leads the way, and who also live by faith upon the .Son of God. The others are those who seem to think that *gain is godliness.* This latter kind can be made without grace, and without that special operation of the Holy Ghost, by which the true disciples are quickened; they may always be found calling Jesus, Master, where loaves and fishes abound, or where such a profession would contribute to their worldly emolument and fame; but these, like their ancient brethren, spoken of in John vi, will invariably desert the ground when they can find nothing there better suited to their taste than the doctrine of God our Savior.

To be, in an evangelical sense, a disciple of Christ, the soul must first be a subject of grace, quickened by the life-giving power of the Holy Ghost, born of God, and made partaker experimentally of the good word of life; yet this of itself, although an indispensable prerequisite, does not fully constitute the character. "If any man come unto *me,* and hate not his father, and mother, &c., and his own life also, he cannot be my disciple." And whosoever doth not bear his cross, and come after me, cannot be my disciple. And again: Whosoever he be of you; that forsaketh not all that he hath, he cannot be my disciple. See Luke xvi. 26, 27, 33. Also Matt. x. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. While by this negative testimony we are advised of the impossibility of being owned by Christ, as his disciples, in the absence of these indespensable qualifications, our blessed Lord has taught us in positive language, what constitutes disciples. We are aware that the term itself implies, a pupil, or learner, and necessarily that to be Christ's disciple, we must belong to his *Old School;* (for he has instituted no new one within the last eighteen hundred years) we must be taught of him who teaches as never man taught. Hence we can no more be his disciples by virtue of human teaching, than we can become

proficients in the Greek or Hebrew language, by learning the English. But for the positive instructions, and indispensable qualifications, as laid down by our Lord Jesus Christ: “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me” - Matt. xvi. 24, Mark viii. 34, and x. 21. “And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” - Luke ix. 23. “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, rind the truth shall make you free.” - John viii. 31, 32. “By this shall all men know that ye are my disciples, if ye have love one to another.” - John xiii. 35. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” - John xv. 8. From these scriptures, with many others of the like import, we discover that we are not only to entertain hope for life and salvation through the blood and righteousness of Christ, but even having this, we must follow him, we must deny ourselves, we must take up our cross daily, we must know the truth, the truth must make us free, and we must; bring forth fruit. Where these evidences do not appear, we have no right to know or acknowledge any as the disciples of Christ. They cannot be his disciples.

But, what is it to follow Christ? We answer negatively, It is not to go before him, and form projects and plans for him, or for the building up of his cause or kingdom, and then call on him to follow us. It would really seem that many of our zealous New School divines had forgotten that the place of the disciple is in the rear of his Lord; and that all who pretend to go before him are thieves and robbers, (see John x.) or we should not be so harrassed with their new projects and contrivances, and so deafened by their calling on the Lord to come on and second their motions; saying, Lord, follow up our enterprise with thy blessing; crown our

undertaking for thy glory, and add thy sanction to our efforts for the salvation of sinners. What place does the above poplar language assign our Lord? Is he Captain, or Leader! No, they themselves go ahead, and call on him to follow them in their newly discovered schemes and plans. But add to the above picture. the bold and presumptuous manner in which they are often heard publicly to use the imperative mood, and cry, Lord, bless *our* Sunday Schools, Mission Societies, Theological Seminaries, &c. And can we in the face of the words of Christ, as above quoted, view or acknowledge them as the disciples of Christ? We cannot.

But the grace of God that bringeth salvation hath appeared to all men, (Jew and Gentile) teaching *us* (the disciples of Christ) that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Titus ii. 11, 12. It is also written, All his children shall be taught of God; and Christ has assured us that all who *hear and learn* of the Father, cometh unto him. Yea, they learn of him who is meek and lowly, and they find rest to their souls; while all workmongers who sustain the character of nominal disciples, are compared to the troubled sea, which cannot rest, but continually casteth up mire and dirt. Ever getting up some muddy, filthy human device, and newfangled system, by which to perpetuate their own commotion, while they, like raging waves of the sea, continually lash the shore, and foam out their own shame and confusion.

Finally, to be a true disciple of Christ, it is required,

First, That we be quickened from the dead by the power of the Holy Spirit.

Second, That we *deny ourselves* of all ungodliness and worldly lusts, laying aside, as Paul did, all that we have

counted gain; and as our Lord has said in a passage quoted above, Forsaking all.

Third, That we become followers of Christ (not leaders) as dear children; observing all things whatsoever he has commanded us; going unto him without the camp, bearing his reproach.

Fourth, That we learn *of him.* Learning from any other source will not answer the purpose. Human learning is good in its place; but it will never do as a substitute for divine instruction, nor any amount of it lead us into a knowledge of the things of the Spirit, while it is written that God has hidden these things from the wise and prudent, and revealed them unto babes; or, while it pleased the Lord that men by wisdom shall not know him. We must be taught of God; not attempt to teach him, by making improvements on his doctrine, or ordinances, or on his method of salvation, and then calling on him, virtually, to lay aside his plan, purpose. and wisdom, and adopt our schemes.

Fifth, We must know *the truth;* not a truth, or any truth. There are many things true in themselves, which have no connection with the gospel of Christ. We must know THE TRUTH, and that very truth which sets the disciples of Christ free. This requisition, however, cannot be acquired from Sunday Schools, Theological, or any other humanly invented or humanly conducted schools; none but the Old School of Christ will by any means answer the purpose; none but Jesus, who teaches as never man taught, can teach these heavenly lessons; but he can and will astonish us with his doctrine, for he teaches as one having authority, and not as the Scribes.

In conclusion, we say to our Old School brethren, suffer the word of exhortation. We profess to be the disciples of him

who is meek and lowly. Let us copy our blessed Instructor in meekness and humility; and whatever course others may pursue, be it ours to adorn the doctrine of God our Savior, in our lives and conversation; and let us remember we are not our own, we are bought with a price; wherefore, let us endeavor to glorify God in our bodies and in our spirits which are his.

There are two sights which would be somewhat unpleasant to human beings; the one, to see a body when its Spirit has departed; the other, to see a disembodied spirit; but to see them together produces no unpleasant sensations. James says, “For as the body without the spirit is dead, so faith without works is dead also.” - James ii. 26. But living faith will invariably produce living works; and when we are m possession of that faith which is the fruit of the Spirit and the gift of God, it must and will lead us to a conformity with the precepts and examples of our Lord Jesus Christ.

ALEXANDRIA, D. C.,
February 29, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 420 – 425

# WHO ARE THE OLD SCHOOL OR PRIMITIVE BAPTISTS?

"Let us be called by thy name, to take away our reproach." Isa. 4:1.

The mocking Ishmaelites who first applied to us the name of "Old School Baptists," by way of reproach charging us with being centuries behind the progressive age in which we live, have more recently discovered some charm in the title which they would now gladly recall and append to "the number of their own name." Although they have for the last forty years boasted of progression in their doctrine and order, and claimed to be very far in advance of what the church of Christ had ever been, they have recently fallen mightily in love with the idea of antiquity.

A friend has sent us two numbers of a paper published in Memphis, Ten., by J.R. Graves, who has himself "boxed the compass" of modern Theology, in which is given a rehash of an article written by John M. Peck, in his paper called the "Banner and Pioneer," twenty or thirty years ago, and which was promptly met and refuted in the "Signs of the Times," at about the same time. By items unfairly and untruthfully garbled from history, which had been ingeniously manufactured for the purpose, he charges upon the original Philadelphia Association, and upon the Welsh and English Baptists of a still earlier date, some innovations upon the apostolic faith and order, as shown by the inspired testimony of the New Testament, and then exultingly shouts, with an air of triumph, that inasmuch as they have copied and greatly enlarged upon these pretended innovations of the Baptists of from one to two hundred years ago, they are entitled to the cognomen, *Old School*, or *Primitive Baptists*, and that the Anti-Mission Baptists have stolen the name from them.

Whether the title belongs legitimately to them or to us, the charge of stealing it comes with a bad grace from them, who first applied it to us, and for years upbraided us as old fogies, hundreds of years behind the times.

It will be observed, that in their attempt to establish their right to the name, they do not go back more than from two to three hundred years. Now suppose they could prove by the most unquestionable history that all their modern humanly devised institutions, from their great National Missionary Societies, to their Strawberry Festivals, had been patronized and practiced religiously in the church, as a means of salvation, for five hundred, or even a thousand years, would that prove them to be the true apostolic church? As well may the Papists, by laboring to prove a lineal descent from the apostles, claim that with all their abominations they are the genuine Catholic Church of Christ which was set up at Jerusalem on the day of Pentecost.

But Mr. Peck, with all his labored researches, has utterly failed to show that the Baptists in America, or in any other country, ever heard of a Missionary Society, a Sabbath School Union, a Tract Society, or any other of their numerous brood of unscriptural organizations, until the present century. And he has very wisely failed even to make an attempt to show that any such institutions were known in the days of the apostles. Imagine how such a record would read:

And it came to pass, when Paul came to Jerusalem, he called together the apostles and faithful brethren, and invited the learned rabbies, and the wealthy men of Israel, and also of the Gentiles who had wealth and influence; and when the multitude were gathered together, the apostle beckoned with his hand, and lifted up his voice; and said, Men and brethren, I perceive that the laws and institutions enacted by our King are not sufficient for the salvation of men, and I propose the

organization of sundry great *national* Societies; for our Lord has said, “My kingdom is not of this world.” Whereupon the suggestion pleased the multitude, and Rev. Simon Magus, after an eloquent appeal, moved the organization of a National Missionary Society, into which every one who would give money should be members, and those who would give more money should be Directors, Life Members, Life Directors, Presidents, or Vice Presidents, &c., for he verily believed that the gifts of the Holy Ghost could be procured for money. The Rev. Simon Peter urged the necessity of such an institution, as eminently calculated to save thousands of souls, and ultimately to convert the whole world, and moved that a Board of Directors should be appointed, of which the Rev. Mr. Paul should be President, Rev. Dr. Luke Secretary, and the very Rev. Judas Iscarot Treasurer, and farther, that an Executive Committee should be authorized to collect funds, provide for manufacturing an ample supply of missionaries, colporteurs, Tract peddlers, Sabbath School teachers and superintendents, and that the machine be immediately put in motion, and throughout all time those who would give the most money should have all the highest offices, &c.

We might greatly extend the burlesque, but we pause to enquire of every candid reader, Which party does the picture resemble - the Missionary, or Anti-Missionary Baptists? We are by no means tenactious for the name *Old School*; if it properly belongs to the Missionary party, we will cheerfully yield it to them. When we accepted it at the convention held at Black Rock, Md., in 1832, we published to the world that it was not chosen by us, and would only be accepted as a distinguishing cognomen, provided that it should not be construed to allude to any system of scholastic divinity, but to mean that we claim to be pupils in the school of Christ Jesus our Lord.

For the antiquity of the order to which we profess to belong, we cannot stop short of the church as organized at Jerusalem on the day of Pentecost. And by the distinctive name Primitive Baptists, which title we greatly prefer, to that of Old School, we profess exact conformity to the doctrine, faith and order of the church in her primitive state. If Mr. Peck, or now that he is dead, Mr. Graves, who in his last dodge assumes the position formerly occupied by his "illustrious predecessor," will show us that the apostles and apostolic church patronized, or enjoined upon the church of Christ to practice any or all of the institutions which now distinguish the Missionary, from those called Anti-Missionary Baptists, we will hold ourselves bound to embrace them. With a consciousness of our short comings, we aim to adhere strictly to the order of the primitive church, and to continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, and trust alone in God to add unto his church such as shall be saved.

We do not dispute that disorders and unwarrantable innovations have from time to time marked and marred the history of the true church, both before and since the days of the apostles, but we hold it to be unwise, unsafe and forbidden, that we should copy or practice any innovation, or follow even the holy apostles any farther than they followed Christ. Nay, if Paul himself, or an angel from heaven, should teach any other doctrine than that which was taught by divine inspiration to the primitive disciples, we are forbidden to receive it.

The apostles were commanded to teach baptized believers to observe all things whatsoever Christ had commanded them. No more, no less. No doctrine or institutions which may have been sanctioned even in the church of God, for which no precept or example can be found in the laws and institutions given by Christ, through his inspired apostles to the church,

can be received or countenanced by the saints, without disloyalty to our Lord Jesus Christ, who is the King and Head over all things to his church.

If our adversaries would dispute our right to the appellations, *Old School, or Primitive Baptists*, let them show by New Testament scriptures where Christ commanded, or the apostles taught, or the primitive church practiced any of the doctrines or institutions which today distinguish the Missionary Baptists, {so called} from those who are called Old School, or Primitive Baptists! If our Lord Jesus Christ has commanded or authorized the forming of Missionary Societies, Missionary Boards, or any machinery for manufacturing missionaries, or ministers, or Sabbath Schools, or Tract, or any other Societies, as appendages to his church, let our accusers point to us the chapter and the verse, or place where such authority is recorded in the scriptures. Until they can do this, none of their railing and abuse can move us from a steadfast adherence to the divine rule.

The claim of the modern Missionary Baptists to the title of Primitive Baptists, reminds us of the sailor’s jack knife, which he said had had seven new blades, and four new handles, but was the same identical knife still. We know of no particular in which they differ from us, in which they do not differ also from the apostolic church.

In conclusion, we will say for the information of all who wish to know what position we occupy, that we hold that the laws, ordinances, teachings and instructions, given us in the New Testament, are full, perfect and complete, and that all that is not there enjoined upon the saints, is forbidden; and if any man add to the words written in the New Testament, God shall add to him the plagues that are therein written. And if

any shall diminish from that divine rule, he shall be expelled from all the privileges of the church of God.

We patronize no institutions, however plausible or popular, that was not enjoined by Christ and his apostles, and practiced in the primitive church; nor do we oppose any society, doctrine or ordinance, that was approved by Christ, and practiced by the apostles and New Testament saints.

Middletown, N.Y.
July 15, 1870.
Elder Gilbert Beebe

# “WHO MAKETH THEE TO DIFFER?”

## 1 Cor. iv. 7.

THAT there is a difference in the condition and future prospects of the children of men, but few, if any, will pretend to deny; but in what the difference consists, and by what power it is established, is a matter of great contention and strife with the the theologians of our age. That this difference does not consist in our relation to or creation in Adam, is very fully demonstrated in the scriptures. “For God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.” - Acts. xvii. 26. And that all are alike condemned in their relation to Adam, is plainly asserted in the words: “Death has passed upon all men, because all have sinned.” Nothing is more clearly revealed or fully demonstrated in divine revelation than the fact that we are all by nature on an equal footing, as to original purity and subsequent depravity and condemnation. “All have sinned and come short of the glory of God.” - Rom. iii. 25. “And every mouth is stopped, and the whole world is guilty before God.” We inquire then, where is the difference, seeing that in regard to sin and human depravity all are alike? We conceive a vast difference in regard to the spiritual condition of mankind. Some there are who have been delivered from the curse of the law, the guilt and consequence of sin, and made the subjects of regenerating grace, redeeming love, and living faith; these are made to love God, to love holiness, to understand, believe and rejoice in the truth as it is in Jesus. These have Christ formed in them the hope of glory. These being the sons of God, are heirs of him, and joint heirs with Jesus

Christ; heirs to an inheritance incorruptible, undefiled, and that cannot fade away. These are kept by the power of God, through faith, unto salvation, &c.

Widely differing from the people of God, there is another class of the human family, described in scripture as a generation of vipers, a seed of evil doers, of their father the devil, cursed children that cannot cease to sin; these know not the way of peace, they neither know nor love the truth, but delight in sin, error, delusion and falsehood. These stumble at the word, being disobedient, whereunto also they were appointed. These shall die in their sins, go away into everlasting punishment; be turned into hell with all the nations that forget God.

Here is certainly a difference, a very wide difference, in the spiritual condition, prospects, disposition and final destiny of the two classes described; they are known by different names. The former are called children of God, dear children, sons, Bride, Lamb's wife, a peculiar people, chosen generation, royal priesthood, holy nation, elect, &c., while the latter are called children of the devil, cursed children, aliens, strangers, serpents, vipers, dogs, sorcerers, &c.

The questions returns, Who maketh thee to differ, or who makes them to differ? As those who are saved are by nature children of wrath, even as others, we are sustained by the infallible testimony of truth in saying that every soul that is raised from the lowest depths of sin and depravity is raised up by the power and grace of the sovereign God. There is salvation in no other name, hence the true difference consists in what God has been graciously pleased to do for his people, in a way of grace, for nothing short of grace could rescue them from awful wrath and fiery indignation.

The question why God has not bestowed the same grace on all men that he has on some men, is about as reasonable as the question why men are not angels, or angels are not gods. He has been pleased only to inform us that he hath mercy on whom he will have mercy, and whom he Will he hardeneth. The saints of God cannot believe, that wherein they differ from those who go down to perdition is based on works of righteousness which they have done, or that they have made themselves to differ. By grace they are saved, through faith, and that not of themselves, it is the gift of God; not of works, &c.; hence their anthem of eternal worship shall be, “Not unto us, not unto us, O God, but to thy name give the glory.”

On earth, not in heaven, not in hell, but on earth, among infatuated mortals, the question is agitated, whether God, as a sovereign, did, according to his own eternal counsel and immutable will, fix the destiny of beings and of worlds, according to his unsearchable wisdom and goodness from the ancients of eternity; or was he by some law of necessity or unforseen event or events driven to the necessity of making the children of men to differ? In the discussion of this question, dear reader, you are engaged on the one side or the other; none can be neutral on this subject. Trifling as this inquiry may seem to some, in it is involved the grand controversy between sin and holiness, truth and error, predestination and Arminianism, the doctrine and practice of Old School Baptists, and that of the New Schools in divinity.

The word of God assures us that God worketh all things after the counsel of his own will; and challenges an infatuated world to declare “With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding ?“ - Isa. xl. 14. And that his purpose was mature and complete, appears not only from the immutability of his nature, but also from his “Declaring the

end from the beginning, and from ancient times the things that are not yet done, saying, “My counsel shall stand, and I will do all my pleasure.” - Isa. xlvi. 10. Hence the apostle says, “We are bound to give thanks unto God alway for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.” - 2 Thess. ii. 13. Chosen us m Christ before the foundation of the world; predestinated us to the adoption of children, &c. Eph. ii. Saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i. 9.

Of the other it is written, “These were of old ordained to this condemnation.” - Jude 3. “But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruptions.” - 2 Peter ii. 12. “And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” - 2 Thess. ii. 11-12. From the scriptures above quoted we prove that every link in the chain of causes and effects is placed and secured by an unerring hand, and that all the wheels of the (to us) complicated machinery of creation, providence and grace, although their revolutions may seem to us to be in direct opposition to each other, yet all are wisely supplied, and every movement was determined before the machine was put in motion. He who will deny this will deny the foreknowledge of God, his truth, holiness and immutability, and finally his being, and at last unite with the fool and say, “There is no God.”

This subject opens a field to our contemplation, but we have not room to enlarge. We have merely glanced at some important things in connection with the sovereignty of God,

and with the following reflections on the subject we close this article:

*First.* God having made mankind to differ, and that according to his eternal counsel and sovereign will, is it rational, reasonable or scriptural for men to get up and organize societies, powers, armies, or anything of the kind, for the express purpose of obviating that difference which God has made? Is there a prospect of success in their heaven-daring enterprise? What mad infatuation! As well might men attempt to annul the everlasting degrees of God, abolish the difference between light and darkness, cold and heat, seed-time and harvest, beasts or men, or men and angels; let them change the skin of the Ethiopian, and the spots of the leopard; change and equalize according to their standard of wisdom the laws of nature, and then think if altering the things which have gone out of the mouth of God.

But let not the saints forget the principal design of the apostle in his use of our text. This question is calculated to humble the redeemed people of God in the dust; all they have they have received, and all that makes the saints on earth or those perfected in glory differ from the most abandoned wretches on earth or in hell, is alone what God has done.

ALEXANDRIA, D. C.,
March 1, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 488 – 493

# WHOSE CENT WAS THAT?

Thus inquires the missionary Kincaid, who says, after relating the wonderful effects produced on some Karens by tracts which had been by him distributed:

"The tract I hold in my hand, cost one cent, I have given, to the feet of Christ. Whose cent was that? No one can tell, but it is recorded in heaven, and throughout eternity will stand recorded as the offering of christian love." – *American Messenger*

Can any reasonable person for one moment seriously believe that Mr. Kincaid knows whereof he has affirmed? He says positively that that there is a record made in heaven of the donor of the cent which bought the tract which he held in hand after having given it to the feet of Christ, and that that record will throughout eternity stand. If a man will thus assert what it is impossible that he can know, merely to excite some poor silly creatures to give a few cents to immortalize their names, can he, or ought he to be believed in what he may say on any other subject, under any circumstances whatever?

New Vernon, N.Y.,
July 1, 1843

Elder Gilbert Beebe
Editorials Volume 2
Pages 292 – 293

# THE WHIPPING POST.

"A man who was once scourged at a public whipping-post, and who probably still bears the marks of his flagellation on his back, has written a long communication to the "Signs of the Times," in which he has exhausted the whole vocabulary of blackguardism in heaping abuse upon us. He effects to consider himself our superior, and turns up his nose in disdain at us. Very well we never expect to claim an *equality* with him, for we shall never covet the *public* distinction he has endured. This man is, but we have promised our readers to say as little as possible about the Old School men, and so will let the matter rest." - *Waller's Banner.*

WE are quite unable to determine with any certainly, which of the writers in the "Signs of the Times" Mr. Waller alludes to in the above *pious effusion.* True, we have our eye on one Old School Baptist preacher, whose writings have been introduced into our paper from time to time, and who has been, perhaps, more severe than any other in dealing out hard names upon Mr. Wailer's craft, calling them Unruly and vain talkers, deceivers, evil beasts, slow bellies, liars, false teachers, dogs, concision, evil workers, full of all subtlety, children of the devil, &c., with very many other names equally unpleasant to the ears of the craft; and the last account we had of this Old School writer, he informed us that he still bore in his body the marks of our Lord Jesus. This hard mouthed Old School preacher and iron bound writer, was. brought up at the feet of Gamaliel, arrested by divine grace while on a missionary tour from Jerusalem to Damascus, having his pockets full of tracts, which he had received from the high priests; and subsequently thrust into the ministry by the King of Zion. His name is Paul. Besides Paul and Peter, with a few of their contemporaries of the

primitive age of the gospel, we know of no one whose writings have been published in the “Signs of the Times,” who has ever been publicly whipped at the whipping-post, but we venture the opinion that if Mr. Waller had power equal to his disposition, very few, if any, who have published truth through our columns, would escape that public distinction which Mr. Waller does not covet. What say you John, are we right?

ALEXANDRIA, D. C.,
November 30, 1838.

Elder Gilbert Beebe
Editorials Volume 1
Pages 468 – 469

# WHY WILL NOT MEN THINK?

That is, why will not men think as does the editor of the *N. Y. Baptist Register?* or, why will they presume to maintain an opinion of their own so adverse, to the sentiments of A. M. Beebe, Esq., and so hostile to the interests of the N. Y. Baptist Convention? - for the defense of which the talents of this learned, pious, and eminent member of the Bar have been secured in the editorial department of the *Register.* Surely this subject needs some investigation. Therefore, let the *unthinking men of intelligence* who read the "Signs of the Times," pause, read, reflect upon, and if possible, profit by the following editorial article which we copy entire from the *Register* of the 3d inst., notwithstanding its great length, for the special information of our readers; and as we presume our right will not be disputed, we shall perhaps ruffle the smooth surface of this profound article with a few notes, for the consideration of our logical opponent.

WHY WILL NOT MEN THINK?

"It is indeed surprising that men of intelligence can give up their thinking faculties, to be led by ignorant, prejudiced editors or journals, whose columns are occupied with tirades against the benevolent doings of the age.

(1) Every thing is wrong, and should receive no support from christians, that is not projected and executed according to their views of charitable action, let it be a Missionary Society, or Bible Society, or Sunday School. However abundant the evidence of blessings to dying souls, they are to be utterly repudiated, because the names of such charities are not found in the bible, or because some imperfection may be detected in their organization or management; Unless good be done by just such a rule it must not be done at all. Human

beings may remain in brutal ignorance, and die, and go to perdition, before this rule shall be contravened. The sleeping tenants, in a flaming habitation, shall not be awakened unless they be approached by the regular entrance and staircase; no ascent shall be made by a ladder on the outside of the house, nor shall any individual pass in to arouse them, unless he be attired in just such a dress - no matter however ardent or benevolent. Though the bible says, "It is lawful to do good," and not only so, but urges us to "do good unto all men," yet wo to the man who ventures upon such obedience; because the form of the act is not prescribed by the bible.

(2) At any rate, these consummately wise and good editors will throw you into such embarrassment if you attempt it, save within a very narrow circle, that your plans must be necessarily abandoned.

(3) If the bible be translated into a foreign language it can be of no benefit, because the man who performed the labor was a missionary in the employ of a Missionary Society; and another reason equally potent, because he was not sound in doctrine, according to the opinions of these wise ones, An accurate knowledge of a language is not the qualification that capacitate an individual for this great labor; it is the doctrinal sentiments he entertains; if he should be less Calvinistic than Dr. Gill, or the sagacious editor of the "Signs. of the Times," such qualification is quite unimportant.

(4) Though Mr. Judson is as well acquainted with the Burmes as with the English, his translation of the bible into the Burman tongue is worse than worthless, because he is not more Calvinistic than Dr. Fuller; and though he has completed a dictionary of the Burman tongue, it surely can not be good for any thing, because he is a Fullerite. The principle will apply as well in one case as the other, for the injury is not in the translating of one language into another,

(as the English into Burman) what words in the latter correspond in exact meaning with those in the former, but what is the creed of the translator? What have all tile mighty labors of Dr. Carey amounted to, in translating the bible into various languages of India, if he should not have agreed in his doctrinal views with such. sagacious men? What have Morrison's vast labors on China amounted to, by which the bible has been given to millions of Chinese, should he be less sound than Dr. Gill? Au investigation ought to be immediately made in regard to the creeds of these distinguished men, lest some of the poor Gentoos and Chinese should get to heaven through the instrumentality of bibles translated by men unsound in the faith.

(5) The "Signs of the Times," which we rarely notice, repudiates the translation of the bible into Burmese by brother Judson, on account of the unsoundness of his creed.

(6) The *very learned* editor has probably not yet perceived where this objection lands him and his followers. His opposition against the missionary enterprise so greatly blinds him that he is like the horse with one eye, which, in crossing a bridge, to avoid danger on one side, goes off on the other.

(7) So he, in his bitter opposition to Mr. Judson, on account of his alleged arminianism, would give his Burman bible to the winds, as unsafe and worthless, notwithstanding his competent scholarship and intimate acquaintance with the Bur. man tongue; and by parity of reasoning, nullify the translation we all use. Let us see where this champion of light comes out. The English version of the bible, in general use, was translated out of the original languages, in which it was written by forty-seven men selected by James the First, king ,of England, at his express request. The number first selected by him was fifty-four; but in the year 1607, when they assembled for the commencement of their labor, seven

of the original number had deceased, These persons were eminent for their learning, and for their perfect acquaintance with the languages in which the scriptures were originally written. They arranged themselves in committees, prosecuted their work, and in about three years finished it. Their translation was first published in 1610; and this is the version to which the vast portion of the people of England and America are indebted for their bible knowledge - and the editor of the “Signs of the Times” among the number; for the original languages he knows nothing about. Many of these translators were Episcopalians, and all Pedo-Baptists! What does he think of a translation by such men? And what dependence can he place on his own bible after this? And what must be the embarrassment of his followers who may fall in with this article? If his most wise decision in regard to the incompetency of Mr. Judson as a translator, on account of the unsoundness of his doctrinal creed, be correct, and our version is given us by Episcopalians, and other Pedo-Baptists, he so effectually strips his followers of all their bibles, except a few who may read the original languages, that they may most properly demand of him to go to work and acquire a knowledge of the ancient tongues, and furnish a translation on which they can safely depend.

But the opposition of this accomplished editor, who would sink a ship to destroy a rat, results from his blind opposition to all the benevolent objects of the day. His blindness is such that he is disqualified to discriminate what is right and what is wrong. And what most surprises us is, that men of any intelligence and benevolence should have yielded him their patronage for a moment, after his shallow, as well as wicked condemnation of Mr. Judson’s Burman translation of the bible. We imagine that hardly a greater outrage on the good sense of mankind can be found, than this repudiation by the “Signs of the Times,” of the translation of the scriptures by Mr. Judson. It goes hand in hand with the principles of the

Papacy. A man must be of the Pope's creed, exactly, to qualify him for a translator for his holiness; and the editor of the "Signs of the Times" requires pretty much the same qualification. O Adoniram Judson! what an unfortunate man thou art, to be condemned by such a critic!"

# REMARKS.

(1) We do not wonder at the consternation of this editor, who in concert with his popular editorial brethren throughout the land, have from time to time taken unwearied pains to convince the good people of America that *we* are an ignoramus, and unworthy of public patronage, while he discovers that his wise counsel, like that of Ahithophel, (see Sam. xviii. 14 - 23) is rejected, and he with his coadjutors brought under the insufferable mortification of witnessing the last struggles of the defunct *Columbian Star, Cross and Banner, Narrator, World, Christian Gazette, and Baptist Repository,* all of which, in concert with the *Register,* have wasted their fury in the vain attempt to overthrow the "Signs of the Times," which amidst all their wrath has steadily and rapidly continued to advance her patronage, and to extend her circulation into almost every State and Territory of America. Truly! why will not men think? flow are the mighty fallen; and how hath God chosen the weak and foolish things of this world to confound the wise, and the things that are not to bring to naught the things that are.

(2) What prejudice and ignorance! What superstition and bigotry, according to the notion of the *Register,* for men who fear the Lord to require scripture authority for their religious course, or to oppose the "Benevolent doings of the age," merely because God has not required them at our hands; or to speak, write, and print against a union of the church with the world, in the form of Missionary and Bible Societies, and Sabbath Schools, because there is no rule for them in that

book which they claim as their only and infallible guide in all their religious pursuits. In short, what contemptible blindness - what profound ignorance, to reject every thing but the bible; and thus with the *Register* before their eyes, staring them full in the face, without a blush make void the commandments of men, by the scriptures of truth. How strikingly analogous is our case to that of refusing to rescue the suffering inhabitants of a flaming tenement! But our learned *namesake,* after tacitly acknowledging that these ;societies are without rule or authority in the bible, and after urging the unimportance of bible rule or authority for them, makes them essential in the salvation of human beings from brutal ignorance, death, and even from final perdition, and then to cap the climax of his inconsistency, he attempts to bring a rule from the bible iu their support. But why, if the bible rule be unimportant, does he attempt to bring forward such a rule? and why, if it be important, does he labor to make us believe that it is not? But now for his. scripture. He has brought forward two passages, one of them only from the bible; where he finds the other he has not informed us: they read thus: "It is lawful to do good," and "Do good unto all men." Admitting, as we most cordially do, that the bible requires us to do good, and that too, to all men, *as much as lieth in us,* is there no line drawn in the scriptures between good and evil, or rule for performing the former and rejecting the latter? Are we left like the Israelites, when they had no king, to do every man that which is good in his own eyes? If so, our opponent (if sincere) is found obedient to the divine command in opposing us, and we are equally obedient to the same precept in opposing him. Saul was doing good when he saved Agag, and the best of the cattle; although Samuel charged him with rebellion in the same thing. Indeed, according to the *Register,* it would be hard to do wrong. The Mother of Harlots, and nearly all her Protestant daughters, consider it good to sprinkle infants. The popular Baptists think it good to unite with them and with the world, to

convert sinners and to evangelize the world; and a few remain who believe it good to oppose every unscriptural association of church and world, together with the entire mass of humanly invented forms and rules for serving the Lord.

Now God either has, or has not given us a direct rule for doing good. If he has not, we cannot know whether our work be good or bad. It is vain to say it is good because it seemeth so to us; for "There is a way which seemeth right to man, but the end thereof are the ways of death;" and equally vain to argue that we are doing good because our number and influence are increased, or because our plans are prospered and we have succeeded in accomplishing our enterprises. This can prove nothing for the" Signs" or the "Register." The Mahometans and Roman Catholics have greater numbers and more influence than we; yet this will not prove to us that their works are good. But if God has given us a rule by which we are to know what is, and what is not good in his sight, let us not call it unimportant. Will the editor of the *Register* admit that the scriptures are a perfect rule to the saints, and that in them the man of God is thoroughly furnished to every good work? or will he contend with the Quaker, that he has an inward light or monitor, that he esteems as a better or more infallible light? If the bible is the only rule for doing good, then we are right in rejecting every other rule, notwithstanding all the slurs and ridicule of men but if the Quaker creed, or our opponent be right, we know not to what use we are to apply our bible; and if the editor of the *Register* can feel safe without the bible, we do hope he will allow us to be governed by ours.

(3) If we were *consummately wise and good,* we should feel disposed to say, that in this solitary sentence we were justly represented; for he has hit by accident, or by design, the very point. This is what we mean by narrowing down our

operations to scriptural limits, and thus embarrass those who, like our learned antagonist, cannot dispense with their unscriptural plans.

(4) Here we find ourselves quite unexpectedly thrown into the company of John Calvin and. Dr. Gill; but as this may have been an oversight, we will not venture to be too much flattered. The compliment, however, if as such it was designed, might have been spared; our friends know that we have disclaimed all connection with Calvin, and also refuse to call Dr. Gill father; although these men professed to believe much of the doctrine which we have learned from Christ and his apostles.

(5) What can be the views of the editor of the *Register,* concerning *getting to heaven?* Does he know that the Holy One has said, "I am the Lord, and besides me there is no Savior?" and that an inspired apostle has said, "Neither is there salvation in any other?" or does he wittingly intend to treat with contempt the express declarations of the word of God, by insinuating that salvation may result to Gentoos and Chinese from the exertions of men? Really, in this case we hardly know whether to pity or to blame him. However this may be, we are under no apprehension that any of the sons of Adam will ever get to heaven in any other way than by grace through faith, and that not of themselves, as saith the scriptures.

(6) We know not to what statement of ours this declaration is intended to refer.

(7) How modest! how polite! and how *forcible!* are the words in which we are likened to a one-eyed horse falling from a bridge. Surely this erudite lawyer, like Balaam, has taken up a parable by which, he has been enabled to convey to us some just idea of his feelings, in which, however, we do not

envy him. We are glad that he has not in his metaphor robbed us of both eyes; and we would fondly hope that the one he has left us in possession of, may prove to be the same which is mentioned in Cant, iv. 9, and that it may ever be single to the glory of God.

*His followers!* By this slur we suppose he intends to reproach those who read and patronize the "Signs of the Times," the distinguishing sentiments of which, were held by the Baptist Church from the days of John the Baptist. But our subscribers have become somewhat inured to reproach, and will require something more potent to drive them off the ground than all the abuse he is capable of. He seems to anticipate some serious embarrassment on their part, should any of them fall in with his famous article.

We were perfectly aware, before Mr. B. stuck. this flaming torch into our eyes, that James 1, king of England, and head of the Episcopal Church, did not select Old School Baptists to revise for him a translation of the holy scriptures; and that his translation has been frequently compared with the original text, and revised again and again by the learned of every religious order; and after all is treated with the utmost disrespect by all the advocates of the new order of things, who, in utter contempt of the authority of its pages, still go on teaching for doctrines the commandments of men, and making void its commandments by their traditions.

We have never questioned the competency of Judson to translate the bible into the Burmese language, in regard to his literary abilities; but we very much doubt the honesty of the man. For one, we would be loth to trust a man, however learned he might be, to translate for us, who for the sake of extorting from the people more of the filthy lucre, would deliberately write and publish throughout our country the following blasphemous words: "Some, yea many precious

souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not like other folks," &c. Yet these are the words of Adoniram Judson, published in a letter to the American females, and defended by A. M. Beebee of the *Register.* As soon would we receive a translation from the Pope of Rome, as from the man who for the love of mammon will set his name to the above doctrine.

The men who were employed to translate the scriptures for us, though differing from us in some important points, were, notwithstanding, men of common honesty; this we cannot say of Judson's translation. Our translation has been subject to the revision of learned men of our own faith – not so with Mr. Judson's Oars accords with the teachings of the Holy Spirit: and so may Mr. Judson's, but we very much doubt it.

How many and how various are the appellations awarded us in this article! How strangely we are whirled from one character to another! And if our case be correctly stated, we are ignorant, prejudiced, consummately wise and good, Calvinistic, very learned, champion of light, accomplished editor, shallow, wicked critic. It would seem that his vocabulary had been exhausted to furnish a sufficient quantity of names with which to honor us. Yet being accustomed to the reproaches of the New Order, we are prepared in same measure to bear them with patience. Indeed we do esteem such reproaches greater riches to us than all the treasures of Egypt.

NEW VERNON, N. Y.,
April 29, 1835

Elder Gilbert Beebe
Editorials Volume 1
Pages 224 – 233

# THE WILL OF GOD

When duly impressed with a sense of the superlative perfections of Jehovah, the enlightened christian contemplates the principle on which God governs and controls all things, with inexpressible delight; and in the inspired language of the psalmist will say, “The Lord reigns, let the earth rejoice.” The grandest theme that moved the prophetic pen, was that in which the absolute government of God is declared unto Zion. “How beautiful upon the mountains are the feet of him that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.” If he were only trying to reign, and unable to overcome the impediments thrown in his way by men and devils, the anxiety of his people would be very great. But the good tidings of good, the publication of peace, the proclamation of salvation, by heaven inspired, is based upon the assurance that the God of Zion reigns. He rules in the armies of heaven, and among the inhabitants of earth. Sparrows are guided and protected by the orders from his throne, and the very hairs of our heads are all numbered, so that not one of them can by any casualty fall to the ground without his decree. The natural heavens declare his glory, the marshaled hosts are governed by his law. The sun, moon and stars obey the sovereign orders of their God. The earth and seas also obey him, and the islands shall wait for his law. The winds and storms are his messengers. He rideth upon the wings thereof, and makes the clouds his chariots. The troubled ocean is calm when he rebukes the tempest, and the monsters of the deep are swift to obey his mandates. Angels, men, and even devils, are encircled by his power; they can neither think nor act in any sphere beyond that which he has appointed them.

In the administration of the divine government, as exemplified in creation, providence and grace, many things are inscrutable to us, for we can only know and comprehend his government so far as he is pleased to enlighten us. The faith which he has given us is brought into active operation, affording us that confidence in God, that we can cheerfully trust in him, where we cannot trace him. When he plants his footsteps in the sea, and when his ways are past finding out, we know that all things do work together for good to them that love him, who are the called according to his purpose. When darkness veils the sky, when thick darkness of the sky is his pavilion, when he keepeth back the face of his throne, and spreads his cloud upon it, even then we learn to "Be still and know that he is God." And the more dark and inscrutable his government is to us, the more clearly is our faith and confidence in him demonstrated. If the sun and the land were always in sight, the mariner would have no use for his compass. Faith is a fruit of the Spirit, in the saints, which God has ordained shall be subjected to fiery trials; but it has power to shine the brightest when most opposed. Nothing would be allowed to come in conflict with it, if it were not necessary for our good, and God's declarative glorY.

But the principle or standard of the divine government, is what we designed to notice more particularly in this article. Seeing that all things are governed by the power and providence of our God, how consoling it is to know that Zion's God is perfectly competent to administer the government over all his works; for, "He worketh all things after the counsel of his own will." Now if we have confidence in his will, if we are reconciled to it, and in the language of the dear Redeemer can say, Not my will, but thy will be done; or in the language of the prayer, Thy will be done in earth as it is done in heaven, then we shall rejoice that the Lord God omnipotent reigneth. If his government were administered

according to any other than God’s will, we might fear the result. If he consulted our wills and inclinations, alas, how fickle and trifling are we! Or should the government of earth be left to the popular vote of the race of mankind, how uncertain would be the result. But all is made to depend on his own will, and hence the final result of all things is secure. The supreme will of Jehovah is the standard of all the actions and government of God. He has no other law by which to do his pleasure in the armies of heaven, or among the inhabitants of the earth; and we rejoice that it is so, for his will is perfect, pure, infallible, immutable and holy. No other rule of government therefore could be so honoring to God, or safe for us, as that by which all the orders of his throne are administered. In his will all the eternal attributes of the Godhead are embraced. His wisdom, truth, justice, immutability, omniscience, omnipotence and eternity, affords us indemnity that nothing will be administered that can possibly conflict with the eternal perfections of the Deity. Who then would wish to shorten the scepter of his power, or pluck one gem from his crown? Could we act rationally or consistently in asking or desiring him to change his administrations, however dark or inscrutable they may seem to us, or to adopt as a rule of his government the will of any or all of his creatures? Or who that knoweth the Lord, can desire to limit his control over the events or destiny of all beings and all worlds? Nay, we can but rejoice that he is King of kings, and Lord of lords. We rejoice not only that the saints are governed by his law, but also that wicked men and devils are under his control; were it otherwise all would be confusion. Their limits are fixed, their bounds are irrevocably set; hereunto they shall come, but no farther. The hearts of kings and proud monarchs of the earth he turneth as the rivers of water are turned. Truly the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, “Let us break their bands asunder, and cast their cords away from us.” But, “He

that sitteth in the heavens shall laugh; the Lord shall have them in derision." The monarch of Babylon may attempt to ascend above the clouds, to set his throne above the stars, and to be like the Most High, but he shall be brought down to hell, to the borders of the pit. Pharaoh may determine to detain the Lord's chosen tribes in Egypt, or to pursue and bring them back after God has broken their yoke, but God will display all his wonders on Pharaoh and his host, and Israel shall sing the song of deliverance in full sight of their vanquished enemies. All this results from the administration of the divine government according to the will of God. Can any saint be found to say, This is more power or government than what properly belongs to God? Will any say that his power should be restricted to good men, and their good actions, and that he has no right to control evil men, and evil actions of men, according to the counsel of his own will? We hope not. But it is sometimes objected, that if God works all things after the counsel of his own will, and nothing after the counsel of his creatures' will, and if his will is eternally the same, from everlasting to everlasting, so that he has "Declared the end from the beginning," and said, "My counsel shall stand, and I will do all my pleasure," then we are only machines, bound fast in the decrees of fate, and only like clay in the hands of the potter. If this be true, they say, we are not accountable beings, and "Why doth he yet find fault? Who hath resisted his will?" "Nay, who art thou O man that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The apostle did not shrink from a defense of the sovereignty of God because men would surely say, "Why doth he yet find fault?" &c., but rebukes the faultfinder with merited severity. The inferences and conclusions of men in regard to the nature and tendency of this doctrine are not reliable. Man is by no means released from his accountability, nor is he propelled

like a machine in his action; he acts voluntarily in his course of wickedness, without any fear of God before his eyes, and is therefore guilty in the eyes of the law and justice for his wickedness, and he is held accountable for his conduct, and will be punished for his sins, according to the testimony of the Scriptures. Many have failed to perceive how God can govern the world, and control all events, without influencing men to sin, or being the author of sin. By the terms "author of sin," we suppose they mean the fountain or source of sin. If this be their meaning, nothing can be more remote from the truth. For God is perfectly holy in his nature, and in all his administrations. Men are never influenced to do wickedly by any impulse directly from him. Their fallen natures incline them to do wickedly, and so far as God will permit them to have their own way, they will drink in iniquity as the ox drinketh water. This we know to be the case by our own experience, as well as by the testimony of the Scriptures. Hence God's perfect knowledge, and even his design in all they do, does not change either their inclination to sin, or their accountability for sinning. Joseph's brethren acted voluntarily in meditating his murder, and in selling him to the Ishmaelites to be carried down to Egypt; and they were held accountable for their wickedness, as much so as though God had had no purpose in the matter; yet the event shows, and the word of God declares, that God had a purpose in it all; and we conclude that God had as much purpose in Joseph's going into Egypt, as though his brethren had had no agency in the matter. How these things can be, may be a mystery to men, but all is plain with God.

The Jews and Romans were guilty in putting Christ to death, although they could only do what God's hand and purpose had before determined should be done. It was not a divine influence that filled them with malice and hatred to Christ, nor was it by any gracious impulse of the Spirit of God, they crucified the Lord of glory. The spirit of their carnal minds,

and the influence of Satan, urged them on in the bloody work, and they were without excuse. And as it was in the case of Joseph, and in the crucifixion of Christ, so we believe it is in regard to all the wicked acts of men.

A brother has used the figure of the good tree and the evil tree, which were created with all their subsequent developments in them, and under the unavoidable necessity of bringing forth the fruit which was according to their nature. This is unquestionably true in regard to trees, but trees have no volition; they are passive, and to them attaches neither blame nor approval. Men are accountable beings, and act voluntarily in sinning, and are subjects of condemnation and wrath. The figure of trees is applied to men, we admit, but not in reference to their original creation. Christ says, "First make the tree good, and his fruit shall be good," &c. But his application of the figure contemplates man as a fallen sinner, already condemned; he is like a corrupt tree; in his present state he can bring forth corrupt fruit, but he cannot bring forth good fruit. But God is able to purge the tree, and make it bring forth good fruit. All men are by nature, that is, in their fallen nature, evil trees, and polluted fountains, so that until God makes good the tree, and cleanses the fountain, no pure or holy productions can be developed.

We would not indulge in any vain speculations in regard to God, or in the contemplation of his perfections; the subject is too sacred to be approached but with the most profound reverence, but we do rejoice in believing that the God of Zion presides in power and majesty over all the works of his hands, and accomplishes his own purpose, and worketh all things after the counsel of his own will; causing the wrath of man to praise him, and restraining the remainder of their wrath. And we do rejoice to know that the will of God is the invariable rule of all his work of creation, providence and

grace. “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” We entertain no fear of his exceeding his eternal right in executing the counsel of his will; and so far as he instructs us that justice and judgment are the habitation of his throne, we shall be led in Spirit to cry out, “Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty; and in majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.”

Middletown, N. Y.
October 15, 1855.

Elder Gilbert Beebe
Editorials Volume 3
Pages 252 - 258

# WISDOM.

Elder James Hammond of Pecan Point, Ark., desires our views on Proverbs viii. 22, 23. “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.”

In the book of Proverbs Wisdom is personified as the mother of children who receive her salutary counsels and obey her instructions; hence we are informed that Wisdom is justified of her children. In this eighth chapter, she is represented as crying aloud, and saying, “Unto you, O men, I call; and my voice is to the sons of man.” She is represented in striking contrast with Folly, or the strange woman of the preceding chapter, who is “loud and stubborn,” beguiling the simple, casting down many wounded and slaying the strong who are allured by her deceptive tongue, and captivated by her flattery; for “her house is the way to hell, going down to the chambers of death.” But of Wisdom, it is said, “All the words of her mouth are in righteousness; there is nothing forward or perverse in them.” Her instructions are better than silver, and rubies are not to be compared with her counsels. All that is said of Wisdom is true, whether considered in a temporal or spiritual application. The fool, or person devoid of wisdom, led on by folly, rushes on like one who is going to the correction of the stocks, or as the ox goeth to the slaughter, but those who are governed by the dictates of true wisdom see the snare which his laid for them and avoid it. In extolling the excellence of Wisdom, the inspired writer shows not only that by Wisdom kings reign and princes decree justice, but, from the contemplation of wisdom as exemplified in the judicious reign of kings and the sagacious counsels of the prudent of this world, the writer rises to the more sublime and infinitely glorious height of the wisdom of God, as an attribute or perfection of the supreme Deity, as

manifested in all his works, counsels and decrees, as far transcending the highest order of human wisdom as the heavens are elevated above the earth. The Wisdom of God personified claims its existence with God before his works of old, even in the beginning of his way, set up from everlasting, or ever the earth was. “The Lord possessed me in the beginning of his way, before his works of old.” That the wisdom of God is coeval with his eternal existence there can be no justifiable doubt, for he is immutable and without the shadow of turning. And being infinitely perfect from everlasting, has always been as wise as he will always continue to be, for that which is infinitely perfect can admit of no improvement. This is abundantly demonstrated by the irrefragable arguments implied in the declarations contained in the chapter.

Let our thoughts revert back to the creation of the world, and to the state of things before the world was brought forth by the creating power of God, even admitting that God had power to create all things, yet if he had been deficient in wisdom, the order and harmony of the divine arrangement might have been defective. But what an infinity of wisdom as well as omnipotence of power is displayed in everything which he created. In every stroke of his hand his wisdom cries aloud, and his understanding puts forth her voice. The challenge is given, the demand is made by the Creator of the heavens and earth, “Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or, being his counselor, hath taught him? With whom took he counsel, and who instructed him, and taught him knowledge, and showed him the way of understanding? Behold, the nations of the earth are as a drop of the bucket, and are counted as the small dust of the balance!” “Have ye not understood from the

foundations of the earth, it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in?" "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." – Isa. xl.

The claims of Wisdom are well sustained, that she was present in the beginning of the way of God, before his works of old, set up from everlasting, from the beginning, or ever the earth was; when there were no depths, she was brought forth, when no fountains abounded with water, and before the mountains were settled, and before the hills was she brought forth. While as yet God had not made the earth, nor the fields, nor the highest parts of the dust of the world; when he prepared the heavens, she was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then was his eternal Wisdom by him, as one brought up with him, and was daily his delight, rejoicing always before him. Rejoicing in the habitable part of his earth, and her delights were with the sons of men. In view of all this amazing display of infinite wisdom, the psalmist exclaimed, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." (Psa. cxxxix. 6) And the inspired apostle could respond, saying, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and

through him, and to him, are all things; to whom be glory forever. Amen." – Romans xi. 33-36.

Many in reading of this eighth chapter of Proverbs apply the passages wherein Wisdom is personified to the person of our Lord Jesus Christ, and it is certain that many of the declarations of Wisdom here made may apply to him, as well as to Wisdom, abstractly considered, or considered as an attribute of the supreme Godhead; but in these proverbs the feminine gender is used, which is nowhere in the scriptures applied to Christ. Truly, "He is of God made unto us, wisdom, and righteousness, and sanctification, and redemption." – 1 Cor. i. 30. And the apostle also speaks of "the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." – Col. ii. 2, 3. And again, Paul says, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto the m which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." – 1 Cor. i. 23, 24.

If we have rightly understood the scriptures, Christ was "set up from everlasting" in his Mediatorial Sonship, as the Wisdom and the life of his body, the church; and in his relation to the Father, as the only begotten Son, in which Sonship is included the sonship of all the sons, children, and heirs of God, and joint heirship with Christ, so that they were chosen in him, and in him blessed with all spiritual blessings, according to that choice, or election, before the foundation of the world; and as the Son of God and Mediatorial Head of the church, he was and is, as one brought up, and perfectly identified with the Father, when there were no fountains abounding with water. Before the mountains were settled, before the hills were, and while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When God prepared the heavens, when he set a

compass upon the face of the depths; when he established the clouds above; when he strengthened the foundations of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then was Christ, as the Mediatorial head, life, wisdom and power of his body and members, by him, as one brought up with him, and was his delight, rejoicing always before him, rejoicing in the habitable part of his earth; and his delights were with the sons of men, for he is The Word that was with God, and he is also the Word which was God. "All things were made by him, and for him, and he is before all things, and by him all things consist: and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." – John i. 1-4; Col. i. 16-19. All the fullness of the Godhead is in him, for he is in the Father and the Father is in him, and he and the Father are One and the same God, beside whom there is no God. The fullness of the church is in him: for he is given to be the head over all things to the church which is his body and the fullness of him that filleth all in all. – Eph. i. 22, 23. He is "full of grace and truth;" "And of his fullness have all we received, and grace for grace." – John i. 14, 16. "In his presence is fullness of joy, and at his right hand there are pleasures forevermore." – Psalm xvi. 11. In him is plenteous redemption, and all power in heaven and in earth is vested in him, that he should give eternal life to as many as the Father has given him. It is a blessed consolation to the saints that their life is hid with Christ in God, and that he has been their dwelling place in all generations, even from everlasting to everlasting; and that they that dwell in the secret place of the Most High shall abide under the shadow of the Almighty.

Elder Gilbert Beebe
Middletown, N. Y.

Signs of the Times
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# WISDOM OF GOD, VS. THAT OF THE WORLD.

"HATH not God made foolish the wisdom of this world?" - 1 Cor. i. 20.

THE entire connection, but especially the third chapter and ninth verse, gives an affirmative answer to the above question. "For the wisdom of this world is foolishness with God." It therefore becomes us who profess to be governed in our faith and practice by the revealed mind of God, to mark the line which he with unerring precision has drawn in the scriptures between that wisdom which cometh down from above and that which is of this world. The former, the apostle says, "God hath revealed unto us by his Spirit;" but the latter is common to all intelligent beings, whether christians or infidels. The wisdom of God can only be received by the spiritual family of God; "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The wisdom of this world may be discerned by natural minds; it may be attained by dint of study; it may be acquired mechanically in schools, colleges or otherwise, and when confined to its proper sphere, is an excellent qualification for the pursuits of this world; but it is ever looked upon with abhorrence by God when confounded with divine revelation. God certainly would not have made it foolish if it had been, or could possibly be, compatible with his will that it should ever be incorporated with the things of his Spirit. Since, therefore, God has thus stained the pride of the wise and great men of this world, the apostle declares that he had laid it aside, and that his speech and preaching was not with enticing (or persuasive, as it reads in the margin,) words of man's wisdom, but in demonstration of the

Spirit, and of power; that the faith of his brethren should not stand in the wisdom of men, but in the power of God.

Can there be any difficulty in determining the proper bearing of this subject on the various religious bodies who figure at the present day? We think not. The New School Baptists, with all their brotherhood of the several denominations,. boast of their erudition, literary attainments, and worldly greatness; they have their colleges, Theological, Infant and Sabbath Schools, for the purpose of teaching their religion as a mere science. Indeed it would be folly for us to deny that their religion may be taught as a science; for it certainly cannot be taught in any other way. Actual experiments which they have made clearly demonstrate that it is as practicable for them to teach the principles of their religion by schools, tracts, commentaries, &c., as it is for them to get up religious revivals, and make thousands of converts without one spark of grace,

The New School Baptists profess to have called to their aid the arts and sciences of the world; they profess to have adopted these as a handmaid to religion; but remove from their religion all that may properly be denominated *worldly wisdom,* and what will remain a blank. How frequently do they meet in large conventions, to consult the best means for the accomplishment of their religious designs, and when in ecclesiastical councils assembled, compare notes, and strain every nerve, like the ancient Greeks in the context, to find out wisdom; and the description of wisdom which they seek after is not that which cometh from God; such as God giveth by his Spirit would ruin them; it would make foolish all their schemes and plans; it would not make them popular in the eyes of the world; it would not point out to them the best *modus operandi* for collecting funds, or for acquiring worldly celebrity and fame. They seek that wisdom which shall entitle them to the distinction of A. M. and D. D., and

that will qualify them to figure well before their worldly congregations, command large salaries, conspicuous posts, write premium tracts, compose flowery sermons, and deliver them with eloquence and applause.

There is, however, a small company of the disciples of him who was meek and lowly yet on the earth, who, in the absence of that wisdom which puffeth up, are now bearing their sneers and reproach of the New School as ignorant, illiterate, few and contemptible; yea, who see their calling, how that not many wise men after the flesh, not many mighty, not many noble are called; this people enjoy the inestimable privilege, when they lack wisdom, to ask of God, who giveth it to them liberally, and who upbraideth not. Such a people are the genuine Old School Baptists; those to whom this distinctive name belongs have renounced the hidden things of dishonesty, and cunning craftiness of such as lie in wait to deceive; they are not heard inquiring after a best way, or the most efficient means, &c.; they know the right way is the best, and no way but God’s is right; and while all those who would be initiated into the arts of worldly religion have to obtain it, as Simon Magus thought to obtain apostolic gifts, with money, these rejoice that “Of God are they in Christ Jesus, who of God is made unto them wisdom and righteousness and sanctification and redemption.”

ALEXANDRIA, D. C.,
October 1, 1839.

Elder Gilbert Beebe
Editorials Volume 1
Pages 531 – 534

# THE WITCH OF ENDOR.

A brother requests an expression of our opinion in regard to the witch of Endor, and of her bringing up Samuel; and what we write on the subject, we wish our readers to understand, so far as it is not sustained by direct Scripture authority, to be given only as our opinion. All human opinion is fallible; but what God has said in the Scriptures endureth forever. From a very early period in the history of the world we read of witchcrafts, sorceries, divinations and enchantments. That such things existed in the world, and that through them the superstitious were often captivated and led into idolatry is certain; because we are so informed in the unerring word of God. But to define the mysteries of iniquity, and explain the nature, power and extent of them, requires more knowledge than we possess. But it is our opinion however, that all the events which transpired in the old world, so far as God has been pleased to give us a record of them, were to some extent figurative of something which was afterward to be developed either in, or in opposition to the kingdom of Immanuel. Saul was king of Israel, he had been anointed to govern Israel, and administer the laws as given by God himself to that people; and so long as he himself obeyed the instructions given by the Lord, he had the assurance that he and his house should enjoy the protection of the Lord. We are informed that Saul had disobeyed the Lord, and the Lord had withdrawn from him the evidences of his presence and approbation, and further that he had brought him into a very critical collision with the army of the Philistines, and when he surveyed their overwhelming number, he was afraid, and although he had asked counsel of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets, and in his extremity he commanded his servants to seek him a woman that had a familiar spirit, that he might go and inquire of her, and they directed him to the witch of

Endor; and when he applied to her, she brought up by her witchcraft what appeared to be the person of Samuel, and the apparition talked with Saul, reproved him for his rebellion against God, and predicted his sudden death, and that David should supersede him as king of Israel.

We would cautiously avoid unwarrantable speculation on what is recorded in the Scriptures, but to our mind it appears that so far as the witch was concerned, all was simply witchcraft, and that God overruled the whole matter, as he does all other matters, for the accomplishment of his own purpose, in rebuking the rebellious king, and in alarming the officiating witch. That God should make the apparition of Samuel speak, is no more strange than that he should make the dumb ass speak with a man’s voice, when he rebuked the madness of Old Balaam. It is not our opinion, or understanding of the Scriptures, that witches or wizards have any power to disturb the silent slumbers of the dead, or that Samuel was in reality under any influence of the witch, or her enchantments, but that the whole scene was directed in the wisdom of God to answer his own wise and righteous purpose, not only in rebuking Saul, but also in furnishing a type of the witchcrafts, sorceries and delusions which should mark and characterize the man of sin in all his anti-christian forms and workings. The inspired writers in the New Testament frequently applied the term witchcraft, or terms equivalent, to the delusions and abominations which prevailed in their day, and in Revelation it is used in reference to the anti-christian beasts, to Mystery Babylon, &c., and the power they should manifest in the sight of men, to bewitch the people which dwell upon the earth. As the magicians of Egypt mimicked by their enchantments the wonders which the God of the Hebrews wrought by Moses and Aaron, so do the magicians of antichrist mock the children of the free woman. Neither Moses nor Aaron pretended that they had any power to perform those

wonders only as God wrought by their hands, but the magicians could do all their lying wonders by their enchantments. It is the same in modern times. None of God's children entertain the idea that they can effect either their own, or the salvation of others, but nothing is regarded easier by the religious magicians of the present time, than to produce by their enchantments, (or instrumentality, as they call it,) the salvation of men. Some of them have declared it to be as easy performed as for one to turn his hand over. In the sight of men these wonders are performed, and to those who wonder after the beast, their lying wonders seem to be real, and they verily believe their revivalists have power to bring fire down from heaven, or to raise not only dead sinners from the dead, and raise up prophets, but also, by their mummeries, to produce, call up, or procure, the presence of Christ, of the Holy Spirit, and wield the power of God, both in mercy and in wrath. They can, as they pretend, send the gospel forth and convert the heathen unto God, or launch the thunder-bolts of heaven on our congress at home. In the sight of the beast, and in the sight of a majority of men, these delusions pass for realities. By their mystic arts, they can supply any quantity of ministers, and bring them up, as the witch did the apparition of Samuel, and qualify them for any kind of service they can desire to be employed in. With them it is rank anti-nominanism, to acknowledge that men are subject to the high decrees of Jehovah, and that salvation is only of the Lord, that he hath mercy on whom he will have mercy, and whom he will he hardeneth. The witch of Endor was remarkably modest in her pretensions, when compared with her sisterhood of the present day. She was alarmed at the result of her use of means, when she saw, or thought she saw, gods ascending out of the earth, but our modern witches pretend to bring gods out of the earth, and instead of being terrified, they exult in their achievements. What we mean by their bringing gods out of the earth is,

First. In producing by earthly power, that which in reality can only be performed by God himself. Jehovah has said, "I am God, and beside me there is no Savior." But from the flesh, which is of the earth, by the use of their enchantments, (or means as it is now fashionable to call them) they can produce salvation, and each of their earth-born gods in turn can effect the salvation of others, and so become saviors. In this modern witchcraft they see gods ascending out of the earth.

Second. From the bowels of the earth they bring the precious metal of which their mighty dollar is composed, to which they ascribe the power of saving souls. Indeed we know of nothing that is specially and exclusively ascribed by divine revelation, to the living God, that they do not ascribe to these kind of gods which they see coming out of the earth. Doctor A. Judson, in his day, in plain terms ascribed the eternal salvation of souls from the quenchless fires of hell, to the jewels of the American ladies, and the Doctor is regarded as an oracle by the whole fraternity of modern missionism. Did not the Doctor see gods coming out of the earth when he exclaimed, "How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time, yea, stretch away in the boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up." - See Dr. Judson's letter to American ladies in 1832.

But there are other applications of the figure of witchcraft. The influence of Judaizing teaching on the saints in the Galatian churches, was regarded as witchcraft, and the saints which were contaminated by it, were interrogated, "Who hath bewitched you?" &c. The prophet Samuel told Saul, that to obey was better than sacrifice, and to hearken than the fat of

rams, but rebellion was as the sin of witchcraft. We have not the time nor space that might be profitably devoted to the consideration of this subject in all its bearings. We rejoice to know that however the saints may be tried, perplexed, and bewildered by those who seek unto those who have familiar spirits, to witches, and wizards that peep and mutter, old Balaam was compelled to acknowledge that no enchantment can prevail against God's chosen tribes. While the God-forsaken kings and rulers, and the hardened Egyptians, may seek unto witches, and resort to enchantments and sorcery, instead of looking to God alone for support, it is our duty and our blessed privilege to ask counsel of God, who giveth liberally to all men; and may we remember that it is written and "engraved as in eternal brass," "They that trust in the Lord shall be as Mount Zion that cannot be removed, but abideth forever."

Middletown, N. Y.
June 15, 1855.

Elder Gilbert Beebe
Editorials Volume 3
Pages 218 - 221

# THE WORK OF DEACONS AND DEACON'S WIVES.

It is much easier for us to understand what should be the character, deportment and standing of a deacon and of a deacon's wife, than to define with certainty their official duties. Paul has instructed Timothy that deacons must be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And he adds, "And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well." &c. I Tim. 3:8-12. From the qualifications required, we infer that those who, on being proved, are found duly qualified, will be led by the Spirit to make themselves useful in the church of God.

Like the bishop, {or pastor} they are to be good disciplinarians, for they are to rule their own houses well, showing that they are gifted in discipline; and as the place of a deacon is called an office, we infer that as officers in the church, they are divinely authorized to assist the pastor in the general oversight of the church. To watch over the members, and to admonish, exhort, and to reprove when necessary; to give wholesome advice to those who need it; to see that the poor of the church are not neglected, and that the pastor is not hindered in the ministry by cares which the church through her deacons should relieve him from. We judge from the qualifications of deacons that they should see that none of the members of the church neglect the assembling of themselves together for social worship, and when the pastor is not present, or the church is destitute of

one, the deacons should take the lead of the meetings, and call into exercise such gifts as in their judgment are most edifying. As the members generally have a right to look to the deacons, as well as to their pastors for counsel, it is highly important that their wives should possess the qualifications required of them. If the pastor, or deacon's wives are double tongued, or slanderous, or given to gossip, it would greatly embarrass the members in visiting them for the purpose of counsel and instruction.

The deacon's wife, if what she should be, will be of great service in the church, as they may be approached more freely on many subjects, by the female members, on subjects which they could not so well state to the deacons or pastors.

Some have supposed that the deacons were, in the absence of a pastor or evangelist, to administer the ordinances of baptism and the Lord's supper; but that is an egregious mistake, and has caused great disorder and confusion whenever the error has prevailed. None were commissioned by the Head of the church to baptize, but those who were also commanded to preach. Philip, who baptized the eunuch, was expressly called, qualified and sent to preach and baptize, and he was nowhere called a deacon; but he is, in Acts 21:8, called "the evangelist, being one of the seven." That the office of the deacon is co-operative with the bishop or pastor, and yet distinct, is clear from the titles by which they are severally designated, and the peculiar qualifications they are required to possess, as good, sound and efficient disciplinarians, is, we think fully implied.

Middletown, N.Y.
November 1, 1870.
Elder Gilbert Beebe

# The Work of the Gospel Ministry To Open the Eyes of the Blind

## Comments on Acts 26:18

In this chapter, the apostle Paul, in making his defense before Agrippa, related his remarkable conversion to the christian faith, and in the course of that relation, mentions the words which were spoken to him by our Lord Jesus Christ, whose voice, pealing from the high throne of his supreme glory, came with almighty power and irresistible force to his heart, at once removing his violent prejudice against the truth, and making him to feel most sensibly his lost and helpless state and condition as a sinner against, and persecutor of Jesus Christ.

Elder Harding desires our views on a portion of the words which were spoken by our Lord Jesus Christ to Saul on that occasion, and by him narrated in his address before Agrippa, namely “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

In the context we are told that our Lord designed to make Saul a minister and a witness, both of the things which he had seen and of those things in which he would afterward appear unto him; and that he would send as a minister and a witness unto the Gentiles, open their eyes, &c. Not by any means implying that Paul, even as an inspired Apostle had the power to quicken dead sinners among the Gentiles or the Jews to see the things of the Spirit which are foolishness unto the natural man, and which no unregenerate man can either see or know because they are spiritually discerned, but

ministerially and as a witness of Jesus, he was to open their eyes. God has a people amoung the Gentiles whom he was about to call, quicken and bring to his fold. They were now afar off, and in darkness, error, idolatry, and under the power of Satan, but they were soon to be called by grace, and instructed. To qualify this witness and minister, he must like the husband-man, first be a partaker of the fruits, and as we see in his own experience, when quickened by the life-giving voice of Jesus, he found himself in darkness, in bondage and ignorance, and instead of being led to fancy that he would be able to give eyes to the blind, by any power which he possessed, he found himself unable to open his own eyes, but remained in darkness until one of the Lord's ministers and witnesses was sent to him, as he was now about to be sent to the Gentiles, saying to him, by divine authority, and in the name of Jesus, “Brother Saul, receive thy sight.”

The work for which Paul was qualified, and to which he was called, was to open the eyes of God's quickened children among the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God. Certainly his ministry had this effect. God's people, to whom he was sent, had been brought up in Pagan darkness, and although quickened and prepared by a divine power for the salutary benefits of Paul's labors, had never had their sight directed to the adorable way of salvation by grace. To open their eyes, implies that they had eyes to open; not their natural eyes, for with them no man can see the kingdom of God, as it is written, “Eye hath not seen.” “The natural man receiveth not the things of the Spirit of God.” But when God, who commanded the light to shine out of the darkness, has shined in their hearts, to give them the light of the knowledge of the glory of God in the face ministerial labors of the servants of Christ to remove from them their “grave clothes,” as Christ commanded in the case of a quickened Lazarus' and to take the napkin from his eyes, as Ananias had done to Saul, and as Paul was to do to

the quickened Gentiles, by preaching to them the glorious gospel of God our Savior, administering to them the ordinances of Christ, “teaching them to observe all things whatsoever Christ has commanded them,” and warning them to be aware of false teachers and false doctrine. Should Paul, or any other person, open the eyes of a dead man, it would not enable the dead to see, for if dead they can see no more with their eyes than with their hands or feet, but opening the eyes of the living, removes that covering from the eyes, which prevents their seeing. Hence to open the eyes of God's quickened children ministerially, is to turn them from darkness to light. Living persons, if their eyes be shut, are in darkness, and when in darkness, as Peter said, they are blind, and cannot see afar off, and have forgotten that they have been purged from their old sins. Much may be written on the subject of that darkness to which God's living children are subject, sometimes by reason of doubts, fears, unbelief, &c., and sometimes by following their own carnal reasoning, instead of living by faith upon the Son of God. But the darkness from which the Gentile converts were to be turned, seems to have been from pagan idolatry and superstition, to the divine radiance of the glorious gospel of the blessed God. The darkness of this world is connected with the power of Satan, who is the prince of the power of the air, the spirit that worketh in the children of disobedience, and Satan and his emissaries are spoken of as rulers of the darkness of this world. But God has delivered his children from the power of darkness, and translated them into the kingdom of his dear Son - hence they are admonished to walk as children of the light. Perhaps there never was a time when the power of darkness was more strikingly demonstrated than at the present day, in which men put darkness for light, and light for darkness. And the power of their darkness is so great that they who are under it “Wonder and perish, while God is working a work in their day which they shall in no wise believe though a man declare it unto them.” Even God's

people in all there natural powers are inclined to darkness rather than light, and the constant tendencies of their natural mind is to run into it, but God has provided for the effectual turning of them from from it, and from its Satanic power, unto God. And the gospel ministry, and especially the apostolic gifts And labors are eminently calculated to secure this object. “That they may receive the forgiveness of sins.” The forgiveness of sins, and the reception of that forgiveness by the sinner are very different things, “Christ is exalted to be a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins.” There are many witnesses on earth who can testify that Christ has power on earth to forgive sins. But the forgiveness of our sins cannot afford to us consolation until such evidence or assurance of their forgiveness is afforded us to enable us to receive that forgiveness by faith, then we realize a full and free discharge from the guilt and condemnation of them. Isaiah had neither power nor commission to forgive Jerusalem, but God commanded him to speak comfortably to Jerusalem, and cry unto her that her warfare was ended, and her iniquities were pardoned. They were already pardoned, but they were to be apprised of the fact, that they might receive the forgiveness, and rejoice in it. A quickened sinner, until thus enlightened, will seek for justification by the deeds of the law, and will labor and mourn in darkness where he is annoyed by the tempting power and cruel suggestions of Satan, until he is enabled by grace to see how God can be just and the justifier of a poor, guilt-burdened sinner, but when the assurance is brought home to his understanding that “he has received at the Lord's hand double for all his sins,” then he receives the forgiveness of his sins. This is to them a great and glorious deliverance, and in it they rejoice with joy unspeakable and full of glory, Now they receive not only the evidence of the remission of sins, through the redemption that is in Christ Jesus, but they are placed experimentally among the heirs of God and joint-heirs of Jesus Christ, and as heirs,they receive

inheritance among them which are sanctified. Not a purchased possession or a reward for their efforts at reformation, their use of means, or payment for services rendered to the Lord, but an inheritance, the gracious patrimony of their heavenly Father. And this inheritance being a joint inheritance, is among them which are “Sanctified by God the Father, preserved in Christ Jesus and called.” “Saved and called with an heavenly calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began.” The King who sits upon the throne of his glory, who has separated them from the goats, and put them on his right hand, says to them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” And that faith which is in him, of which he is both the author and finisher, is given them, and by it they receive their forgiveness and inheritance among them which are set apart, separated or sanctified.

But let it not be forgotten that a part of the legacy is, that in this world the heirs of glory shall have tribulation. “If any man will live godly in Christ Jesus, he shall suffer persecution.” God has chosen his people in a furnace of affliction, and the saints are destined to encounter many trials, temptations, doubts, fears, reproaches and afflictions, but they have the blessed assurance that these comparatively light afflictions, which are but for a moment, do work for them a far more exceeding and eternal weight of glory, while they look not on the things which are seen, but on the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Hence, “We know that all things do work together for good to them that love God; to them who are the called according to his purpose.”

Middletown N.Y.
April 15, 1858

Elder Gilbert Beebe

# THE WORLDS CONVENTION.

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." – Isaiah viii. 12.

THE time and place for the convention of all evangelical denominations of professed christians, is now fixed to be held in London, England, August 19th, 1846. The professed object is to form an "Evangelical Alliance," which will be, if they succeed, ecclesiastically what the "Holy Alliance" of European nations has been politically; an alliance, not very dissimilar to that of Pilate and Herod in the first century, or of the forty total abstinence men mentioned in Acts xxiii. 12. We find by our exchange papers that Doctor Dewitt of the city of New York, has taken leave of his flock and preached his valedictory, preparatory to setting out for this great convention. Delegates are appointed from the principal wards of the "Great city which reigneth over the kings of the earth." – Rev. xvii. 18. And the expectation of aspirants for ecclesiastical power appears to be at its highest elevation. This movement contemplates the open consummation of a series of progressive operations which have been maturing for more than thirty years, under the most sly and insidious management of a set of men whom we find advertised in holy writ as men who lie in wait to deceive; men of corrupt minds, who, concerning the faith are reprobate; men who, with feigned words, make merchandise of the unwary; who lead captive the silly, and turn the grace of God into lasciviousness. The popular religious machinery of the present age has been operating for a long time, not without success. The nominal church and the secular powers of our beloved America have been ripening for the crisis to which the world's convention is designed to bring the popular religious institutions of christendom. No other nation on earth

has so much reason to look with a vigilant and jealous eye to the result of this *ultimatum* of anti-christian experiments as our own country. The national churches which have always been patronized by their state governments, have nothing to lose by this contemplated concentration of clerical or ecclesiastical Power; but the citizens of our states have much to lose. To us a sacred boon has been entrusted, which cost the toil, the treasure and the blood of our ancestors. All they fought for and gained in the revolutionary struggle, that has not already been frittered away from us, is now at stake; and the liberty to live, to be free, to pursue happiness, as designed and expressed in our declaration of national independence, is now to be contested. The anti-christian interests of America cannot become identical with its kindred anti-christ of foreign nations, in a direct organization, without involving the most wanton hazard of our free institutions. A direful specimen of this description of confederacy has, even when limited to a central location in our states, involved a neighboring city in conflagration and blood. The scenes of riot, murder and arson, which occurred a short time since in Philadelphia, resulted from a confederation of the anti-Roman-Catholics of that city and the neighboring districts, into a Protestant association for the suppression of Romanism. The history of all nations throughout all former time bears ample and astounding testimony that all alliances of the kind which is now sought for, have resulted in the prostration of every liberal and republican principle, and produced the most revolting persecution and martyrdom of those who were conscientiously opposed to the wicked machinations of infatuated bigotry.

Had the pure, peaceable and holy religion of our Lord Jesus Christ required the combination of earthly powers, and the amalgamation of conflicting religious interests for its support, the admonition at the head of this article would not have been given by the inspiration of God; nor would our

Redeemer have declared so emphatically as he did, that his kingdom is not of this world.

Independently of the project of linking the anti-christian interests of America with those of foreign and antagonistic powers of despotic nations, in our own country, and in the open face of those who claim to be the uncompromising advocates of civil and religious liberty, the very sects and mongrel combinations of sects, which are now most prominent leaders in forming this alliance with the powers of other nations, have been exerting a most corrupting influence upon the legislatures and executives of our states and nation; and few have been found in either department whose virtue and patriotism have been proof against their wily arts and malevolent efforts. Our legislatures have been flooded with incessant memorials for charters, special privileges, and legislation upon religious subjects, especially for the last two or three years. Powerful efforts have been made to induce our government to define and enforce the laws of God; and not on1y to define, but also to alter the divine code, and compel our citizens, irrespectively of their conscientious scruples, to receive, observe and obey their version of it. It is true revisions have been called for and obtained under the pretence of regulating the morals of the community; but it is equally true that under this pretence they have not hesitated to give us a new version of the decalogue, changing the day which God enjoined on Israel for a Sabbath, from the seventh to the first day of the week; and the manner of observing it, from a rest and total cessation from all labor, to a license to travel any distance not exceeding twenty miles, to attend Public worship; and the penalty for a violation of that law, from death to a flue of a few shillings! The subject of meats and drinks, if not of new moons, has received the grave consideration of our legislatures. Laws to moralize the community have been made with aim eye to religionize and sectarianize, and

thereby to rob the people of their inalienable and constitutional rights. In order to secure “a power behind the throne greater than the throne itself,” the clergy, through their numerous coadjutors have asked for and obtained in this state the power to control our public schools, and to supervise and direct the education of about 800,000 children, with machinery sufficient to control the religious and political drilling of the whole rising population. We might trace the operations of this anti-christian combination, fur many years past, in its corrupting, corroding and blighting effects upon both church and state in our country. But our object in this article is more particularly to remark upon the project of forming this alliance of the ecclesiastical powers of the whole world. The principal objects of this convention, according to Mr. Cox, are as follows:

“1. To collect and digest knowledge, statistical and general, on the state of religion, and the strength of the Protestant interests, in all the represented districts of the world; and then to dispose of it, to preserve it and to make it useful in the best manner, for the permanent anti the common benefit of the churches and the cause.

“2. To form with admirable and heaven-directed wisdom, an ecumenical creed or code of principles, for all christians, evincing their substantial union, and promoting their moral consolidation as the commonwealth of Israel symbolizing their oneness to the nations.

“3. To constitute a permanent organization of some sort, as the Evangelical Alliance, with centres of influence and circles of correspondence throughout the world, offensive and defensive, or rather aggressive and protective, with officers and means; an organization simple and yet efficient, with defined powers and duties, and a prospective re-convention, septennial or quinquennial, it may be, in America or Europe,

for objects or ends congenial, opportune to varying occasions and edifying the common cause.

"4. To facilitate the operations of the missionary enterprise; co-operating in some general views and measures, considering the best economies of administration and efficiency, diffusing a spirit of catholic rather than partisan propagation of the gospel, and agreeing as to what objects of proximate aim and effort we are all to affect, and in what best way we may bring our common christianity in its genuineness, to act on universal mind, the heathen, the Jewish, the infidel, the Romanist, the heretical, and the prejudiced, for the advance of the kingdom of God.

"The subordinate aspects and ramifications of these are innumerable, as well as so vast and so indefinite as to make uncertainty and danger."

Mr. Cox anticipates some difficulty in preventing some sects and religionists from taking part in this World's Convention. The Quakers, and Universalists, and some others, although legitimately citizens of the world, in the broadest sense, are to be proscribed, and cashiered out of their right to a seat or representation in this convention of the world, and that little flock which our God has chosen out of the world, and which is not reckoned with the nations, of course, will have no voice in their proceedings. But it is to be expected that they will receive some attention when this "Evangelical Alliance" shall reach the summit of its power. The object to be attained, as stated by themselves, as in the extracts above, when obtained will show an investment of ecclesiastical power and influence, sufficiently potent to reign over the kings of the earth.

New Vernon, N.Y.,
June 1, 1846

Elder Gilbert Beebe
Editorials Volume 2
Pages 646 - 650

# THE “WORLD” VS. THE “SIGNS”

*(From the World.)*

“The editor of the “Signs of the Times” has occupied much space in his last number in a reply to what appeared under our editorial head a few weeks ago, in reference to the meeting at Lambertsville. He has excited our astonishment by an irreverent use of the word of God. But for one paragraph, his article should have passed in silence. “Our theory,” says brother Beebe, “is the bible, and when the editor of the *World* will show us that we act in opposition to that theory, we will acknowledge our fault, and endeavor to retrace our steps.” He has done so in his quotations from the bible, for they are wholly inapplicable in some instances to the case which they were cited to sustain; and in others he has been guilty of a play upon words which we regard as exceedingly reprehensible. We refer him simply to his own course in the article from which we have quoted, and in another referring to the editor of the *Repository;* and if that does not convict him at the bar of his own conscience of having acted “in opposition to the theory of the bible,” it is vain to use argument with him. We sincerely hope he will redeem his pledge by acknowledging his fault, and retracing his steps. The emotions of mind that are produced by witnessing a brother depart from the path of rectitude are painful in the extreme. That they may be changed to joy by his return is the prayer of his calumniated brother, the editor of the *World.*”

# THE CAUSE CARRIED UP.

AMONG all the charges hitherto brought against the “Signs of the Times,” that of irreverence for the word of God has not appeared until preferred by the editor of the *World,* in a short

article in his seventh number, under the editorial head. In order that our readers may form an opinion how far he has sustained this charge against us, we have copied the entire article, which our readers are requested to compare with that in our fifth number, to which it is intended as a reply, and then decide whether we have in that article, as he represents, treated the sacred volume with contempt or irreverence.

He has not stooped so very low as to inform us what precept of that blessed volume we have violated. He has not pointed us to any chapter or verse, but he has arraigned us before a very different tribunal from that before which we proposed to have our trial; and having brought three specific charges against us, anon proceeds in a most summary form to enter judgment, and then demands of us the redemption of our pledge; as though he had complied with our terms, and had in reality proved us guilty of a departure from the theory of the bible. Although we intend to appeal from the decision of his *We,* to the high court of those who have been duly authorized by our king to sit upon twelve thrones, and to judge the twelve tribes of Israel, yet we will notice the charges, &c., *briefly,* as the complainant seemed dissatisfied with the length of our former article.

And first, we are charged with having excited the astonishment of the *World,* (we are glad it was not the church,) by our irreverent use of the word of God." We can hardly hope to escape the charge of repeating the same offence if we should say that our good Master once caused a very similar excitement among those of the world, Pharisees, &c. For it is written, "They were astonished at his doctrine, for he taught as one having authority, and not as the scribes." He was frequently accused of violating the scriptures, or not reverencing them; Sabbath breaking, eating with unwashed hands, associating with wine-bibbers,

(as our Lord did not join the total abstinance party,) and with gluttons, &c.

But the second specific charge is that "he (brother Beebe) has done so, *i. e.,* acted in opposition to the theory of the bible, in his quotations from the bible." A serious charge is this! But is it not bible theory to quote scripture? Did not Christ and his apostles, John the Baptist, and the four evangelists, all quote scripture? It cannot be denied. But our complainant adds, "For they are wholly inapplicable in some instances to the case," &c. But this remains to be shown. The application which our Lord and his apostles made of their scripture quotations have been uniformly disputed by the world.

We do not pretend, like them, (the apostles) to be infallible, but we wish to be followers of them as they were of Christ, and if through infirmity, ignorance or inability we have missed the track, let it be shown wherein.

The third charge is "that we are guilty of a *play* upon words, which *we* regard as exceedingly reprehensible." This charge is so indefinite that until we receive a farther explanation we i~ill not attempt to plead either guilty or not guilty.

But finally we are referred to *our course* in the article from which the editor of the *World* has quoted, and to another referring to his yoke-fellow, the editor of the *Repository.* And an appeal is made to the bar of our conscience, &c.

Perhaps we may again excite the astonishment of the *World* by assuring the conductors of the *World* that we have long since learned better than to recognize conscience as a duly authorized tribunal, for we have a more sure word of prophecy, or decision, whereunto we do well if we take

heed, as unto a light shining into a (lark place, until the day dawn," &c.

If our course is wrong our conscience is also wrong; this may possibly be the case. But the word of God cannot be wrong. Hence from every consideration we are hearty in making our appeal from the tribunal *we,* (the *World,)* and from the bar of conscience, to the word, and to the testimony.

NEW VERNON, N. Y.,
March 5, 1834.

Elder Gilbert Beebe
Editorials Volume 1
Pages 125 – 128

# WROUGHT OUT, AND BROUGHT IN, RIGHTEOUSNESS.

IN reply to the inquiry of brother I. T. Crooks, we cheerfully give our views on the subject of Righteousness. Certainly a more important subject could not be presented for our prayerful consideration. To us, the subject appears naturally divided, and we will therefore consider, first, that righteousness which the church have in Christ by inheritance, and secondly, that which we consider a legal or law righteousness, both of which we believe are essential to our acceptance with God into the state of ultimate glory.

We fully agree with brother Crooks that a law righteousness could not give life to those who were dead, and we also contend that a legal righteousness can only be possessed by such as have previous life. In speaking of righteousness, as an inheritance of the saints, the doctrine of union to Christ is necessarily involved. To come to the point, we believe the scriptures justify the belief that the church of God were created in Christ before the world began, and being sanctified by God the Father, were preserved in Christ Jesus; that they had life given them in him, and as certainly existed in him, who is the beginning of the creation of God and the firstborn of every creature, as did Eve exist in Adam in the day when God made man male and female, and called their name Adam. Thus Christ, being set up in his mediatorial character, from the ancients of eternity, stood as fully identified with his church as a mediator, as he did in his Godhead with the Father. As a spiritual Head, the church was his body; as an Everlasting Father, the church were his children or seed; and as a Husband they were his bride in him after the similitude of Adam. Hence we hold that perfect, eternal, immutable, uncontaminated and everlasting righteousness which Christ

possessed belonged by union or relationship to all who had life given them in him, embracing even as many as the Lord our God shall call. The righteousness of which we speak does not belong to the saints by virtue of any contract, engagement, law-works, or debt-canceling, either per. formed by him or his people in eternity or time; it is based upon our unity to and identity with him from everlasting. This inheritance of righteousness in Christ Jesus was not corrupted when we fell in Adam, for it is incorruptible; neither did it thereby or subsequently suffer the slightest blemish, for it is undefiled; nor did our fall into sin dissolve the ground of our title to that inheritance, it being founded on relationship, "if sons, then heirs," &c., for it cannot fade away - it was not in oar hands to lose or forfeit; for it is *reserved* heaven for you who by him do believe in God.

It appears to us as absurd to suppose that our spiritual life results from a law righteousness, or obedience to law, as it would be to believe that Christ himself is the product of law righteousness; for Christ is our life; and when he who is our life shall appear, then shall we appear with him in glory.

*Second.* Although our fall in Adam subjected us to the curse of the law under which Adam, as the natural head and representative of his race, was created, and by our transgressions of the law in him we became captive, sold under sin, and were disqualified for the enjoyment of the heavenly inheritance, yet the inheritance itself, being incorruptible, was still reserved and could not fade away. The consequence of the fall to the people of God was the loss of all that innocence which Adam originally possessed; and as we had no spiritual life in Adam, (our spiritual existence and righteousness being hidden in the secret place of the Most High,) we became dead in trespasses and sins, helpless and depraved, guilty and condemned, without hope and without God in the world.

The impediment in the way of our possessing our divine inheritance, instead of consisting in a want of provision on the part of God, or a non-existence of such a righteousness in Christ, lay in the fact that we had actually sinned and come short of the glory of God. The requisitions of the divine law had not been fulfilled, and justice demanded our imprisonment. The law did not require that we should have had righteousness in Christ from everlasting; but the only ground on which justice could release us was that every jot and tittle of the law should be fulfilled.

For the deliverance, then, of his people, it was required that Christ should come in the flesh, be made under the law, fulfill its precepts, bear its curse - when lo! he spake, "I come to do thy will, O God." This we needed, not to make us sons, but to put away sin; not to produce life, but to justification of life; to remove the impediment, to deliver from captivity, &c. In effecting this deliverance for us, it was either necessary or it was unnecessary that Christ should come and do and suffer all that the Father gave him to do and suffer; and if brother C. says it was indispensibly necessary, then he admits all that we contend for; but if he says it was not necessary, and that the church was already acquitted by virtue of that eternal righteousness they had in Christ before all time, then we are at issue; for we would esteem his position as virtually saying that Christ died in vain or unnecessarily.

What we have written above in reply to brother C. we have written at a late hour at night, ready to depart on the morrow to an association. We have but just touched the subject, but will perhaps, should providence favor our present inclination, resume the subject at some future period not far distant, when we hope to be able to give our views on the subject more at large. In the meantime, may the Lord direst our minds to his blessed word as our only standard.

ALEXANDRIA, D. C.,
June 15, 1839.

Elder Gilbert Beebe
Editorials Volume 1
pages 506 – 508

# ZECHARIAH III. 1-4

In answer to the inquiry of our esteemed sister Ferguson, we reproduce what we published on a portion of the text more than twelve years ago, which will be found in volume 35, number 12, page 94. As there are comparatively but few who have preserved that paper, and as we have found no occasion to change the views we then expressed upon the subject, and as we then confined our remarks principally to what we understood to be presented in the third verse, we will add a few thoughts on the fourth verse.

"Now Joshua was clothed with filthy garments, and stood before the angel." Contemporary with Nehemiah and Zerubbabel, at the time of the building of the second temple in Jerusalem, Joshua presided as the high priest of Israel, and as such a type of the great High Priest of our profession, who is brought to view in the gospel, as presiding over the building of the spiritual and anti-typical temple, which of lively stones is built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Christ, as the builder of his church, was prophesied of by this same prophet, (in vi. 12, 13,) saying, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall rule upon his throne; and he shall be a Priest upon his throne; and the counsel of peace shall be between them both." The priesthood of Aaron and his sons claimed no regal power, no right to reign or rule, but was confined to the service of the altar, and continually engaged in offering sacrifices for the sins of the people; but in the figure of the man whose name is The Branch, is presented a regal or royal priesthood, not after the order of Aaron, but after the order of Melchisedec,

and in it is presented the King and the Priest in one man, whose name is The Branch, and the Counsel of Peace between them both, that is, between the King and the Priest. AS all the approved kings of Israel counseled with the priests, and through them received counsel from the Lord, they in their communion and consulatation pointed to him, who should sum up all that was set forth by prophets, priests and kings, in the person of him who is our Prophet, Priest and King; the King of righteousness and Priest unto the Most High God, and all the counsel of peace involving and embracing the eternal salvation of his church and kingdom, is embraced in the official characters which are embodied in and sustained by our Lord Jesus Christ. Men sometimes volunteer their counsels, professedly for peace, and which they seem to flatter themselves will be an improvement on God’s counsel; but the counsels of men invariably conflict with the counsels of the Lord, which alone shall stand.

In offering a few remarks on the text which we have placed at the head of this article, we propose to notice Joshua in his typical relation to Christ, and of Christ in his vital relation to his church.

The person, priesthood and official service of Joshua differed in nothing essential from that of other priests of the same order; but in his name, and connection with the building of the temple, as also in his presentation in the subject under consideration, are found some expressive peculiarities in which he prefigures our Lord Jesus Christ.

But the position occupied by him in our text and its surroundings demands our special attention. The prophet says, “And he shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Here, if we comprehend the figure, our Lord Jesus Christ is brought to view in his Mediatorial work in

his priestly habiliments, as bearing all the tribes of his redeemed Israel, and stands for them, before the angel of the divine presence, in his holy law. The angel, or spirit of the holy law of God, is the angel of the Lord. God's presence is called his angel; and God appears in his law demanding satisfaction for the sins which Christ in his priesthood came to expiate, and make atonement for. No priest or offering under the old dispensation could meet the demands o the law and justice of God, but our spiritual Joshua was able to stand before the angel; and although there resisted in his mediatorial work by Satan, sin, death, hell and the grave, he occupies the place, as one arraigned before the angel, to bear the judgment, and meet the awakened sword which God had commanded to smite the Shepherd. In his description of this dreadful conflict, Jude says, "Michael the arch-angel, when contending with the devil, he disputed about the body of Moses, said, The Lord rebuke thee." From this declaration of Jude we learn what was the ground of contention. By the body of Moses, which God buried in the wilderness, and whose sepulcher could never afterwards be found, we understand is signified the power and dominion of the law, as administered by Moses over God's people, Israel, whose demands were met and canceled by our Redeemer, and which in its dominion became dead to them, and they to it, by the body of Christ. In this conflict an effectual appeal was made to God to rebuke the disputing adversary. "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem;" the very God of election, whose sovereign choice of Jerusalem is in the eternal and immutable election of grace, rebuke thee. "Is not this a brand plucked out of the fire?"

Observe the figure. After a seventy years'captivity of the children of Israel in Babylon, in which the city had been nearly demolished, the old temple destroyed, its consecrated furniture desecrated and carried away, and few of the citizens

permitted to return, what more appropriate figure could represent this preserved remnant according to the election of grace than is here used, *a brand plucked out of the fire?* Nearly consumed, but a brand remains, which must inevitably have been consumed but for the election of grace. Now in the great redemption and deliverance of this chosen remnant our high priest appears before the angel of the Lord, clothed with filthy garments. His work is to purge and cleanse Jerusalem from all her uncleanness; and to do this, as her high priest he must represent her as she truly is, by an assumption of all her sins and pollutions. And the Lord hath laid on him the iniquities of us all. Bearing all the sins of his people, he stands before the angel of the divine presence. The flaming eye of the law and justice of the pure and holy God is upon him, and yet he stands clothed in filthy garments, before whose searching gaze no unclean or unholy thing can be tolerated, or allowed to live.

No greater affront could be offered to the law than for the priests to appear before the Lord except in consecrated priestly garments perfectly pure and clean. But, wonder, ye heavens, and be astonished, O earth, the High Priest of our profession before the presence of the angel of the Lord in filthy garments; behold he comes from Edom, with dyed garments from Bozrah, and he will stain all his raiment. He is made sin for us, who knew no sin, that we might be made the righteousness of god in him. He is numbered with the transgressors, and bears the sins of many. He is holy, harmless, separated from sinners, and higher than the heavens, – he who is the righteousness of God, is clothed in filthy garments, and stands before the angel. How could this be? The Word which was with God, even the Word which was God, is made flesh. He has taken on him the seed of Abraham, is made of a woman, made under the law; and in the assumption of the seed of Abraham all the transgressions of that seed are laid on him, and bearing them in his own

body on the tree, he stood before the angel, with full ability to put away sin by the sacrifice of himself, and to finish transgressions and make an end of sin, and to bring in everlasting righteousness. Having as our High Priest made an offering for sin, he has by one offering perfected forever them that are sanctified. There is therefore now no condemnation to them that are in Christ to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Through the efficient Priesthood of our spiritual Joshua, a fountain is opened for the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. For he has himself borne our griefs, carried our sorrows, and endured the chastisement of our peace, and with his stripes we are healed. Truly such an High Priest became us. No other priest could, with our sins upon him, have stood before the angel. He only was able to bear the storm of wrath which was due to our transgressions; as none but Jesus was able to lay down his life, and then to take it up again. Not all the blood that flowed from Hebrew altars, nor all the sacrificial offerings made by Aaron and his sons, could have purged our hearts from an evil conscience, or qualified us to serve the true God acceptably. But he was delivered up for our offenses, and raised again for our justification; and so we are freely justified through the redemption that is in him.

The brand is rescued from the burning. The fire of righteous indignation and wrath is quenched by the one offering which Jesus Christ, through the eternal Spirit, made of himself unto God, and by the which he has obtained eternal redemption for us. Can we contemplate the subject without feeling emotions of love and gratitude to him who hath loved us and given himself for us? He endured the cross, he despised the shame, he suffered without the camp for us; and shall we, can we feel reluctant to go unto him without the camp, bearing his reproach? He has redeemed us unto God with his precious blood, plucked us as brands out of the fire, called by

his grace, quickened us by his spirit, and assured us that we shall reign with him in glory. Then what manner of persons ought we to be in all holy conversation and godliness? No service by him enjoined can be too hard; no sacrifice of ease or wealth, of time or substance, can be too great. If indeed we love him, let us keep his commandments.

"And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him, and unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will cloteh thee with change of raiment."

In our former article, as copied above, we attempted to show that the anti-typical Joshua, or Jesus, the great High Priest of our profession, in taking on him the seed of Abraham, became a partaker of the same flesh and blood of which the children are partakers, was made flesh, made of a woman, and made under the law which we had transgressed, to redeem them that were under the law; and being clothed in mortal flesh, that is, flesh subject to death, and bearing in the body of his flesh all the sins of his people, his raiment was stained: though immaculately pure and free from blemish, except by imputation, yet loaded with all the iniquities of his people which were laid on him, he was made sin for us who knew no sin, that we might be made the righteousness of God in him. Thus arrayed in flesh and blood he stood before the angel of the divine presence of the law, answering to the figure of Joshua the high priest clothed in filthy garments; and when he had put away the sins of his people by the sacrifice of himself, and bowed his head in death, the divine law, and eternal justice, with all the "seven spirits of God," stood by, the law was honored and justice was satisfied. The awakened sword of God's avenging wrath had smitten the man who is God's fellow, when he through the eternal Spirit offered himself for our sins, and by that one

offering perfected forever them that are sanctified. Now the same God who had commanded the sword to awake against him, commands, saying, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the king of glory shall come in." – Psa. xxiv. 7-9. The doors of death to him are unbarred, the gates of the grave are thrown open, and the mighty conqueror over death, hell and sin leaps forth, leaving the grave-clothes of morality, of sin and suffering, in the tomb. He is raised up from death by the glory of the Father, and in a wonderful change of raiment mounts his Mediatorial throne, receives the joy that was set before him, and sits down with his eternal Father upon his throne; and with all power in heaven and earth vested in him, receives the commission, "Rule thou in the midst of thine enemies," with the assurance that his people shall be willing in this new-born day and dispensation of his power and glory. – Psa. cx. 1-3.

But mark the wondrous change of our High Priest's apparel! No more a feeble babe in Bethlehem, no more a humble tenant of a manger, no more a man of sorrows and subject of grief; the mortal garments of flesh and blood, now begotten from the dead, has passed far beyond the power of death: death has no more dominion over him. That raiment which was mortal has put on immortality. Death in him is swallowed up in victory. His resurrected and glorious body is clothed with all the refulgent glory of the eternal Father. Clothed now in majesty and transcendent glory, he now holds and possesses all the glory which he had with the Father before the world began. – John xvii. 5. With a fair mitre upon his head, and clothed in a vesture dipped (baptized) in blood: "and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he

treadeath the winepress of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." – Rev. xix. 13-16

In this change of raiment our glorious Redeemer is described in the first chapter of Revelation, saying, "Fear not: I am the first and the last: I am he that liveth, and was dead; and behold I am alive forevermore. Amen." John saw him the midst of the golden candlesticks, or churches, as one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. Thus signifying that his change of raiment had divested his body, the church, from all pollution and filthiness, and the fair mitre covers the head, and the robe of his righteousness extends to the foot of his mystical body, clothing the whole church with garments of his salvation; and the golden girdle of eternal truth secures this change of raiment to the body, of which he is the Head. So the glory which the Father has given him as our High Priest, he has given and secured to as many as the Father has given him, that they may be one with him, even as he is one with the Father. – John xvii. 22

In conclusion, we say to sister Ferguson, and to all our readers, if we have been made experimentally to know our spiritual Joshua, if God has shown him to us as he did to his prophet, then may we with joyful hearts sing with the poet,

"My filthy rags are laid aside,
He clothes me as becomes his bride;
Himself bestows my wedding dress,
His robe of perfect righteousness."

Elder Gilbert Beebe – Editorial
Middletown, N. Y., February 1, 1880

Signs of the Times
Volume 48, No. 3
February 1, 1880

# ZECHARIAH 3:9

**Brother Beebe:** - As you are in the habit of expounding portions of the Scriptures for the brethren, I would be glad if you will expound for me the text, Zech. iii.9. Please be particular on the *graving thereof,* and oblige yours.

Jacob Winchel, Jr.

"For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

In attempting a reply to Elder Winchel, we feel deeply sensible of our insufficiency to do justice on the subject. We profess to have no special light on the text proposed, more than what the words thereof will readily suggest to the mind of all who are taught of God. To us it is highly probable that brother Winchel's mind, having been particularly directed to the subject, a commentary from him might be more satisfactory than any thing we can write. Such views, however, as we have on the scriptures of truth, however weak and feeble, we have not felt at liberty to withhold from our readers when called on to give them.

The book of Zechariah the prophet abounds with sublime and striking figures, many of which, to an ordinary mind, appear exceedingly abstruse, and like some of the writings of our beloved brother Paul, hard to be understood. The primary allusions of the figures used by Zechariah seem to have been directed to illustrate the astonishing display of the mighty hand of the God of Israel in restoring his people from their captivity in Babylon, the repairing of the city of Jerusalem, and the rebuilding of the temple of the Lord. But as all these things were typical of the redemption of the church of the

living God, from bondage and captivity, and the upbuilding of the spiritual temple in the Lord Jesus Christ, they are serviceable to the saints of the present age in their spiritual and prophetic application to our Lord Jesus Christ, under the gospel dispensation.

Joshua was the high priest at the time of the restoration, and as such, he was, of course, a type of the great and glorious High Priest of our profession, the Lord Jesus Christ, whose priesthood is not after the law of a carnal commandment, but after the power of an endless life. By the stone which God had laid before Joshua we understand Christ the anti-type of Joshua to be intended. Not in the order of the time of manifestation in his flesh, but he was before Joshua in the same sense that he was before Abraham, David, and John the Baptist. He said to the Jews, “Before Abraham was, I am.” David said he foresaw the Lord always before his face, etc. And John the Baptist says, “He that cometh after me is preferred before me, for he was before me.” His goings are of old, even from everlasting, and in his Mediatorial relationship to his people, He is before all things and by him all things consist. This is the Stone which God has laid in Zion for a foundation; and in laying this Stone for a foundation in Zion, it was laid before Joshua the high priest. And in this pre-eminence, in regard to his person and priesthood, God laid the stone before Joshua, showing that the priesthood after the order of Melchizedek should far surpass that of the order of Aaron. The epistle to the Hebrews very clearly sets forth wherein the High Priest of our profession excels the priesthood of Aaron or Joshua; and Zechariah the prophet had a very clear prophetic view of the superior excellency of the royal priesthood of Christ over the typical priesthood, and speaking by the Spirit, he said, “Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the Temple of the Lord; even he shall build the Temple of the

Lord; and he shall bear the glory, and shall sit and rule upon his throne, and shall be a priest upon his throne; and the counsel of peace shall be between them both" Zech. vi. 12, 13. In contemplating the superior priesthood of our great Redeemer, who is holy, harmless, and higher than the heavens, being assured that he knoweth how to succour them that are tempted, having in the days of his flesh been tempted himself in all points, as we are, and yet without sin, truly we may say, such a High Priest becomes us. For he is able to save unto the uttermost all who come upon God by him, seeing that he ever liveth to make intercession for them. The offerings made by Aaron and his sons could not purge the conscience from dead works to serve the Living God, nor remove the perpetual obligation of those for whom the offerings were made, to do the whole law or the dreadful penalty resting on them for failing to do all that the law required; but Christ has by one offering perfected forever them that are sanctified. He has redeemed them from the dominion as well as from the curse of the law, having himself born their sins in his own body on the tree. He has redeemed them unto God with his blood and made them kings and priests unto God, and they shall reign with him forever. They are a chosen generation, a royal priesthood and a peculiar people; and they delight in shewing forth his praise.

This Stone laid before Joshua, unto all them that believe, is precious; but unto them that be disobedient, this Stone, which the builders refused, is the head of the corner, and a Stone of stumbling and a Rock of offense to them that stumble at the word, being disobedient, whereunto also they were appointed.

*Upon one stone shall be seven eyes.* This one stone on which should be seven eyes we understand to be the same stone which God had laid before Joshua; and although the eyes upon the stone, in the type, were engraven eyes, yet we find

the signification of the engraving was to set forth the seven spirits of the Lord, which go to and fro in the earth. It is far beyond our ability to comprehend, or to define the seven spirits of the God of Israel; but whatever they signify must certainly be found in the person and priesthood of our Lord Jesus Christ. If by seven eyes we understand the peculiar attributes of his eternal deity, they are displayed to men only in and through the priesthood of Immanuel. He is the brightness of his Father's glory and the express image of his person. And it pleased the Father that in him all fulness should dwell. The fulness of eternal Godhead, and the fulness of the church dwell in him bodily. The seven eyes described in the type by the engraving on the stone are directly applied, Rev. v. 6, to Christ in his Mediatorial character, as being in the midst of the throne; and he is in that connection expressly called "The Lamb," which title invariably refers to him in his Mediatorial character, as the Lamb that was slain, and hath redeemed us unto God with his blood. He was thus identified by John the Baptist, "Behold the Lamb of God, which taketh away the sins of the world." This Lamb which had been slain from the foundation of the world, but which is now made known to them who by him do believe in God who raised him up from the dead, as seen by John in the midst of the throne, and of the elders, and of the four beasts, as a Lamb that had been slain, having seven eyes, and seven horns, which he informs us are the seven spirits of God sent forth into all the earth. Compare this, Rev. v. 6, with Zech. iv. 10. With those seven they are the eyes of the Lord, which run to and fro through the whole earth, and no doubt can remain that Christ is the anti-typical Stone on whom the seven eyes, or spirits of the Lord, should be, and accordingly were displayed. The eyes, by Zechariah are simply called seven eyes, and we are told that they are the eyes of the Lord, etc., but in Revelation, John saw them in connection with the emblems of regal power and dominion after the exaltation of the slain Lamb to the midst of the throne.

“Having seven horns and seven eyes.” The number seven agrees with the number of the golden candlesticks and of the stars which were in his right hand, the seven churches, the seven seals, seven trumpets, seven vials, etc. It is regarded as a number signifying perfection; precisely enough, and nothing to spare. These eyes being represented as going to and fro, and as being sent in connection with the seven horns, forth into all the earth, may be designed to signify Christ on the throne of his Mediatorial glory, going forth in the gospel to every kindred, tongue, and people under the heavens. His eyes denoting that in him is light, and that he is the fountain of all spiritual light reflected upon his people; for this light is identified with the life of this mystical body. In him was life and the life was the light of men. With his seven eyes he was able to look upon the sealed book, and by the power signified by his horns, he was able to take the book out of the angel’s hand, and open the seals thereof. Habakkuk says, “His brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power.” The union of the eyes and of the horns set forth also the peculiar character of that priesthood which is after the order of Melchizedek, in distinction from that of Aaron; as a royal or regal priesthood. He sits as a Priest as well as a Ruler upon his throne; King of Salem and Priest of the Most High God, and the counsel of peace is embraced between them; (King and Priest) or between the eyes and the horns. As in him personally and relatively as Head of his body the church, he has all wisdom and all power to direct and accomplish the complete and eternal salvation of all his members; so also is he presented in the Gospel, sent forth into all the world, as Christ the wisdom of God, and the power of God. The church as his body can never be left in darkness, in her union to him as her Head, for all the light of the knowledge of the glory of God shines in his face; nor can she ever be destroyed while the horns of his power embrace all the power of heaven and earth.

*Behold I will engrave the graving thereof, saith the Lord of hosts.* In preparing the stones for the temple made with hands, mechanics and artists were employed to engrave such devices as were required to signify those things which they were intended to prefigure in the temple of the Lord's mystical body, which is made without hands. Although men were employed in the typical building, none but God himself is able to fashion and engrave the graving of the spiritual Temple of the Living God. The engraving of the seven eyes upon the Stone which God had laid before Joshua the High Priest, as we have understood the stone to represent Christ in his Mediatorial relation to, and connection with his church, and the eyes to denote the seven spirits, or the eternal perfections of the supreme Godhead, especially, the display of his wisdom and power, appears to us to express the idea that God would stamp the impress of his own perfections on the man Christ Jesus; by being himself manifested in the body of his flesh. That in the revelation of the Stone, laid in Zion for a foundation he would give the light of the knowledge of the glory of God in the face of Jesus Christ. And that Christ, in his incarnation, and his priesthood should shine upon Israel as the brightness of his Father's glory and the express image of his person. Hence Christ in his revelation is God, manifest in the flesh, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. He is recognized by inspired witnesses as the image of the invisible God. By the term *image* in this place, we understand a visible, or tangible manifestation of the supreme God. Aside from this engraving, or manifestation, God is called the invisible God; but in Christ the Mediator, he is revealed, so that, if we have seen the Son, then have we seen the Father also, for the Father is in him, and he is in the Father. While independently of this revelation, no man hath seen the Father at any time, neither can any man come unto the Father but by him. That Christ is essentially God as well as man and Mediator, we fully believe, - have never for a

moment doubted; but that he is man and Mediator as well as essentially God is equally clear to our understanding; and it is in Christ as Mediator that the eternal Godhead is revealed, admits of no disputation. Hence the revelation of the Messiah, as the Redeemer of Israel is the manifestation of the Stone which Daniel saw taken without hands from the mountain, which should grow and fill the earth, and break in pieces all other kingdoms, and continue forever.

*And I will remove the iniquity of that land in one day.* The land spoken of is that mentioned in Chapter ii, and verse 12, "And the Lord shall inherit Judah his portion, in the holy land; and shall choose Jerusalem again." In the connection we are informed that the consecrated land of Judah had been defiled for which cause they had been delivered into the hand of the enemy, where they had been held in captivity threescore and ten years. But this seventy years of captivity being now accomplished, the Lord was about to restore them, repair the walls of Jerusalem, and rebuild the temple, etc., and remove the iniquity of the holy land. The ceremonial purification of the land of Judah prefigured the redemption of the chosen people of God from their iniquities by the blood of the everlasting covenant, and the return of the ransomed of the Lord with singing to Zion. None but the Lord could remove their iniquities; and he gave the assuring promise that he would do it in one day. The *one day* may be understood in a two-fold sense. First, in relation to the day of the atonement by our Lord Jesus Christ. When Jesus was delivered up for the offenses of his people and arose from the dead for their justification; having put away their sins by the sacrifice of himself; when he made an end of sin, finished the transgressions, and brought in everlasting righteousness.

Secondly, the one day may also apply to the whole gospel dispensation, during which all the people of God should be gathered in from the four winds, and receive experimentally

the application of the Savior’s blood and righteousness, for the remission of sin, and for their perfect justification before God. All this is the work of God, and in either application, the iniquity of that land is removed in one day.

If what we have written should be of any service to brother Winchel or others, we will rejoice. Let all who read examine the subject for themselves in the light of divine revelation, and if they find that what we have written is not sustained by the word and spirit of our God, reject it, and attribute the failure not to design, but to weakness and infirmity on our part. “Prove all things, and hold fast that which is good.”

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Elder Gilbert Beebe
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# ZEPHANIAH III. 18.

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."

In the last number of the SIGNS for the last year, the request of C. M. McDowel for the views of the writer on this passage, was published, and an apology is due for the seeming neglect by which compliance has been so long delayed. While the desire to serve our brethren and all inquirers for truth is ever present, surrounding circumstances frequently prevent the fulfillment of that desire. So in this case, while the readers of the SIGNS OF THE TIMES know of much that has been openly manifest to embarrass the work of complying with such requests on our part, the darkness and confusion of mind resulting, at least in some measure, from those manifest embarrassments, has to a greater degree prevented the earlier presentation of the views requested. This, it is hoped, will be accepted as sufficient explanation of the delay.

In the book of this prophecy, as in all the inspired record, the testimony of Jesus is the spirit, or essential substance, of the declaration of truth, which holy men of old recorded as they were moved by the Holy Ghost. But this testimony includes the experience of the individual members of the church, who "are members of his body, of his flesh, and of his bones." – Eph. v. 30. While it is true of him personally, that all the law and the prophetic declaration were fulfilled in him and by him, so that he perfectly reflects all the particulars specified of him; yet, in a more full development of this same testimony of Jesus, the fulfillment of the scriptures is found in the individual experience of the subjects of his grace, who are led by his gracious spirit to endure affliction, tribulation and sorrows in the sojourn here on earth, thus filling up that

which is behind of the afflictions of Christ. It is from this fact that the saints so frequently find to their great comfort that the very trials which they had thought peculiar to their own individual cases, have been described and were recorded with a striking minuteness by the pen of inspiration thousands of our years before they were experienced by the saint, who had thought no one ever before had known such peculiar exercises or endured such afflictions.

Under the shadowy dispensation of the prophetic and ceremonial declaration of the revelation of the goodness of God, when by the prophets he spoke to the fathers, the light revealed was all reflected, as that of the moon in nature; but as luminous objects, in the pale shadowy moonlight, are sometimes more strikingly distinct from the very dimness of the light in which they are revealed, so the bright revelation of gospel truth strikes us more forcibly as we find it shining in heavenly lustre in that night of the old dispensation, before the rising Sun of Righteousness illumined the world with the revelation of the perfect day. In this the cavils of the worldly wise are forever silenced; not by abstruse argument, available only to the wise and prudent of this world, but by the simple presentation of indisputable fact patent to the view of the babe in Christ, that without the fundamental truth of the absolute and irresistible purpose of God directing and controlling all things, it is impossible that future events could have been foretold in prophecy. This is the test authorized by God himself, whereby every false and idol god is detected. “Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught; and abomination is he that chooseth you.” – Isaiah xli. 23, 24. Those who trust in their own righteousness and strength may afford to commit their hope to such powerless idols; but the poor and needy, the destitute, the afflicted, and such as have no helper, such

as these need a God, who can and will do all his own pleasure; and such they have learned in their own experience is the God of Israel, the Lord Jehovah, in whom is everlasting strength. Therefore to them there is strong consolation in the assurance God has given in the word of revealed truth, wherein he has declared the unalterable purpose of his sovereign will, that he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more.

When the conscious sinner is overwhelmed in condemnation, and the justice of God is clearly manifest in forbidding all hope of acceptance by works of obedience to the holy law, when bondage more galling than the hard slavery of Egypt requires service impossible to be rendered, and no gleam of hope breaks through the thick cloud of gloomy despair, how accurately this word applies as the descriptive name of such a lost and perishing one! He may well ask, with Jeremiah, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." – Lam. i. 12. Such as have learned experimentally their just condemnation are indeed "*the sorrowful*." Nor is this a mere transitory emotion, like the sorrows of earth, to which time may minister relief, either in comforts applied, or in the lethargic balm of forgetfulness. Each passing moment but adds to the depth of the sorrow, as one wrecked in the midst of a fathomless ocean, with every instant losing hope, so time but intensifies the terrible sorrow of these mourning ones. At the first realization of their desperate condition hope suggested relief from devoted attention and strict obedience to the just injunctions of the law of holiness. With sincere energy the convicted sinner strove to build a righteousness which should answer the requirement of infinite Justice. In thought, in word and in deed, with ceaseless toil, he sought to render that righteous

service which was demanded; but at every point the effort failed. Instead of the accumulation of justifying works of righteousness, in all his best obedience he found only the leprosy of sin contaminating all, and marking with its blasting corruption the very works in which he trusted for conciliating the violated law. Despair seizing upon the famishing one, marks him as truly "sorrowful." Can hope extend to one so utterly lost? Can comfort be ministered to a case so desperate? Under that covenant which God gave from flaming Sinai, which required perfect, perpetual and devoted obedience as the price of life, there is nothing but darkness, despair and death. O how unspeakably sorrowful! Death already claims his victim, and in painfully legible language the sentence is recorded, "The soul that sinneth it shall die;" and, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Buried in this dark, gloomy sepulchre, with this heavy stone of the law of a carnal commandment sealing the only door, can there be any room for aught but sorrow? Alone, in this dreadful condition, without help, and with none to pity, well, may the poor prisoner be "*sorrowful*."

But in this despairing hour the glorious Word of gospel grace proclaims release; not barely the remission of the penalty, liberty to the captive, and pardon for sin, but O, amazing grace! the guilty sinner is justified freely by the righteousness of the glorious Redeemer. Sin is not merely pardoned by the sovereign elemency of the Lawgiver and King, but sin is blotted out, the hand-writing of ordinances is nailed to the tree of Calvary, and the same voice of inexorable justice which forbade all hope, now says, "Deliver him from going down to the pit; I have found a ransom." Then, O how sweetly does the attraction of infinite love gather this sorrowful one! There is no need of the terrors of perdition to drive, nor of the gorgeous descriptions of fancy to present the bliss of a carnal paradise to allure the

covetous aspirations of the selfish nature of such an individual. The love of God shed abroad in the heart by the Holy Ghost which is given unto him causes that hunger and thirst after righteousness which is the peculiar characteristic of such as are blessed of the Lord; and it is in this wonderful way that he gathers them that are sorrowful for the solemn assembly, who are of thee.

The gathering of these sorrowful ones in an individual work; there is no wholesale or indiscriminate heaping together of heterogeneous materials in this work. As was typified in the building of the temple of Solomon, when the material was all prepared and accurately fitted before it was brought together, so every material of this holy temple is fitly prepared by divine grace for its appropriate place in the building, the church, or the organized body of Christ, before it is manifestly brought in, and thus is fulfilled the inspired prophecy in the one hundred and tenth Psalm, "Thy people shall be willing in the day of thy power." As they are cut off from all self-dependence and every other false refuge, they joyfully embrace the revelation of the sovereign grace of God in giving them in Christ Jesus righteousness without works, justification freely by grace, and salvation, not alone from condemnation and wrath, but from their awful pollution in sin, which is the sting of death, and from that law which is the strength of sin. This gathering, by which the willing subjects of redeeming grace are separated from the world, is very far from being, as falsely represented by opposers of the truth, that they are taken by external force and carried thus to heaven; on the contrary, so strong is the will which is wrought in them by the Holy Spirit, that through all the opposing power of the world, the flesh and the devil, their irrepressible desire unceasingly goes forth for the privilege of resting in the temple of God. As said the psalmist, "One thing have I desired of the Lord, that will I seek after; that I may

dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Being thus gathered by the power of their strong Redeemer, by which they are also kept through faith unto salvation, ready to be revealed in the last time (1 Peter i. 5), these sorrowful ones are not left to wander, or be carried about with every wind of doctrine, or to select their destination by their own wisdom, but they are gathered for a definite design and purposed end. It is "*for the solemn assembly*." There must be in this special description a peculiar assembly contemplated. Certainly those voluntary convocations appointed and directed by human wisdom and for worldly objects, may not claim to answer the descriptions specified. The solemn assembly implies something different from the light and vain crowds attracted by the allurements of time, or the gratification of carnal passions or temporal desires. It cannot refer to the "counsel of the ungodly," "the way of sinners," nor "the seat of the scornful." The solemnity of this assembly consists in the fact that it is the house of God and gate of heaven, and the name of the city shall be called THE LORD IS THERE. – Ezek. xlviii. 35. This is the general assembly and church of the First-born, which are written in heaven. And all the desire of these sorrowful ones is fulfilled in that longed-for consummation, when they shall awake with the likeness of their glorified Redeemer, to be ever with the Lord.

The more specific description of these sorrowful characters asserts their identity only more fully. "Who are of thee." What heart-searching and painful questionings rend the hearts of the afflicted and poor wandering strangers on this very point! If they could but feel assured that they were of Zion, the monument raised up by the grace of God for his own dwelling place and the manifestation of his glory, then indeed all their afflictions would be light. But this declaration settles that

question by the explicit assertion of the unalterable fact. "Them that are sorrowful" are identified as "of thee," that is, of the Zion addressed in verse sixteen. This is confirmed and corroborated by the whole volume of inspired truth, throughout which this characteristic mark is prominently presented as peculiarly descriptive of the chosen people of God. Hence, to them are applied all the encouraging and consoling assurances of the gospel. Indeed, this is the avowed object for which the Redeemer was anointed as the Christ of God, "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." – Isa. lxi. 2,3. So the first gracious words spoken on the mount perfectly reveal the same precious truth. Blessing is announced as already resting upon "the poor in spirit," "them that mourn," &c., clearly specifying the "sorrowful." Indeed, no others can receive comfort.

"*To whom the reproach of it was a burden*." This specification also finds its fulfillment in none but the native born children of Zion. When the captives by the rivers of Babylon wept at the remembrance of Zion, none shared their sorrow but those who were of Zion, and their distress and sorrow attested their love to their native land. So those who mourn their bondage under the vanity of sin therein present unquestionable evidence of their love of holiness. It is immaterial whether the "reproach" alluded to is understood of the desolation of the visible organization of the church, or sin, which is a reproach to any people. – Prov. xiv. 34. In either case it is peculiarly and exclusively characteristic of those who are sealed by the indwelling spirit of adoption, whereby we cry, Abba, Father. None mourn for sin but those who are born of God, and none lament the desolations of

Zion but those whose birthright is in her as their dwelling place. Hence it is written, “They shall prosper that love thee.”

The very fact that God gives this precious assurance of gathering these sorrowful who are of Zion, reveals them as being scattered. So they are declared to be in the word of truth. But let these scattered sorrowful ones take comfort in the fact that even when dispersed and sown among the nations, their nativity is not lost. It shall still be said of them, “The Lord hath done great things for them.” And still are they saved by the angel of his presence; and they that mourn shall assuredly rejoice in the solemn assembly of them who “follow the Lamb whither-soever he goeth,” redeemed unto God out of every nation, kindred and people. The heritage of the redeemed of the Lord is not dependent upon their own works, but upon their vital relationship by the new birth. And of these sorrowful it is certain that “the Lord shall count, when he writeth up the people that this man was born there.” – Psalm lxxxvii. 6.

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